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CAROLINA CHRISTIAN

VOL. 17, NO. 1, JANUARY 1975

CHURCH OF CHRIST

ELKIN, N.C. (See pg. 7)

EDITORIALS

WHAT WE WANT

With this issue **Carolina Christian** begins its seventeenth year of service to churches of Christ in the Carolinas (and its influence has been felt around the world). It is published for the benefit and use of every Christian in the Carolinas. We have no staff writers because we want each Christian in both states to feel equally related to the paper. Every one is therefore invited to contribute items of interest which serve the purpose for which the paper is published. Do not wait for an invitation to write. The paper is **yours** and the invitation has been standing for sixteen years.

The purpose of **Carolina Christian** is to promote the Lord's church in the Carolinas and to provide a medium of communication between Christians. We have a strong desire and a deep need to know what is being done in Winston-Salem, Charleston, Reidville, Abbeville, Raleigh, Columbia, Clemmons, Moore, Taylorsville, Moncks Corner, Waynesville, Myrtle Beach, Sparta, Newberry, Wilmington, Anderson, etc. But these places are so far apart that we can never know what each is doing or what programs or methods are profitably engaged in unless we have some means of communication. That is where **Carolina Christian** comes in. It is published as a means of communication between congregations.

Thus what we want to publish most in **Carolina Christian** are items which tell about the work of the church and promote the Lord's cause. This might be done by a news item, a human interest story, an article about the church and its work, an article about the preacher, elders, deacons, teachers, personal workers, or anyone else who is doing an outstanding job for the Lord. For the most part we have common problems and needs in the Carolinas, and what works in one place is likely to work in another. So what we need is to share our ideas, our successes, and even our failures. If properly used **Carolina Christian** can be the most useful tool in our hands; if it goes unused it can be one of the most useless. It is therefore just what all of us make of it. So share what you have with others. That is the purpose of **Carolina Christian**, and its pages are always open to those who fill that purpose.

THE CHURCH OF CHRIST

We went to hear James Kennedy preach in his meeting at the Poinsett church in Greenville, S.C. As usual, he had a most challenging and delightful lesson and we enjoyed the whole service as we have but a few in many years. He said two things that we want to share with you:

1. **"We have the challenge to be the church of Christ now. We ought to stop playing around with the idea and get serious about doing our Father's business. We need to show the world that we are the church of Christ . . . and we must do it now."** There is wisdom, beauty, and challenge in this challenge. We cannot be the church yesterday – it is in the eternal past; we cannot be the church tomorrow (ex-

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cept in prospect); thus the only time we have is today. If we are ever going to be the church of Christ, it must be now.

2. **"Do not be ashamed of the fact that you are a member of the church of Christ. Stop this talk about the church being so small or so insignificant. Do not blush when you tell people what you are. Hold your head high (but not too high!) and let the world know that you are proud to be a member of the Lord's church."** There is no blessing in all the world comparable to being a child of God, a member of the body of Christ. Christians should rather be a member of the church of Christ, even if it meets on "the other side of the track" or in a chicken house with only a handful of members, than to be in the largest and most popular denominational church in the world. God has no higher or better blessing to give than to make one a member of His family, the church. Shame, therefore, on those who are ashamed to be identified with it anywhere, anytime, or under any circumstance.

DIFFICULTIES?

Sometimes when we affirm that the Bible is the word of God, the very words God spoke through inspired men, that is, verbal inspiration, some unbeliever or half-believer (a half-believer is a cross-breed between faith and unbelief – one who tries to mix the two) asks about the difficulties found in the Scripture, usually with the implication that it cannot be the word of God since it has things in it that fallible man cannot grasp. No one who has seriously studied the Bible will deny that there are some difficulties there, at least from the human standpoint. But the longer we live, and the more we try to understand the concept of inspiration, the more convinced we become that the difficulties are there only because man is viewing them from the wrong angle. Since God is the Creator of the whole universe and Author of the Bible, obviously there is no difficulties with Him. Whatever difficulties there might be must therefore lie with man. Because his vision is so limited, man views the Bible only from a human standpoint and consequently he may not have the proper perspective. Things are not always what they seem. We conclude then that since there are no difficulties from God's viewpoint, and since there are from man's, the proper thing to do is not to reject the Bible because we see something that seems difficult to us but to move over and see the problem from God's vantage point. When we do, the vast majority of difficulties will immediately disappear. They are only illusions – there only because our vision is out of perspective.

NO DEFEAT

If we understand the Christian system, the promises and providence of God, there is absolutely no way to defeat a Christian when he loves God and puts His kingdom first. Paul says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) Now if God works all things together for one's good, as He here promises to do, how can he be defeated? Even defeat (if there were such a thing) would be used by God to advance the good of His child. What we count as good may not be good for us at all; what we count as problems, burdens, and difficulties may be just the things we need. But God knows, and He has promised to work all things to the benefit of those who love Him. And so a Christian may suffer, be abused, trampled upon, cast out, cheated, despised, rejected, mutilated, or even decapitated, but not defeated. All things are his – his to be used in the glory of God (1 Cor. 3:21-23). And whatever comes God has promised to overrule and make it work as a contributing factor in his salvation. Thus nothing can de-

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Stand Up And Be Counted!

Harvey Smith, Greensboro, N.C.

There are problems and challenges facing Christians today, it seems, that are greater than in any previous time. They are paralleled in intensity because of the chaotic world conditions. People are turning away from God because of the tremendous influence of Satan and his workers and their devious methods to gain converts.

It is the duty of every Christian to recognize these insidious influences and unholy methods and combat them in every possible way. Christians are charged to bring the gospel message to sinners, to use their own influence in helping restore the faith of Christians who are weakening in their belief in God and His Son.

Such a task presents quite an obstacle, but it is not an impossible one. It takes faith, courage, persistence, determination. But with the help of God, a Christian will not be defeated in any battle (cf. Rom. 8:31). A work for the Lord is a challenge which a Christian can meet successfully, regardless of the obstacles put in his way.

Some people, both Christian and non-christian, will not take a stand on any topic. They tend to wait and to follow public opinion, to ride with the tide, as it were. But a Christian cannot play hands off with the cause of Christ. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.)

Being a good steward requires patience, love, devotion, understanding, and hard work. But a good steward will find that God is always working alongside him, guiding and directing his way. God always provides any needed strength and guidance to one working in His vineyard.

Prayer, too, is a great part of a steward's work. A prayer can produce results, if that prayer is made with faith, trust, love, hope, and expectation, and is followed up by dedicated action.

Sometimes in the work of the Lord, we may grow tired and weary, become despondent and discouraged, may even think occasionally that we are working for a lost cause. Patience is a steward's strong ally, but impatience is one of his greatest enemies.

"The spirit of man is the candle of the Lord." (Prov. 20:27.) The importance of a little light can be greatly recognized when a candle is lit in the darkness. It has been stated that it is better to light a candle than to curse the dark. A good steward will always be a candle for the Lord!

A good steward of the Lord must always remember and realize that his task is an important one, requiring great responsibility, dependability, and capability. It requires dedication, willingness to serve, and a great love for God.

"For thou wilt light my candle; the Lord my God will enlighten my darkness." (Psalm 18:28.)

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New Building In Rock Hill

David Pharr, Rock Hill, S.C.

Approximately 350 persons attended the dedication service for the new facilities of the Charlotte Avenue Church in Rock Hill, S.C. on the afternoon of November 17.

Though much larger, the new building is actually an addition to the original structure which was erected in 1960. The addition includes more than 9,000 sq. ft. on two levels. The new auditorium is designed to seat 300 persons. The original auditorium provides overflow seating for another 120. There are now 13 classrooms, two offices, a library, nursery, and extra large foyer.

Basic design was determined by a Building Committee and final plans were drafted by Charles Fetters, a member of the congregation. Construction was supervised by David Pharr, using sub-contractors and volunteers. W.C. Dennison, also a member, served as carpentry foreman. Financing was through a bond issue. The cost of the addition, approximately $150,000, is well below average building costs.

The contemporary styling emphasizes simplicity in architectural lines. It is carpeted throughout. The auditorium has exposed arches and wood deck ceiling.

Brother H. Grady Slatton, an elder, served as Chairman of the Building Committee until his death in August, just before completion of the building. Funds contributed in his memory have been used to establish a church library.

Following expressions of commendation toward those who worked to make the new facilities possible, Brother Pharr read the following words of dedication and purpose:

> "This building has been erected for use in the service of God.
>
> "While it may be used on occasion for such honorable purposes as weddings, etc., its primary purpose and use will be as a place to worship God in spirit and in truth, and as a place where the gospel of Jesus Christ may be preached in its purity and simplicity. We, therefore, dedicate it to this end.
>
> "And we make these pledges:
>
> "That all men of good will, who seek to know and obey the truth, shall be always welcome here, regardless of their station in the world;
>
> "That no unscriptural innovation or corruption of the pure worship of the New Testament will ever be tolerated within these walls;
>
> "That no portion or principle of Scripture will ever be hindered from this pulpit, and that no error will be left unchallenged;
>
> "That those who assemble here will be people who love God and one another, who reflect the spirit of brotherly love in all that they do;
>
> "That this structure of brick and board will never be deemed a sufficient substitute for those "living stones" which make up the true temple of God – the souls of His saints;
>
> "That the beauty of these furnishings will never take the place of the 'beauty of holiness';
>
> "That our zeal in the construction of this building will be little compared to our zeal in the building up of the kingdom of God."

During the week that followed Brother Pharr spoke in a gospel meeting. Efforts by the membership and interest in the new building resulted in record attendance throughout the meeting. Brother Pharr is completing his eleventh year with the Rock Hill congregation. Brethren Charles Fetters, Albert Pittman and D.C. Trotter are the elders.

Onward Christian Soldiers!

Steve Marzurek, Sumter, S.C.

Faithful Christians are good soldiers of Jesus Christ. Paul told Timothy to "war a good warfare" (1 Tim. 1:18), "fight the good fight of faith" (1 Tim. 6:12), and to "endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3).

The army of Christ is comprised entirely of volunteers who volitionally and joyfully march in step to the commands of the Lord. Becoming a soldier in the army of Christ is not a matter of enlistment, but a matter of obeying the gospel. Everyone who obeys the gospel by being baptized into Christ (Gal. 3:27) is added by God to the church (Acts 2:41).

Each soldier is expected to sincerely and critically examine himself, determine his abilities, and then assume a position of service according to his God-given talent. The mission of the Lord's army is to accomplish the work of the church. The work of the church is to: (1) preach the gospel, Matt. 28:18-20; (2) edify the church, Eph. 4:11-12; (3) do good to all, Gal. 6:9-10.

Soldiers of Christ, individually, and collectively, fight against Satan. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour." (1 Pet. 5:8.) The unselfish battle of Christian soldiers results in the salvation of souls. Therefore, the striving of the Lord's army produces eternal good. "For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ." (2 Cor. 10:3-5.)

Battle-scarred Christian soldiers may lay aside their heavy armor at the end of their service, and receive a starry crown of everlasting life. This crown of Victory is the finest decoration any soldier can receive.

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feat a child of God. God raises him victoriously above all that happens. Paul, who was a living example of this profound fact, wrote, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed." (2 Cor. 4:8, 9.)

We are not saying that no Christian ever suffers defeat. Such an affirmation would not be true. For a Christian can defeat himself – he can cease to love God, be overcome by temptation, and let the devil rule his life. In such cases Christians accept defeat – they have defeated themselves by a departure from God. God's promise does not apply when one leaves Him out of his life. But when one loves God and is determined to do His will at all cost there is no power on earth or in hell that can defeat him. When one does the will of the Lord, God works all things to aid his salvation. That is His promise.

What a challenge, then, it is to be a Christian, to accept and use all things for the glory of God and the salvation of the soul!

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The Church In Elkin

Donald Freeman, Elkin, N.C.

The congregation of Christians called the North Elkin Church of Christ first met in March 1970. The first meeting place was a room above the C&O Piano Co. in downtown Elkin. We had no water fountain nor rest room in this location. In September 1970 the church moved across the Yadkin River to Jonesville where we met in the basement of Smith Tire Service. At this location we had much more room and one rest room. We used this basement for a little over three years. A baptistry was built from blocks and though it leaked on occasions, it served its purpose. During the course of this time, we purchased one and one fourth acres in North Elkin. A local contractor was secured and a building was erected on the land. On October 7, 1973 the church met for the first time in its new building.

There are so many who are to be thanked for their efforts on our behalf. In July 1970 the North Main Street Church in Mocksville took on the full support for a minister for the work in Elkin. They have proved their love time and time again by generously giving when a need arose. At the present time they are still supporting the same minister in this work. The Linville Forest Church (formerly South Main) in Winston-Salem also had a great hand in the work getting started in Elkin. They, too, continue to support the work in Elkin. Other congregations have helped so much in raising funds for the building and furniture. Several individuals have made contributions and to all of these we are grateful.

A special thanks should go to those faithful few who first met together and have continued to sacrifice and give willingly of themselves for His namesake. God has promised that their labor will not be in vain. At the present time we have 42 members. Most of all, we thank the Lord. He has given the increase, answered so many prayers and given us the strength to continue on. "To Him be the praise and glory, forever."

Some Thoughts On Marriage

Howard Winters, Duncan, S.C.

According to recent statistics divorce in the United States is on the increase again, now reaching the alarming stage where nearly half as many divorces are granted as there are marriages recorded. There are many contributing factors to the divorce evil, but the heart of the matter lies in an improper attitude toward marriage (at least in most cases). When marriage is viewed and entered into as a convenient experimental arrangement rather than as a permanent union it is a house built on sand and will almost certainly end in disillusionment and disappointment. We should all be taught the fact that when two people marry they have no choice (that is if they are to please God and obey His word) but to remain married, convenient or not. Marriage is not a playhouse.

Jesus made some strong statements about marriage, divorce, and remarriage, statements that many find hard to accept but even harder to explain away. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matt. 19:3-12.)

Using these words of Jesus as background, as well as the authoritative teaching by which we are to measure marriage, we here present a few thoughts on the subject.

1. **What is marriage?** In our own words we define marriage as one man and one woman who have by mutual consent, state approval, and sexual consummation entered into a divinely established contract to become one for life. This is more than a human contract, it is a divine one – a contract between three parties, a man, a woman, and God. The man and the woman promise God and each other to fill each others needs, both physically and emotionally (as far as such is in the power of another to so do), and to live for and with each other until the union is dissolved by death. "For a woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress, though she be married to another man." (Rom. 7:3, 4.) Thus short of death nothing but the most serious sin (adultery, unfaithfulness to the marriage vows, a sin unthinkable for a Christian to commit) can Scripturally separate two people whom God has joined together.

2. **Marriage is of God.** The origin of man and of marriage is recorded in the Bible, the eternal word of God. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) Man was therefore a unique creature in God's creation. But he needed a suitable companion. "And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him." (Gen. 2:18.) The word "meet" here means "suitable." Among all the things that God had made up to that time, not one could be found that would be a suitable companion for man (Gen. 2:19, 20). "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man." (Gen. 2:21, 22.) God thus made woman suitable for man, and He presented her to him as a helper, one who would fill his needs. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." (Gen. 2:23.) This was the first marriage – the union of one man and one woman. And it was instituted by God Himself.

Marriage is God's arrangement to fill the human need, to blend two into one, to maintain purity, to guarantee man's perpetuity, to provide intimate companionship. The two complement each other, that is, they fill each other's need. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24.) This is the incident quoted by Jesus to show that God here inaugurated His law of marriage for all time. Marriage is therefore ordained by God. To tamper with it would be to desecrate the holy, to put asunder that which God has joined. Regardless of how the worldly minded may think, or what philosophies they may advance, Christians must always regard marriage as an institution of God, one they have no right to destroy.

3. **Marriage is honorable.** In ancient times, in most countries, women were considered little more than slaves. They were objects to be used. Their needs and satisfaction were not often thought of. Medieval theology, which had departed completely from New Testament Christianity, looked upon the intimate relationship of married partners as less than virtuous. Sex was a necessary evil. But the Bible never breathed a breath of such stale air. The New Testament pictures marriage as a partnership, a relationship to be shared equally. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4.) It is thus human, not divine, to look upon marital relations as sinful. Both man and woman have a physical need that can be honorably filled only in marriage. This is one of the reasons God ordained it in the first place. The Bible says, "But because of the temptation to immorality, each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does. Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control." (1 Cor. 7:2-5, RSV. We quote the Revised Standard Version here because the King James Version, the one we always use, has overly restrained its wording of this delicate passage.) To avoid fornication (immorality, impurity) people marry. Marriage is therefore honorable.

4. **Marriage is serious.** Marriage is not a toy or some other plaything. But at this time in our country (and in many other countries of the world) it is looked upon as a trivial matter, something that one can enter into or break at will. Stanley E. Sayers, in his book **Will A Man Rob God?** tells a little story that well illustrates this. A boy and a girl, both frivolous in nature, flighty in thought, "out for kicks," drove up in front of a motion picture theatre and skidded to a quick stop. He said, "Well, hon, we've got a whole hour; what'll we do – go in and see the show or get married?" With equal shallow convictions she replied, "I've seen the show; let's get married."

Those entering the bond of marriage should not take it so lightly. Marriage is for life, and after it is entered, there is no turning back. It cannot be dissolved with impunity. Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.) In view of this, it is no wonder that the disciples concluded, "If the case of the man be so with his wife, it is not good to marry." (Matt. 19:10.) We must remember that the disciples had lived under a law that had permitted divorce and remarriage. The teaching of Jesus sounded too difficult for them to accept at the moment. Young people today should be more impressed with the seriousness and sacredness of marriage. But how many enter marriage thinking only of the pleasures of the present rather than the duties of the future? How many rush into it just to get out of school, to get away from home, to be able to have their own way – to do their own thing? Perhaps there is no way to accurately answer this, but when we consider the rate of divorce, especially among those who marry in their teens, we can know that marriage is taken far, far too lightly, both by the young and the old. "My brethren, these things ought not so to be." Marriage is serious business, and it should be so considered by all who contemplate entering it.

5. **Marriage has many responsibilities.** When two people marry they agree in essence to love and honor each other as long as both shall live, to fill each other's needs, to bear each others burdens and sorrows, to share each other's successes and joys, and to accept mutually all the responsibilities that may result from the union, such as expenses, sickness, children, etc. We are convinced that most who enter the marriage bonds do so considering only the delights and thrills, and when the duties and hardships present themselves they are totally unexpected and unprepared for. Marriage is thus endangered because it brings the unexpected.

The wife has a responsibility to love her husband and submit herself to him. The Bible says, "Wives, submit yourselves unto your own husbands, as unto the Lord." (Eph. 5:22.) "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (1 Pet. 3:5, 6.) No woman should marry a man to whom she cannot submit and whose decisions she cannot follow.

The husband has many responsibilities to his wife. He must love, respect, and understand her. The Scriptures teach, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5:25.) "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1 Pet. 3:7.) No man should marry a woman he cannot understand, love, trust, and respect.

But in addition to the responsibilities to each other, marriage usually brings children, and children bring many grave responsibilities. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) Children become largely what parents make of them. And any child reared by unchristian parents has lost its most precious God-given heritage. This is why we have often said that every child born into this world deserves Christian parents. To be a Christian is a part of parental responsibility.

No one is ready for marriage until he is ready to accept the responsibilities and the consequences of the relationship, and that includes children. We cannot have a marriage without responsibilities – and accepting the responsibilities is a part of the contract.

6. **Marriage is permanent**. The concept of "trial marriage" is totally unscriptural. Marriage is a contract entered into for life. And there is no way but by the most grievous sin (that of adultery or unfaithfulness to the marriage vows) to annul it in the eyes of God. It is bound as long as both parties live, unless broken by fornication. Paul said, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that

she is no adulteress, though she be married to another man." (Rom. 7:2, 3.) Thus God designed the marriage relationship to be permanent – man was not made to share his life with a multiplicity of partners.

Divorce, the breaking of the civil aspect of the marriage contract, is both a social and an individual evil. And just because a marriage ends in divorce does not mean that it is broken in the eyes of God. God is not bound to the decisions of civil courts. He may count still bound that which the courts have loosed. The God of heaven and earthly judges do not always reach the same verdict. In marriage neither party has the right (that is the Scriptural right) to put the other away and thereby deny him the needs that the marriage vows promised to fill. Such a denial subjects the other party to open temptation – a temptation that one does not have the right to subject the other to. Without doubt this is what Jesus had in mind when He said, "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." (Matt. 5:32.) Such a violation of another person's rights cannot be violated without sin. Divorce is therefore a sin.

Marriage was designed by God to help two people of opposite sex keep their bodies pure, and when both live up to their vows their relationship becomes more beautiful and meaningful with each passing year. As they blend into one, divorce becomes unthinkable – they need each other and they fill each other's needs. It is true that God, through Moses, granted a bill of divorcement under the Old Testament system. This was done because of the hardness of man's heart. But Jesus said that from the beginning it was not so (Matt. 19:8). God designed marriage and He designed it to be permanent – two people entering a contract for life.

Marriage is a tremendous blessing to those who know what it is and who enter it with the proper attitude – enter it to fill a need and to accept the responsibilities. A marriage where both partners are Christians should be, and is, a foretaste of heaven on earth. Blessed are they who have a proper marriage.

How wonderous was the call,
And sweet the festal lay,
When Jesus dined in Cana's hall
To bless the marriage day.

O Lord of life and love,
Come Thou again today;
And bring a blessing from above
That ne'er shall pass away.

– Unknown

What Makes A Strong Church

Bill Williams, Mooresville, N.C.

I was recently asked to preach on "What Makes a Strong Church." The subject had already been advertised to open a gospel meeting. Harry P. Anderson's father had suffered massive heart damage October 9, 1974, in Columbia, Tennessee. Naturally he wanted to be close during the open heart surgery.

I did not have his outline; but thanks to Hardeman Nichols, William Woodson and others, I soon was ready for the occasion. Old bulletins and periodicals torn to pieces and filed aided quickly in preparation.

Viewing those the Lord added to the New Testament Church, I found not one perfect among them. While on earth the Lord had no experience with perfect people. In the church of today I have found none perfect. What persons I have found in strong churches of today have common characteristics. I have found imperfect Christians working together, wrestling against tendencies to be carnal minded.

I have found the imperfect penitent, pleading with the impenitent, reaching out with loving hands and out-stretched arms, pulling a spirit from the depths of degradation. When thus having drawn him, to have forgave him all. Then I have seen both to stumble for words of consolation. I have seen them so many times go hand in hand to encourage others to repent. I heard them say, "Repent, do it now, repent before it is everlastingly too late!"

Someone has observed nine kinds of persons in a strong church. I am sure you could add others. His listing is as follows:

1. Some are like kittens; to get them to purr, they must be petted.
2. Some are like balloons; when blown up, the least inflection will cause them to burst.
3. Some are like footballs; when kicked, one cannot tell which way they will bounce.
4. Some are like kites; one must hold their strings, or they will blow away.
5. Some are like neon lights; someone must turn them on, then at best they are on and off.
6. Some are like wheelbarrows; to get them to go, they must be pushed.
7. Some are like canoes; to get them to go they must be paddled.
8. Some are like trailers; to carry the gospel they have to be pulled.
9. Some are like fine watches; to do their work, they don't even have to be continually wound. It would be a shame to put them on a shelf.

The following article is from the **Herald** by Hardeman Nichols. "When a congregation is established according to the divine pattern of the New Testament, it is composed of elements of perfection and imperfection. Since it is a divine institution, it deserves the respect and appreciation of all. Everything that such a church if and does, as authorized of God, is divine. God's part is perfect. He has designed a perfect plan of salvation and a perfect system of worship (2 Tim. 3:16-17). The Bible, its only guide, is "the perfect law of Liberty" (James 1:25). "The Law of the Lord is perfect, converting the soul." (Ps. 19:7.) The church has a perfect Savior who holds before us his perfect life for our goal, saying, "Follow me." (Matt. 16:24.)

But here is the paradox. Man is not perfect, nor does he perfectly follow the Lord. The human element in the church is as imperfect as its members. The divine aspect of the church maintains its perfection because of the provisions of grace which God has extended in it to deal with man's imperfections. The church would have been an imperfect institution if it had been designed only for perfect people. It would have no members at all, "For there is not a just man upon the earth, that doeth good, and sinneth not." (Eccl. 7:20.)

Its perfection is retained by the way it deals with our imperfections. It does not wink at sin, but believes the grace of God is perfect in dealing with it. And it must distinguish between the penitent and rebellious, between the humble weak and willful reprobate. God now "Commandeth all men everywhere to Repent" (Acts 17:30). The church upholds the gospel that Christ promises pardon for all imperfect beings who, in godly sorrow for their sins, penitently seek mercy and forgiveness. His invitation is to imperfect men, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy on him; and to our God, he will abundantly pardon." (Isa. 55:7.) The church offers strength to help us in our weakness, courage when we are fainthearted, comfort when we are sad, and "joy unspeakable and full of glory" along the way. Its call is to "whosoever will" to come and be saved (Rev. 22:17). Its God ordained teaching and services restore lost men back to God and back to that innocency that characterized them before they departed from him. Thanks be to God for his perfect church and its benefits to imperfect men."

Do you know of anyone who stays

away from church services because of imperfect people? Invite him to come. We can accommodate one more!

The best comparison I have found to a strong church is a strong rope. "Many tiny strands, each weak in itself, but united in a common effort become strong enough to bind a giant. What makes the rope strong? Pulling together!"

The same thing makes the church strong. When you take hold of a rope you never think of these tiny strands that are entwined about each other so as to give the rope such strength. When we speak of a strong church, the little things really combine to make the unity and power are often overlooked.

The strands that make the rope strong, and the strands that make the church strong are individuals united in a common cause. This is true if the rope or the church is strong. They cannot be strong unless the strands (individual members) are united.

Principles Of Church Growth

William Woodson, Henderson, Tenn.

Acts 6:1-6

Each generation of God's people must prepare for effective work in their generation. In such preparation attention must be given to methods and means. A faithful adherence to the word of God must be ever present. A study of Acts 6:1-6 reveals principles of lasting significance in the progress of a local church.

The Problems (Verse 1)

The Grecian or Hellenist Jews complained of being neglected in the daily ministration. They were overlooked, no doubt unintentionally; but a problem was present just the same. Out of this problem came the need for action.

The Action of the Apostles (Verses 2-4)

The apostles stated it is not fit or right that the word of God should be forsaken and their time be spent in serving tables. The church should seek out men capable and qualified to be appointed over this matter. The apostles were to continue steadfastly in prayer and the ministry of the word. These activities of the apostles illustrate these principles of lasting significance for the work of the church.

The problem was recognized, whether justified or unjustified, whether desirable or undesirable. The murmuring was present and would not go away. The best approach was simply to recognize the need for action.

The apostles took the brethren into their confidence. There was a maturity in the church which justified their acceptance of responsibility. The brethren could be trusted to deal with the problem. Accordingly, those who had a proper place of responsibility were willing to place confidence in their brethren.

The apostles explained the whole situation. The few words of the text show a complete statement of all factors in the case was given. There was no possibility of claiming some facts had been withheld or misrepresented. Instead, all concerned would know the full truth.

The apostles placed responsibility on the whole church. No favorite few or preferred clique were given the responsibility. Instead, all members of the church had a place in the final solution.

The apostles recognized the need for division of labor. When a few attempt to do all the work, the best growth is hindered. Many tasks must be left undone. Leadership and personal development suffer. Accordingly, some with special talents are to work in the ministry of the word, some are to serve tables. It is interesting to note the same term **diakonia** is used of ministry of the word (verse 4) and of the daily ministration (verse 1). The division of labor would not entitle one to preferred treatment over another.

The apostles continued to discharge personal responsibility. It would not suffice to say that one specific task is all that God has given the church to perform. Instead, the work of God proceeds along many lines. Those who encourage others to assume one task should continue in their own area of ability and service.

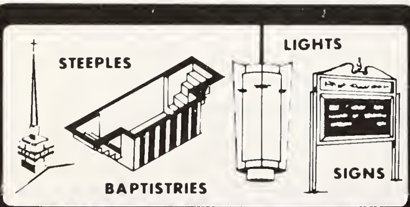
The apostles demonstrate clearest insight into what is now termed "administration." Call it what one will – oversight, administration, direction – the church needs the kind of leadership displayed by the apostles on this occasion.

The Action of the Church
(Verses 5-6)

The church was pleased with this instruction. Seven men were chosen and set before the apostles. After prayer the apostles laid hands on them. The men began to serve in their various capacities. Involved in their action are certain principles which affect the successful work of a church.

The church accepted a responsibility to act. The problem was present, action had to be taken, and the church rose to the occasion. God's people need to rise to an opportunity for service as they develop in individual and congregational growth.

The church followed the direction of the apostles. Respect was given to the authority of apostolic direction. Much of the modern cry for relevancy would be eliminated by a careful study of the Scriptures to see their relevance in today's world. The guidelines of apostolic authority must be respected.



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The qualified men were found. Unqualified men in places of responsibility are a hindrance to the church, but qualified men in places of service are a great blessing. Attention in the local church must be given to the gradual training and development of the qualities of leadership we find in the New Testament.

The qualified men were given opportunity to serve. We read of the preaching of Stephen and Philip later in the Book of Acts, but never again is there an expression of murmuring over partiality in the distribution of funds. These men filled the places of responsibility to which they had been appointed.

Conclusion

This problem in the early church was solved. The Word of God increased, the number of the disciples multiplied in Jerusalem exceedingly and a great company of the priests were obedient to the faith. These principles, when followed by godly men, will still result in the growth of the church.

Questions Answered

Editorial Glimmerings

The following question comes from Johnny Melton of Union, S.C.: "What is the meaning of 1 John 3:9, which says, 'Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.' Does this mean that if one commits an act of sin that he is not a Christian?" There are two questions here, but both of them are related. When the first is properly answered, the second presents no difficulties.

John, in his first epistle, has a good deal to say about sin, the study of which will help us have a better view of the verse in question. He tells us that sin is of the devil (1 John 3:8) and it belongs to him, not to God. Thus those who sin must be of the devil; they are his servants. John also tells us what sin is, both positively (1 John 3:4) and negatively (1 John 5:17). He gives the means by which we are forgiven (1 John 1:7). He concludes that all sin, even after they become Christians. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1:8, 10.) The manner in which a child of God can be forgiven of his sins is stated. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) From all this we must reach the following conclusions:

1. All commit sin. Among responsible people there are no exceptions to this rule (of course we are not here considering Christ, who was an exception). The very nature of man, his limitations in knowledge, his inability to always make the right choice, proves this. No man can live perfect. One might honestly make a mistake, but his honesty, the fact that he may sincerely think that he is doing right, does not change a wrong into a right. All people sin but sin is not a way of life for all people. And this is a crucial distinction.

2. Sin may cause a Christian to be lost. The impossibility of apostasy is no where taught in the Scriptures. There is absolutely no truth in it. The wages of sin is death, not just to a sinner, who is already dead, but also to a Christian. Some sins can be prayed for (thus implying forgiveness) and some cannot. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." (1 John 5:16, 17.) In our conception, the sin not unto death is a sin one has repented of. The sin unto death is one that the guilty person will not turn away from until he dies, a sin he loves more than he loves God, truth, and right. This is a sin Christians can commit. This is a sin one can die in. And if one dies in such a state he will most assuredly be condemned. Therefore there is no doubt about it: Christians can so sin as to be lost.

3. God has provided a plan by which a Christian can be forgiven of his sins. (1 John 1:7-10; 5:16.) If a Christian could not sin then there would be no need for such a plan – no need for forgiveness.

What does all this have to do with 1 John 3:9? It simply points up the fact that whatever the verse means it certainly does not teach that it is impossible for a Christian to sin. It must be interpreted in relation to all the other things John has said about sin. The verse has three parts. Let us notice each of them separately:

1. "Whosoever is born (begotten, ASV) of God doth not commit sin." That is, he is not a habitual sinner; he does not sin without a penitent attitude. John himself has pointed out very strongly that no man is perfect, that no man lives above sin absolutely. So obviously he means here that sin is not his way of life. He has renounced it – he is no longer its servant. He is a new creature in Christ (2 Cor. 5:17) and the old life of sin has no place in his heart. "Doth not sin" is a translation of the Greek phrase **hamartian ou poiei** and Woods points out that it is "Present active indicative of **poio**, does

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not keep on doing sin (as a life habit)." He then adds, "The reference here is to persistent, continuous, willful sin . . . " (Guy N. Woods, Commentary on Peter, John, and Jude, p. 271.) Exactly!

2. "For his seed remaineth in him." This gives the reason why he does not continue in sin. The seed is the word of God (Luke 8:11). As long as one's actions are the product of that seed, he cannot sin. Sin is of the devil (1 John 3:8), not of the seed, the word of God. When one lives a life of sin that is evidence that he is no longer following God's word – the seed is not in him (that is, his actions are no longer the product of the seed). There is a vast difference in living a life of sin, being devoted to it, and in living a life of righteousness and sinning inadvertently. When one is devoted to God, having the seed, the word, in his heart, he may and does sin, but he cannot be a habitual or impenitent sinner.

3. "He cannot sin because he is born (begotten) of God." That is, he cannot make sin a way of life, he cannot continue to live in sin, because he is a child of God. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." (1 John 3:6.) The word "abideth" (from the Greek **meno**) means, according to Young, to remain or continue. Hence, whosoever continues in Him sins not. One cannot remain devoted to God, continue in Him, while living a life of sin. Although one cannot live without sinning, he cannot continue in God if he is devoted to sin. When this distinction is made there is no difficulty at all in what John says.

Now to the second question: "Does this mean that if one commits an act of sin that he is not a Christian?" No. Certainly not. But for this answer to be correct, we must understand that it involves not a life of sin or a sin to which one is devoted (such as the sin unto death) but an act of sin such as no one because of his weaknesses and limitations can keep from committing. And even with this modification there is danger in the answer. One sin, committed recklessly, purposefully, or willingly could cause a soul to be lost. Thus no one must use what John has said, or what we have here said about what he wrote, to justify sin, any sin, great or small. There is no way to justify it. It is a dangerous thing. It is the offspring of the devil. The Christian must therefore always have a penitent attitude toward the sins that inevitably creep into his life. When he tries to justify them instead of turning away from them, it is a sure sign that his heart is not right with God. No man can follow the word of God (let the seed remain in him) and justify any sin, either in himself or in another.

But there is a sharp distinction between the one who abides in Christ (and sins inadvertently) and one who continues in sin, even if it is just one act of sin. The one who abides in Christ has continuous access to forgiveness. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7.) The idea here is that the blood of Christ keeps on cleansing from sin. As long as one has access to the blood, as long as he is in Christ, the blood keeps cleansing him. But if one lives in sin, or has the sin habit, he does not have access to the blood, and consequently has no means by which to be forgiven. The secret is to be in Christ, to live for Him, to be dead to sin, and sin shall not have dominion over you. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.)

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Goldsboro, N.C.

WILLIAM H. LOVE, Reporting: We had an excellent gospel meeting with Jim Stutts of High Point doing the preaching November 11 through 17. There were eight baptisms and 24 to confess wrong-doings and requesting the prayers of the church. Jim also showed his films on Africa to several schools in the area involving almost one thousand students in one day. The community had an opportunity to hear something of the church and its work through these films. The meeting was a success because of the prayers of many, because of the studies in the homes that were made by some of the members here, by the fine proclamation of the word by Jim Stutts and by numerous other efforts and people all working together for the Lord. Victor Jordan of Slater, S.C., gave of his vacation time to lead the singing and also to have a part in teaching two of those baptized. One of the ladies that Victor taught and baptized was 83. We have had one baptism and one restoration since the meeting.

Today the men are to purchase a bus that we might begin a bussing effort here. Several families are to go to High Point this weekend to observe the bus program there in action.

Emphasis recently has been upon the basic fundamental teachings of the Scriptures. The entire congregation is presently viewing the Jule Miller filmstrips as a refresher course of study and a fundamentals class on Wednesday night is in progress. This is to be followed by a series of lessons emphasizing personal work on the part of every member to convert others to the truth. Pray for us here that the work may continue to succeed in the preaching of the one true gospel of Christ and the restoration of His church.

WANTED

New congregation in Chadbourn, N.C. desires a zealous preacher. One who is willing to work on a part-time basis. Also any congregation or individual who would be interested in helping to support the Lord's work in this area, as we are looking forward to the time when we have a full-time preacher. Your help could help us reach our goals much sooner.

Any contributions would be greatly appreciated. Please reply to: Bobby Williams, Rt. 3, Box 15, Whiteville, N.C. 28472.

Statesville, N.C.

ROBERT GAITHER, Reporting: We are in need of a preacher. The church is self-supporting with attendance of 130. Contact P.O. Box 1484, Zip Code 28677.

Statesville-Belmont, N.C.

GEORGE STEVENSON, Reporting: God has graciously blessed us here at the Belmont Church of Christ. We have made some improvements within the last few months and are contending and encouraging others.

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twice weekly, once on the Lord's day and on Tuesday night. It has greatly increased our attendance for morning worship on the Lord's day and Tuesday night Bible class. We recently broke all previous records in attendance for Tuesday night with 126 present. We hope to continue to break attendance records as well as others.

The elders agreed to help support a work in Charlotte, N.C., that the minister might be able to give full-time to the work there. Plans have been made to support our local minister, Chester C. Vaughan, in a gospel meeting in 1975 in the state of Alabama. The church, here in Statesville has nourished and supported the work in Newton, N.C. since it began. For the past several months it has partially supported George Ikard who is preaching the gospel there each Lord's day and who is teaching Bible classes during the week. Brother Ikard is doing a wonderful job.

Locally, we are in the process of conducting a Bible correspondence course among non-members trying to reach a goal of fifty. We will soon resume house-to-house classes.

Seemingly, one gospel meeting annually is insufficient nowadays; nevertheless, four were baptized during the week's meeting we held in July with James Kennedy of Greenville, S.C. doing the preaching. He did a superb job in expounding the gospel of Christ, and attendance was excellent.

Brother Vaughan has worked with the Belmont church for the past 18 months (as of October, 1974). Many souls have been restored and to this date 19 have been baptized. To God be the glory; yet, we are grateful to all who had a part in converting these wonderful people. We are hoping to gain momentum as we move along. We request your prayers. Stop by sometimes and worship with us.

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SOUTH CAROLINA NEWS

Easley, S.C.

BILL SMITH, Reporting: Because of a number of factors the church here was in a financial bind in September. We had 17 payments of $110.00 left on the building debt and it was felt that if we could remove this we could make it. We ask for help and by the middle of December we had received more than was needed and turned some down. We are very grateful for this wonderful response.

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Editorial Book Views

The Work of the Holy Spirit in Redemption, Franklin Camp. Robert & Son Publication, P.O. Box 1807, Birmingham, Ala. 35201. 274 pages. Cloth $6.95.

Franklin Camp is one of the most outstanding students of the Bible of this or any other time. He will go down in history alongside such men as Alexander Campbell, David Lipscomb, Foy E. Wallace, Jr., and Guy N. Woods. And, no doubt, this book will be read and studied hundreds of years after he is gone. Although we do not wholly agree with its underlying thesis (namely, that all references to the reception of the Holy Spirit in the Bible are in conjunction with the miraculous and consequently there is not a single verse which teaches a non-miraculous reception for all Christians), we must say that it is the most fascinating book on the subject we have ever read. But not only is it fascinating, it is also interesting and instructive and challenging and useful. It is written in such a way that nearly anyone can understand it (that is Brother Camp's style) and yet it is one of the most scholarly books to ever come off the press. Even though you may not agree with all his conclusions, you will gain a rich harvest from this book. It will shake most of us a little (in fact, if one is satisfied without thinking, if he does not not want his foundations examined, he would probably be better off to shun it) but it will teach us a good many things we must know if we are to turn the tide of Pentecostalism in the church. By all means, get it, read it, study it.

The A.T. Robertson Library, published by Baker Book House, Grand Rapids, Mich. 49506 in four paperbound volumes. They are as follows: **Epochs in the Life of Jesus**, 192 pages, $2.95; **Epochs in the Life of Peter**, 342 pages, $3.45; **Epochs in the Life of John**, 253 pages, $2.95; **Epochs in the Life of Paul**, 337 pages, $3.45. Robertson has long been recognized as one of the most polished Greek scholars produced in North America. Those who are acquainted with his Greek grammar and **Word Studies in the New Testament** need no introduction to him or to any of his works. In the four books under review he has effectively brought together, in a highly readable manner, the life and work of the four most outstanding figures in the New Testament. Although they are not meant to be biographies as such, they deal with the significant events and actions in the life of Christ, Peter, John, and Paul. You will marvel at the amount of material the author has compressed into each book, and you will wonder how you had missed so much in the lives of these tremendous men. A valuable addition to any library.

Fireside Chats — A Treasury of Inspiration, Dan Harless. Baker. 91 Pages. Cloth $4.95.

Those who know Dan Harless know that he is a master at telling brief stories that illustrate, delight, and edify. In this album-type, beautifully jacketed book he shares with us more than 60 of his best stories. They can be read and reread with pure enjoyment — they entertain as well as instruct. Each one has a Scriptural application and can be used time and again with profit in teaching and preaching. Everybody will like this one. It makes an ideal gift.

Armageddon — When and Where, John E. McConner. Dorrance & Co., Inc., 1617 J.F. Kennedy Blvd., Phila delphia, Pa. 19103. 51 pages. Cloth $4.00.

A concise presentation of the premillennial view of the prophecies and revelation. Plainly states that the Christian age is no where mentioned in the Old Testament law or prophecies. Not recommended for general reading. It should be purchased **only** for study purposes, to help one understand and refute the false notions of premillennialism.

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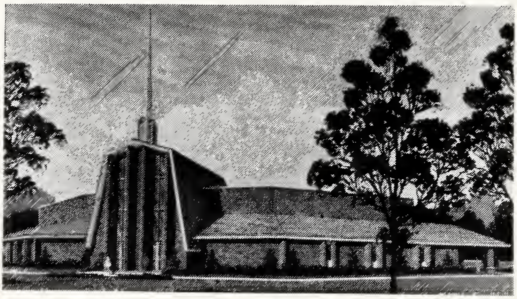

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CAROLINA CHRISTIAN

VOL. 17, NO. 2, FEBRUARY 1975

"But sanctify the Lord God in your heart: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Pet. 3:15.)

"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." (Ps. 19:1-3.)

"Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." (Rom. 1:19, 20.)

"That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts 17:27, 28.)

CHRISTIAN EVIDENCES

EDITORIALS

CHRISTIAN EVIDENCES

Johnny Melton,* Union, S.C.

Bernard Ramm has defined the discipline known as Christian Evidences as follows: "Christian evidences is a subdivision of Christian apologetics. Christian apologetics is the comprehensive philosophical, theological, and factual demonstration of the truthfulness of our Christian religion. Christian evidences, as we conceive of it, is especially concerned with the demonstration of the **factuality** of the Christian religion." **(Protestant Christian Evidences**, p. 13.)

Understanding this definition to give Christians the responsibility and obligation to both demonstrate and defend the factuality of their religion, we necessarily imply that the facts of the Christian are demonstrable and defensible.

We are living in a time when religious skepticism is running rampant. Many religionists refuse to defend the facts of the Christian religion. The virgin birth, the resurrection, the miracles, inspiration (verbal and plenary) of the Scriptures, and the creation have been denied, not only by the rank atheists and agnostics but also by men who claim to be religious. Even the existence of God has been denied by religionists as well as infidels.

Realizing the magnitude of the situation confronting Christians today, this special issue of **Carolina Christian** has been prepared. Also, understanding the scope of Christian Evidences, we have sought to limit our discussions to the existence of God.

It would be futile to go to the Scriptures to demonstrate the existence of God. In the first place, a man who does not believe in God will not accept the testimony of the Bible (he does not believe that either). In the second place, the Bible does not attempt to prove the existence of God, it simply assumes (rightfully so) that God is and proceeds to reveal His message. Therefore, in the articles that have been prepared there will be a minimum of Bible-quoting. This does not mean that the authors do not believe the Bible; quite to the contrary, they are simply attempting to demonstrate from the world around us and from the thoughts of the human mind the essentiality of the existence of God.

Therefore, four traditional arguments for the existence of God. These are the arguments that have been used for this special study. These arguments: the ontological, the cosmological, the teleological, and the moral have withstood the onslaught of the atheists and the fiery darts of Satan. I am confident that a close reading of these arguments will enhance the faith of each Christian and will better equip him to defend his faith.

However, arguments are brought against Christianity. Perhaps the most formidable argument used by atheists has been the problem of evil. Therefore, a study of Christian evidences would not be complete without a statement of the problem of evil and a Christian response to that problem.

It is with deep conviction of the reality of God, the truthfulness of His Word, and the integrity of His promises that this issue is submitted. May it be used to the strengthening and edifying of man and the glorification and exaltation of God.

**Guest Editor*

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The Ontological Argument

Mitchell Floyd, Kannapolis, N.C.

This argument for the existence of God was made famous by Anselm of Canterbury in the eleventh century A.D. It is based on the fact that the human mind has the necessary conception of a perfect and an absolute Being.

The word "ontology" is derived from two Greek words: **ontos** which means "of being" and **logos** which is defined "word." Hence, ontology is that branch of philosophy that deals with the nature of being or existence.

The ontological argument is rather profound, and does not appeal with convincing force to some minds. Some thinkers, however, regard it as the most convincing of all the arguments for the existence of God, bringing all the others to a climax. When properly stated and understood, it is very compelling.

Man cannot think of the relative without also thinking of the absolute. He cannot speak of the imperfect without suggesting the perfect. Now observe – if the absolute, independent and perfect Being does not exist, then man's necessary conceptions, the most profound and fundamental conceptions of which he is capable are null and void, and his mind is illogical and ineffective in its very constitution and nature. Therefore, if our best thinking is valid, the absolute and perfect Being must exist.

Most everyone is familiar with the statement, "The fool hath said in his heart, There is no God." (Ps. 14:1.) In order for that man, a fool, to say "God" he had to have a concept or thought of God in his mind. When one denies God, according to this argument, he is implying that He exists!

Is it possible to think of something that does not exist? Before you answer "yes" too quickly, what is being asked is, "Can you think of something that is absolutely new and that has never been thought of before?" A number of years ago Henry Ford invented the car. How was it described to someone who had never seen it before? Why, it was described in comparative terms to the carriage, being called the "horseless carriage." So you see, the car was like something that had gone on before. It was not absolutely new.

Most teaching is done in terms of comparing that which is known to that which is not known. The ontological argument is based on this principle. It concludes that man cannot think in the absolute and totally new sense of something that does not exist. Therefore, when man thinks of God, it is a most profound argument that God must exist.

"The best statement that I have seen concerning this matter appears in a little book called **Philosophy of Religion** by Dr. William H. Davis:

"Let us now express the ontological argument in different terms altogether. Let us conceive of everything whatever and classify this everything into two groups, namely, those things which exist (now), and those which do not exist. Let us further divide this everything as between those things which are impossible, contingent, and necessary.

"By impossible we mean self-contradictory and unthinkable. Square circles are impossible in this sense. . . . By contingent we mean something like maybe, maybe not. For example, the reader of this book exists, but he exists contingently – that is, he might cease to exist. . . . Whatever can come into being or can go out of being is called contingent. A good synonym for contingent is dependent. Finally, by necessary we mean whatever has to exist and cannot not-exist, if there be any such thing. These divisions can be illustrated by the following chart:

NON-EXISTING		EXISTING	
Impossible	Contingent		Necessary
"a"	"b"	"c"	"d"

We may now say where anything we might think of can be located on this chart. Unicorns, for example, fall into section b. That is, they do not exist, but they might. The Washington Monument falls in section c. That is, it does exist, but might not. The question of interest, however, is where God is to be placed on the chart. . . . This, by examining what we mean by God, we see that He does not fit in either section a, b, or c. Thus, He must fit in section d, since God is not impossible or contingent. He must be necessary. But whatever is necessary, exists."[1]

We are living in an age of skepticism and doubt. Men do not even believe in God, much less the Bible. We need to know and use arguments such as the ontological argument in order that we might lead the unbeliever to the Bible which represents God as the only perfect, absolute and independent Being. Only there can he obtain the remission of his sins in baptism and the hope of eternal life in heaven with God.

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The Cosmological Argument

Glenn Holland, Jacksonville, N.C.

"The world in which we live is not a chaos, but a cosmos – that is, an ordered system, capable of scientific description and evaluation."[1] This opening statement of the book **Biblical Cosmology and Modern Science** by Henry M. Morris is a suitable beginning for two reasons. First, it gives a definition to the subject of discussion; and secondly, it uses science in a supportive way. The Greek word **kosmos** meant simply "order" in its first uses in Greek literature, later obtaining the meaning, "world or universe."[2]

Thomas Aquinas, who lived in the late Middle Ages, is generally given credit for introducing to the world the cosmological argument for the existence of God. Based upon the observation "nothing comes from nothing," everything must have some antecedent cause.[3] Simply observe the world around you (this is what true science does), and you cannot help but ask, "How?" Certainly the cause of it all was all powerful, creative and artistic – God. There is a story of the days of Benjamin Franklin's ambassadorship to France which serves as an appropriate illustration here. While living in Paris, Franklin was a member of an elite literary, social, and scientific club. At certain of the meetings of this intellectual group, atheistic sentiments were expressed, leaving the impression that only the superstitious and uninformed still believed in God as the Creator of the universe. At the next meeting of the group Benjamin Franklin brought a beautifully designed and executed model of the sun and our entire solar system. The earth and the other planets were in their proper relationship to the sun and to each other, and of appropriate sizes. It was a masterpiece. Upon seeing it, one of the sophisticated members of the club asked, "Who made it?" Dryly, without a trace of a smile, Franklin responded, "No one, it just happened."[4]

The cosmological evidence cannot help but draw men with open minds to the presupposition of God. The Bible itself speaks of this evidence of God. David writes: "The heavens are telling the glory of God: and the firmament proclaims his handiwork. Day to day pours forth speech, and night to night declares knowledge. There is no speech, nor are there words, their voice is not heard, yet their voice goes out through all the earth and their words to the end of the world." (Ps. 19:1-4, RSV.)

Paul used this very argument in convicting the Gentile world of sin. Although they were not in covenant relationship with God, the Gentiles knew God. "For since the creation of the world God's invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse. For although they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened." (Rom. 1:20-21, NIV.)

Both the fact of God and the nature of God are clearly revealed in the created world. Man today is no less "without excuse" as when Paul was writing.

We hear reports that science contradicts God. How can a man believe the Bible when modern science is in contradiction? This writer is not in position to speak scientifically, but knowing the simple definition of true science, any seeming contradiction between science and the Bible is due to a perverted interpretation of one or the other. John N. Clayton in an article entitled "Why I Left Atheism" says, "It was science that brought me from a rebellious antagonistic teen-ager to a believing adult. I learned in my science classes that God had to be, which came mostly through my own questioning. The origin of matter, the synthesis of life from basic organic molecules (amino acids), the work of Albert Einstein in showing that a non-physical world was not only reasonable, but necessary – all these things made me realize that if you study science deeply enough and long enough it will force you to believe in God (as Lord Kelvin put it)."[5]

To see the beauty, complexity, and order of this world, to investigate and to understand that every created thing on the earth other than man himself, is in some way, for the benefit or pleasure of man (Gen. 1:29-30), one cannot help but be driven in humbleness to a belief and faith in an infinite personal God.

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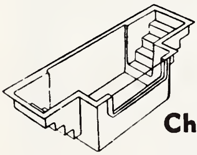

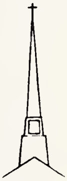

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The Teleological Argument

Chuck McGhee, Mocksville, N.C.

"The teleological argument claims to find evidences of a wise and purposeful Creative Intelligence in the ordering and arrangements of the world."[1]

My uncle was given a novelty gift a few years ago. It was a wood block with a crank handle. As you turned the crank a series of wood pieces linked together moved two wood sticks back and forth in grooves crossing each other in opposite directions. It was called the "Do-Nothing Thing," and was advertised to have no purpose. My uncle delighted in setting his "Do-Nothing Thing" where it would attract a visitor's attention. Seldom was he disappointed. It was tempting to pick up the thing and examine it. Usually it prompted a question like, "What is this for?" To hear it had no purpose did not relieve the curiosity to investigate further. Folks would turn the crank and closely study the resulting motion of its parts. Most were of the opinion, in spite of its name, that it had some purpose. Some said it was for "passing the time"; others called it a "finger exerciser"; another said it was for "relieving tension"; another for "entertainment"; another – "it's a conversation piece." There was no doubt that for my uncle it was a source of pleasure!

The curious thing about this experience is that no one really took seriously the claim that it had no purpose. They differently interpreted its purpose, no doubt, from their own experience and creativeness. It was also generally assumed that it was designed and produced **intentionally** for that purpose. Either of these assumptions, that it had a purpose and it was intended for a purpose, imply a **manufacturer**, or a **cause**. Together they are convincing that the cause was a designer with **intelligence**. Philosophers have long been at work searching for an answer to the purpose in the existence of things in much the same way. As they reasoned purpose from existence they began to observe purpose behind existence until ultimately they were led to contemplate a grand purpose and a grand Designer.

Socrates (469-399 B.C.), a pagan Greek philosopher, was among the earliest in recorded history to see that "No explanation is complete that leaves the purpose of a thing unaccounted for. . . . Ultimately, this purpose, to his way of thinking, is the realization of the Idea of Good as the highest object of knowledge."[2]

Plato (429-347 B.C.) equated this good with what is real, and suggested this is divinity. He thought of reason as man's search for intellectual union with God.[3]

Aristotle (384-322 B.C.) carried these thoughts into the study of **final causes.** He had no notion of immortality, or of happiness other than that accessible to man in his moral life. Yet, he said the supreme end of man consists in the contemplation of divinity.[4]

Augustine (354-430) is among the earliest of Christian thinkers to wed the ideas of the philosophers' search for purpose in existence, and the existence of a personal God. Using the philosophers' ideas of good, the real, and the final cause, he said that all being has its ultimate end in the God of the Scriptures.[5]

Thomas Aquinas (1224-1274) sought to explain purpose by reasoning being and the existence of God from two converging sources: 1. Human knowlegde and **reason**, and 2. Reason and purpose that is **revealed** by God in Scripture. The latter he held to be true even though no physical evidence could be marshalled to verify it.[6]

The twentieth century is not without its philosophers. In our day the doctrine of evolution and the progress of biological science has combined to change the emphasis of teleology from external to internal. That is, each organism is said to express its **own** inherent purpose. Thus the concept of a world controlled from without is replaced by the idea of a universe which is god-in-the-making.[7]

A celebrated philosopher/scientist, Lacomte Du Nouy (1883-1947), seeks to re-interpret the theory of evolution in light of modern physics contending that science finds a purpose in the history of life which rises above the laws of matter. In his interesting summary of the telefinalist hypothesis he claims there are five undeniable facts observed: 1. The beginning of life; 2. The evolution of life; 3. The result of this long process, the human brain; 4. The birth of thought, moral and spiritual ideas; and 5. The spontaneous and independent development of these throughout the terrestrial globe. He says that none of these can be scientifically explained. They are an absolute contradiction to the science of inert matter (the second law of thermodynamics) based on laws of chance. Any one of these are mathematically impossible, and together they discredit the whole of our science unless an hypothesis can account for them. He, therefore, brings in a new term called "Anti-chance" and admits this amounts to a recognition of a goal, an end, for at least one strain of existence, man. Man has been willed![8] Du Nouy stops short of believing in a personal God as the source of this will. He believes organic evolution has ended and moral and spiritual evolution has begun.

In all of this there is one common element. There is no place in our thinking for a "do-nothing-thing!" But acknowledging this does not seem to be sufficient to prove the existence of God. Without some conviction about the revelation of God through the Bible it would be difficult to expect many unbelievers to come to the conclusion, from these arguments alone, that there is a wise and purposeful creative intelligence evidenced in the ordering of the world. Thus enters the purpose of God in speaking to us through his word and through his Son (Heb. 1:1-2). The broad picture the world presents to us is an ambiguous one. Evidences from nature for the providence of God at one time, is often not convincing at another because they are more satisfyingly explained in other ways. History is just as ambiguous. We know so little of man's sojourn on earth, even sacred history in the Bible is but a fragment of the time and factors involved. To find purpose in the things that exist we need the guidance of the one who purposed it.[9] All that the philosophical speculations suggest to me is that the purpose of things is an important observation, and it is therefore reasonable to expect that a creative intelligence would give some verbal expression of his own will to guide us to the end that he has purposed. There is cause to believe that God has spoken to us in language (or else what is the purpose of language?), that he clearly reveals his thoughts sufficient for our purpose (2 Tim. 3:16-17).

A Biblical view of teleology cannot ignore revelation from God to instruct us. Belief in the existence and providence of God begins in a personal faith. "In the beginning God . . . " (Gen. 1:1), is a statement of faith. From this personal faith comes an extension of it in the conviction that God governs the universe. There is no indication in the Bible that Noah was surprised to hear God's voice instructing him to build an ark. Abraham's faith had already prepared him for God's call to leave Ur. Joseph (who gives us the earliest and clearest Biblical expression of teleology) interpreted his misfortunes in coming to Egypt as "good" in spite of the intended harm by human agency. He concluded in Gen. 45:8, "So it was not you who sent me here, but God." But Joseph did not speak this from experience alone or solely from philosophical speculation. God had already spoken the meaning of his experience to him by repeated revelations. Not only did this have meaning to Joseph, but it gave expression for the birth and history of the whole nation of Israel from that time on.

There is a continuity all the way from an individual conviction that God's grace has been experienced in one's personal life – to the belief in God's providential purpose in both nature and history (see Rom. 1:19-20). I begin with the assumption (for my being will not let me assume otherwise) that I am not just a machine, or an animal, or a "do-nothing-thing." I must have a purpose which is unique to my own being. With Thomas Aquinas I would say, "I would rather be a plant than a stone, because a plant is all that a stone is and something more; and I would rather be an animal than a plant for the same reason, and it is better to be a man than a brute."[10] My purpose is something more than other created things. But beyond my own existence there is the "pull of the future." There is the existence of God who has revealed himself with promises through the history of Israel and the coming of Christ. The future of God's kingdom entered into history in the death of Jesus and His resurrection. "Behold, I am doing a new thing; now it springs forth, do you not perceive it?" (Isa. 43:19.) Without the word of God and faith in it I am sure we would all miss it. "So faith comes from what is heard, and what is heard comes by the preaching of Christ." (Rom. 10:17.) Since the Scripture says God has made known to us the mystery of his will which he purposed in Christ, "to be put in effect when the times have reached their fulfillment – to bring all things in heaven and on earth together under one head, even Christ" (Eph. 1:9-10, NIV), it is a marvelous thing to contemplate!

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The Moral Argument

Jerry Senn, Greer, S.C.

"The moral argument is considered by many writers on natural theology to be the strongest of all proofs of the Divine Existence."[1] When God placed within man something of His own nature, He, in so doing, set man apart as a unique creature. At least a part of that "image" is a moral sense of responsibility or duty. God's revelation suggests this nature. Paul wrote: "For when Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them."[2] This inspired writer presents man with the innate ability to distinguish between right and wrong by using the "law written in their hearts." All men at one time or another desire to be approved by their own sense of right. The conscience is that inner standard which condemns when we violate its demands. It is the price we pay for being human. "This sense of oughtness or moral responsibility is recognized by anthropologists as present among all tribes and groups of human beings."[3] That man has this capacity cannot be successfully explained unless there is a moral creator, God.

Materialists account for this moral accountability felt by men by saying that it is simply response to a given stimulus. They "refuse to have God in their knowledge," thus, everything is interpreted in terms of a Godless philosophy. When one animal kills another he is not arrested, tried, and condemned. We realize that he has no sense of wrong and right and has no capacity to make moral decisions. If man is only an advanced animal, why is he held accountable for taking life; since he merely responded to a given stimulus? "No animal has ever displayed a sense of religion or of moral consciousness or ethical responsibility. These qualities are found only in human beings who are distinct from animals in having rational personality."[4] Society holds man responsible for his actions and it is justified in so doing. The reason being that man recognizes an inward standard, a God-given capacity to make moral judgments.

Some attribute man's moral capacities to "herd instinct" which (they say) have been developed like other instincts, such as, mother love, or sexual instinct or the instinct for food. But a clear distinction can be made between simply feeling a desire to help and knowing within that we "ought" to whether we really want to or not.[5]

If you were driving down the street and witnessed a terrible automobile crash, in which several people were obviously injured, you would have two alternatives. First, you could help them or second, you could run away and do nothing (playing it safe). For a moment you might be torn between these two alternatives. But you will find a third factor that begins to influence your thinking. An impulse forces you to help because an inner obligation or consciousness of duty is at work. An animal might conceivably help a needy person but he would not feel guilty if he chose to run away instead. "On the strength of empirical and scientific observations that 'something does not come from nothing' and that 'life comes from life,' it seems to be a valid conclusion that the 'source' of the sense of moral responsibility must be moral, rational personality! Certainly it is far more logical and more reasonable to believe that man's moral consciousness derived from a God who Himself is a moral and rational person than it is to believe that these highly sensitive and highly developed qualities were derived by pure chance out of thin air."[6]

Immanual Kant, greatest of all German philosophers, argued that if we admit that conscience or man's sense of duty is a fact, then we are forced to accept the reality of freedom. In other words, if I ought to do a thing, then I can do that thing. The fact that I can does not mean I will! But the freedom is mine to do what I ought. If, however, the moral law is not enforced it does not in reality exist. Since justice is not carried out in this life, therefore, there must be a life to come; for here the wicked may prosper and the righteous may suffer. No one can evaluate the deeds of all men, and yet this must be done if there is moral law and man is an accountable being. Therefore, Kant concluded, there must be the Just Judge of all the Earth, God Himself, who will bring man into judgment. Unless conscience is an illusion, these other realities must also exist.[7]

From many standpoints, it can be seen that matter could not account for man's moral sense. Non-life cannot produce life and non-moral cannot produce that which is moral. The fact that man universally realizes this innate quality of his own nature which condemns and approves his actions, demonstrates that conscience is in existence. It is compared to a stomach which calls for food. The human conscience demands a God. "Unless there is a moral, knowing God to whom man must someday give an account for his choices and his conduct, the presence of the conscience is inexplainable."[8]

Unbelievers argue that if man is divinely endowed with a moral nature then why is he not an infallible being. Why does he make mistakes? In answer we might say, the fact that man is endowed with the ability to think does not imply that he shall never make mistakes in thinking. Man's ability to choose his direction in life elevates him above every other being in the universe. Our present circumstances on earth provides us with a perfect environment in which to develop our moral nature and prepare it for the great day of eternal bliss.

God has built into man the ability to "feel after" Him and "find" Him.[9] Man has always worshipped some thing or some one. Our very nature is enough to prove to us that God exists. Notice these words of Paul, "For the invisible things of him, since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse: because that knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools . . . "[10]

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See chapter three, "Atheism Versus Theism" in **Communism – Its Faith and Fallacies** by James Bales, Baker Book House.

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The Problem Of Evil

Johnny Melton, Union, S.C.

It does not require a Solomon to recognize, even with the most casual observation, that there is an abundance (some would even venture, an overabundance) of evil, pain and suffering in the world today. Just recently the news was reported of killer tornados in Mississippi and Tennessee. Blizzards have struck the Midwest and are leaving death and destruction in their wake. Millions of the world's population are hungry and are dying of starvation. Almost without fail the newspapers report murders, thefts, rapes, and all types of violent crime every day. No sensible person, no rational, sensitive person can view this kaleidoscope of pain and evil and declare that it is illusory. The natural evil described is real and poses a serious threat to one's faith in an absolute God.

Some have argued that while there might be some reason for the existence of some evil (they claim to know no such reason, but are willing to grant its existence for the sake of argument), there is such an overabundance of evil as to make the possibility of the existence of an omnipotent, omnibenevolent God simply incredible.[1] "While the evidence from experience (i.e., nature, and those things pertaining to it – JRM) is sufficient to warrant belief in the existence of an all-powerful (omnipotent) God."[2] Certainly, the order and design in the universe are indicative of the fact that a creative Intelligence is at work in the world. However, the evidence also suggests, it is argued, "that the creative intelligence does not, or cannot, succeed in all his undertakings."[3] In light of the "evidence" many thinkers today feel "that the problem of evil is so acute as to make belief in an absolute God no longer tenable."[4] It is this argument, in the hands of the atheist, that has been his most lethal weapon. When one accepts the arguments put forward, he is driven to one of two conclusions. Either he must attempt to live in the halfway house that while there is a personal God, He is either deficient in power (He knows of the evil in the world and wants to eliminate it, but is powerless to do so), or else He is deficient in goodness (He knows of evil, has the power to eliminate it, yet He refuses), or else He is deficient in knowledge (He has power to eliminate evil, He would do so, however, He is ignorant of its existence); or he must repudiate the very existence of God. Since the Christian cannot (neither can any logical person) accept the God of **finitism**, that is, the view that God is definitely limited in some attribute such as: power, goodness, knowledge, etc.,[5] he cannot live in a halfway house.

Therefore, either God does exist, in which case an adequate explanation for the existence of evil in the world must be found, or else He does not exist, and we should be anxious to educate people to that fact. It will be the purpose of this article to offer an adequate justification for the existence of evil and thus to repudiate the arguments of the atheists.

There are two types of evil. Natural evil is that which exists in the universe because of its very nature and purpose. Earthquakes, tornados, floods, cancers, polio are all examples of natural evil. On the other hand, there is moral evil, or sin. Sin is the violation of God's will and applies to everything that would impune man's sonship to God or his brotherhood with man. Sin is the only intrinsic evil. That is, evil because of the very nature of the case. Sin is always evil, there can never be any adequate justification for it. Unlike natural evil, where the result justifies its existence (e.g., pain is present when a gangrenous foot is amputated, however, the saving of life which results justifies the evil), nothing resultant from sin can justify its existence.

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God created man in His own image. He gave him a personality and an intellect. God also enabled man to develop his personality and intellect by living in this world and making free decisions. "Soul-making" involves the supreme value of this life, the development of "character." "While it is a world of pain, as well as a world of pleasure, yet the fact remains that man has a life in which friendship, music, art, and intellectual endeavor have meaning which outweighs by far a possible painless existence in which none of these were present."[6] "We need to be reminded also just what a "value of soul-making" involves. It involves freedom – freedom to go in opposition to the will of God. That is the price God paid when He created co-creators of value (i.e., man has the God-given right and ability to develop his soul in any way he desires, thus "creating" value – JRM). His creatures may decide to create disvalue."[7] God knew this, yet, "He preferred to suffer as his co-creator created evil, rather than to be sure that His will would be done at the expense of human freedom and responsibility."[8]

Therefore, the world in which we live, with all its attendant evils, is the best possible world for its purpose. Without the possibility of pain, failure and suffering consequences for wrong action man would not have the freedom that God intended for him to have. It is only when man violates God's will and sets his life on a course that is contrary to God that real, genuine, intrinsic evil results.

The existence of heaven is a justification for the evil on earth. While we live in a world in which the wicked may prosper and the just suffer, we must not forget God's promises. "Christian faith holds that the tribulations of this present age are not worthy to be compared with the blessing of eternal fellowship with God in heaven."[9] (Cf. Rom. 8:18; 2 Cor. 4:17; Heb. 11:24-26, 35; 1 Pet. 1:6, 7.)

In conclusion, the atheist's arguments

fail. Sin is the only intrinsic evil and sin results from the misuse of man's freedom. The natural evil of this universe makes this world the most suitable place for a "vale of soul-making." The rewards of heaven will be so great so as to make any suffering on this earth null and void for the child of God.

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[1] Thomas B. Warren, **Have Atheists Proved There Is No God?** (Nashville: Gospel Advocate Co., 1972), p. ix-x.

[2] Warren C. Young, **A Christian Approach to Philosophy.** (Grand Rapids: Baker Book House, 1969), p. 166.

[3] Peter A. Bertocci, **Introduction to the Philosophy of Religion.** (New York: Prentice-Hall, Inc., 1951), p. 338.

[4] Young, op. cit., p. 167.

[5] Warren, op. cit., p. vi.

[6] Young, op. cit., p. 151.

[7] Ibid., p. 152.

[8] Bertocci, op. cit., p. 361.

[9] Warren, op. cit., p. 85.

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Editorial Glimmerings

From John W. Goodman of Burlington, N.C. comes the following encouraging remarks and question: "I enjoy reading your articles. You are a good writer. I do not always agree on everything, but you write good interesting articles. My question is, 'What must a child of God do for the forgiveness of sin?' "

First, we would like to thank Brother Goodman for his kind words – they are few and far between in this editorial business (a lot of words, yes, but they are not always kind). As for the fact that he does not always agree with us, we take it as a compliment to him (and to ourselves). We are all free in Christ; we must all study for ourselves; we must act upon what we sincerely believe to be God's will; and each of us must account to God for himself and himself alone. This is the beauty of the Christian system. No man, or group of men, can bind anything on any other man. And may God be merciful to us if the day ever comes when we try. Only Christ can bind the Christian's conscience. Both Brother Goodman and ourselves thank God for this fact. Christians must learn to do their own thinking, to base their faith and actions solely and completely upon the Word of God. It would grieve us to no end to learn of someone who was letting us (or anyone else) do his thinking for him. We are not puppets dangling on the end of strings pulled by denominational machinery. We are free men in Christ! And knowing Brother Goodman as we do, we are certain that he will never become a puppet to anyone but his Lord and Savior, Jesus Christ. And we are truly grateful for this fact. And thus we know that when we answer a question from him, if it is going to convince him, it must be Scriptural from center to circumference and all around the perimeter. He will not accept our answer; it must be God's. And that is the way it should be.

Now to the question: "What must a child of God do for the forgiveness of sins?" To answer this question, we make a number of observations:

First, that Christians can and do sin, there can be no doubt. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1:8, 10.) Christians have gone out of the sin business; they have renounced it as their master; it is no longer the purpose of their life. Yet they do sin. Some sin is caused by human limitations and weaknesses; others through ignorance; some are a result of selfishness and blindness – a refusal to see right. But no Christian should or can sin willfully (Heb. 10:26, 1 John 3:9) or presumptuously, that is in arrogant rebellion against God, or make sin a way of life and remain true to God. When he sins he sins with a penitent attitude.

Second, sin can cause a Christian to be lost. This is why it is imperative that he be forgiven. (For a further discussion of this point, see our answer to a question in the January 1975 issue of **Carolina Christian.**)

Third, God has a plan whereby a Christian can be forgiven of his sins. John says, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2:1, 2.) On man's part, that plan calls for repentance, confession, and prayer – God cannot and will not forgive sin unless it is repented of. In Acts 8, Philip went to Samaria and preached the gospel. Many, including Simon the sorcerer, believed and were baptized (Acts 8:12, 13). That Simon was saved admits of no doubt. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16.) Simon believed and was baptized. Therefore he was saved. But he sinned later in trying to purchase the power to impart the Holy Spirit (Acts 8:18, 19) as did the apostles. Peter rebuked him for this gross misapprehension of a basic fact concerning spiritual gifts (Acts 8:20, 21) and commanded him to "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.) "Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me." (Acts 8:24.) Here two conditions are named for Simon to be forgiven, repentance and prayer. John adds another: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9.) Thus God's plan for the forgiveness of a Christian's sins calls for repentance, confession, and prayer. The pioneers in the Restoration Movement called this God's second law of pardon. We are not in particular fond of this title but we have nothing better to offer. At any rate, they are the conditions a Christian who has sinned must comply with in order to be forgiven.

Fourth, for the sake of clarity we will divide the sins of a Christian up into two categories, namely, private and public. By private sins we mean such sins as one commits in his own heart (such as mental adultery, Matt. 5:28) or against God, himself, his family, or his friends in such a way as not to be known publicly. It may be any kind of a sin or it may be a particular sin against a wife, a husband, children, friends, etc., but it is a sin not widely known – the knowledge of it is limited to only a very few. We think that it is not only unnecessary and useless but also sometimes positively harmful to make a public issue out of a private sin one has repented of. The confession of the sins need not, therefore, be broader than the knowledge thereof.

By public sins, we mean such sins (such as drunkenness, dishonesty, murder, willfully abandoning the assembly of the saints, etc.) as becomes general public knowledge – sins which are known by more than a very few individuals. A private sin might become public, depending on how widespread the knowledge. Let us illustrate: suppose a Christian (?) was caught by another Christian in the latter's store stealing goods. The man who is stealing gives some severe extenuating circumstances and shows genuine sorrow and gives every indication of a penitent heart. The owner of the store, seeing that the guilty one has repented and confessed his wrong, agrees that they should pray to God together for his forgiveness and let the incident go no farther. The matter is settled. No one else needs to be involved or informed. But suppose the man had been arrested, put in jail, tried, and the report had been carried in the papers as well as by word of mouth. It is then a public matter and must be dealt with as such. The knowledge of repentance, confession, and prayer should be made known just as wide as possible. It is usually not possible to reach everyone who knows of the sin, because of its wide publicity, but one is under obligation to try.

Usually the Christian's sins are private matters and need not be aired in public. A wife does not need to go before the church every time she gets angry at and says uncalled-for words to her husband or spanks her child unjustly. But she does need to make things right with her husband or child . . . and with God. Thus most of the sins we are concerned with are public in nature and involve those who have been unfaithful to their high and holy calling. Their sins are of a public nature and need to be dealt with publicly. (In our judgment brethren often act very foolish, as well as unscriptural, by demanding, encouraging, and making public confessions when they should be first rectifying the wrong done with the person against whom the sin was committed. We have never been fully convinced that the church is the only one to which sins should be confessed. It seems to us that the confession should be made to the one sinned against. Of course we know that the Bible says, "Confess your faults (sins, ASV) one to another." (James 5:16.) But is not confessing sins one to another (a constant practice) entirely different than the practice of confessing wrong before the church? We think so. One is a mutual exchange; the other is a one-way track. There is a sense in which any public sin of a Christian is against the church. Hence, the need for public confessions. But a public confession cannot substitute for making the thing right with the one sinned against, who may not even be a member of the church.)

Fifth, to conclude, regardless of whether the sin is public or private, it is against God (Ps. 51:4). And for a child of God (or anyone else) to be saved from it, he must obey God's plan. And when a Christian sins, God's plan calls for repentance, confession, and prayer.

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: SINGAPORE – Missionary Pat McGee has been seeking permission from the government of Malaysia to live there, working with the church. Permission has been denied, yet Pat says that the work will be done, as he crosses into the country on a regular basis as a tourist on a tourist's visa!

EDINBURGH, Scotland – Last fall, Will Steel, a well-loved and known Scottish preacher died of a heart attack when vandals hit the church during communion service. Over $2,400 worth of damage was sustained on the building.

HONG KONG, China – In 25 years, China will hold nearly one-half of the world's population, while we only have a few congregations there. China Evangelistic Institute, a preacher training school, has eight Christian young people enrolled.

WIENER NEUSTADT, Austria – Bob Hare, missionary, reports a recent journey behind the Iron Curtain, resulting in the baptisms of three and visits to several members of the church.

KAMBATTA, Ethiopia – The famine here has resulted in the deaths of over 10,000 people according to some estimates. Many of these starving are members of the church. Missionary Lyle Leach says contributions may be sent to Ethiopian Relief Fund, Central Church of Christ, 4368 N. Sutter St., Stockton, Calif. 95204.

ON THE HOME FRONT: Flavil R. Yeakley, Jr. in doing extensive research on evangelism of the Lord's church, reports that our growth rate has dramatically declined since the mid 1960's. Yeakley mentions a recent article on the five fastest growing religious groups in the nation – the churches of Christ not even mentioned. Survey results indicate that throughout the brotherhood our total congregational growth (the total number of people added to the membership lists of congregations) comes from the following sources: 75% from transfers of membership, 20% from the baptism of our own children, and 5% from adult converts.

ABILENE, Texas – The College Church is busy placing cardboard tract racks in bus stations, laundromats, beauty and barber shops, doctors' and dentists' offices and grocery stores. The racks cost 13¢ and hold 25 tracts. They report that 3,310 tracts have been taken in nine months.

LUBBOCK, Texas – In a recent survey of all religious groups in the U.S. concerning the number attending Sunday School, the Broadway Church of Christ finished 38th out of the top 100. The First Baptist Church, Hammond, Indiana, averaged 11,303 in weekly attendance, while the Madison Church of Christ (Tenn.) is 11th in attendance.

KNOXVILLE, Tenn. – John Waddey reports that fewer than six thousand men are giving their entire life to preaching the gospel. "Some 800 are being lost yearly by death, disability or desertion. All our preaching school efforts combined are not producing that many new replacements." John also estimates the number of congregations at over 18,000.

FROM THE GOOD NEWS: "And being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8.)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Charlotte, N.C.

JERRY HURT, Reporting: We want to express our thanks for Howard Winters and **Carolina Christian.**

We have been so thrilled with the past year and look forward to "75." There is so much that needs to be accomplished. We were able to see 28 souls, precious to our Lord, baptized at Dilworth. Four Baptist preachers were baptized and now preaching and defending the truth. We get so excited thinking of the great work these men are doing.

Ray Starnes is now working with the church in Lockney, Texas. Ray writes, "We are not baptizing daily but we are weekly." He held his first gospel meeting in Texas and seven souls were baptized into Christ (one a 69-year-old Methodist). We look forward to having him for a gospel meeting at Dilworth in the near future. His address is P.O. Box 964, Lockney, Texas.

Frank Hedgecoe is attending the West Monroe School of Preaching and making excellent grades. He is so excited over the zeal of God's people in West Monroe. Frank is looking forward to returning to the Carolinas after graduation. His address is 1402 N. 7th St., W. Monroe, La.

Don Hartsell will graduate from Alabama Christian College in June 1975. He is working with the Chrisholm Road Church of Christ in Montgomery, Ala. He held his first gospel meeting during the holidays and called to tell me how excited he was about this opportunity. When Don speaks of his joy in being a part of our great brotherhood, tears flow from his eyes. Thank God for Don Hartsell. His address is 3017 Lower Wetumpka Rd., Montgomery, Ala. 36110.

Charles Clark has now completed his work with the Lakeside congregation in Montgomery, Ala. and has been asked to work with the Lord's church in Hickory, N.C. Dec. 25th he baptized his wife into Christ in a very moving service at the Hickory Building. Brother Bob Bolick (former deacon of the Baptist church where Charles preached as a Baptist and now a faithful member of Dilworth) was the appointed speaker. We love this man and recommend him to the brotherhood as a Bible student and a faithful and articulate preacher of the gospel. His address is in care of the church at Hickory, N.C.

We have studies in progress now with other Baptist preachers so look for 1975 to be very exciting in the Charlotte area. These men will duplicate themselves.

This ministry of carrying the gospel to denominational preachers may be the greatest events of the brotherhood since Barton W. Stone and Alexander Campbell met for the first time. This is truly the Restoration Movement at its finest hour. I can say again, I am so thankful to be a part of our brotherhood.

Charlotte, N.C.

Later Report from Dilworth

JERRY HURT, Reporting: Last night at midnight Ray Rippy and his wife, Hazel, were baptized into Christ for the remission of their sins. Ray was the preacher of the Libsville Baptist Church in Libsville, N.C. for the past six years. They have three children.

Also Tony Currick and his wife, Pat, were baptized. Tony is from Monroe, N.C., a licensed Baptist preacher, and a very talented young man who is attending Wingate College.

Ray Starnes came in from Lockney, Texas to assist in teaching these brethren who were certainly "truth seekers."

We had over thirty present at Dilworth for a baptism that reminded us of Cornelius and his house. We wish the whole brotherhood could have been with us. These men respect the authority of God's Word and have a great zeal to learn and go to work. We expect great things from them. I say again, "It is good to be a part of such a great brotherhood."

Greensboro, N.C.

ROY KEMP, Reporting: On Friday,

January 10, the Freed-Hardeman College A Capella Singers from Henderson, Tenn., sang at the Wendover Avenue Church. This appearance ended a 15,000 mile tour of several Southern states during the Christmas holidays. The conductor was John Bob Hall.

A cross-section of the student body is represented by the 74-voice chorus. Selected by audition on the basis of attitude and musical ability, the singers come from 13 states and they major in nearly every subject field.

Don Burroughs of Miami, Fla., a graduate of the University of Florida in Gainesville, has been engaged as a campus minister in the religious program conducted with the students at the University of North Carolina in Greensboro by the Wendover Church. He assumed his duties in mid-January. Burroughs had worked for the past three years in the University of Florida's campus counselling and training program. He had also worked with the Christian men's training course of Abilene Christian College, an extension of the Harding College religious course.

His new position will be to coordinate the Wendover religious programs at UNC-G. The church's "outreach" program with the UNC-G students began in August 1972, under the direction of the previous minister, Gordon Van Steenberg. Its purpose was to assist college students to maintain Christian contact while they are away from their homes.

Approximately 100 students participate in this program, with Bible study sessions being held in different dormitories on four evenings each week during the semesters. Many of the students attend worship services at Wendover and a number of them are members of the congregation.

High Point, N.C.

JIM STUTTS, Reporting: Last year was the greatest year for the church here. As a result of 150 initial visits (in one day) and 1,375 visits between March and December 29, our bus ministry has become a valuable tool. On just one bus, we have averaged bringing to services 31.8 children — EVERY service! Different riders on the bus during these months have been 178, resulting in 3 baptisms. The Goldsboro congregation was helped in beginning their bus work when we conducted a workshop for them. (Other congregations interested in observing and learning about such are invited to contact us.)

In 1974, the N.C. Textbook Commission was petitioned by us (and a few other congregations) to adopt the book **Biology: A Search for Order in Complexity.** By the time this issue of **Carolina Christian** is published we should know the results of our efforts. My second debate with Dr. Roy Epperson, Ph.D., evolutionist, was well received in the area. I preached to the Central Baptist Association of our area (by invitation) on the Genesis Account of Creation and the book "Biology." Some possible studies with two preachers are a result of this.

Meetings in which I engaged last year have included Mooresville (6 responses) and Goldsboro (31 responses).

We thank God for His past blessings and ask for help in reaching some of the yet untold millions.

SOUTH CAROLINA NEWS

Greenville, S.C.

CARL LANCASTER, Reporting: James W. Kennedy, minister of the I-85 Church in Greenville, preached in a meeting at Poinsett in November. The support of the I-85 Church and of the Haigler Street Church in Abbeville was most impressive. Brother Kennedy did an outstanding job in preaching the truth. Many who came said it was the best meeting they ever attended! The accomplishment of the I-85 Church under Brother Kennedy's leadership in the past half-dozen years is the most impressive of any in this area. I recommend him to any church that wants to have an outstanding meeting.

Joe DeYoung began as full-time minister at Poinsett, January 1, 1975. He grew up in Duncan, S.C. and his father is one of the elders of the Duncan Church. Joe has a B.A. Degree from Lipscomb and a Masters Degree from the Harding Graduate School of Religion. We are fortunate to secure him for this week.

I have served as parttime minister for Poinsett for the past two-and-a-half years. I also worked for two years as their minister on a previous occasion. I hope to continue to serve in the church within driving distance of Greenville to whatever extent brethren desire my services. Anyone desiring references on my life and work may contact the churches I have served for the past 20 years – Tryon, N.C.; Greenwood, S.C. and the Augusta Road and Poinsett congregations in Greenville.

Rock Hill, S.C.

DAVID PHARR, Reporting: The annual New Year's Youth Forum for South Carolina will be hosted by the Charlotte Avenue Church in Rock Hill next time. Details will be announced later.

Lancaster, S.C.

KEITH TRIPP, Reporting: During January 1975 my family and I will be leaving Lancaster ending nearly two years of very enjoyable work with the church here. We will be moving to the Laurens, S.C. area. One of the reasons for this move is a desire on my part to devote more time to gospel meeting work. I will be involved in a business which will allow me as much time to hold meetings as I need. I believe that I can best use the ability which God has given me to preach in this way.

I am now in the process of scheduling meetings for the next two to three years. If any church would like for me to work with it in a meeting during this general period of time, I can be contacted at Route 1, Gray Court, S.C. 29645. If a congregation without support should desire me to come for a meeting, please let me know, I will be glad to come. I will be available from time to time to fill a pulpit for congregations in the Greenville area. If I can be of service, please feel free to call on me.

As I begin this new adventure in serving Christ I ask for your prayers that I may be used to the Glory of God.

Myrtle Beach, S.C.

BUFORD CARROLL, Reporting: We begin our New Year enthusiastically in faith! During 1974, we had 30 baptisms and 18 restorations; also, the contribution and attendance have almost doubled. (Attendance during the winter months has averaged 120 each Sunday morning; contribution has been $400.00 each Sunday.) We have begun 1975 with two baptisms! We have for our goals this year: 1. Each one teach one. 2. Appointment of church officers. 3. Increase the seating capacity of our building. 4. Increase our mission work. Please pray for us here in the eastern section of South Carolina on the Grand Strand. Visit us when you can.

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Editorial Book Views

Self-Examination in the Contemporary Church, Chester C. Vaughan. Harlo Press, 16721 Hamilton Ave., Detroit, Mich. 48203. 96 pages. Cloth $3.50. (Order from C.C. Vaughan, 2109 Murdock Rd., Statesville, N.C. 28677.)

It is a great pleasure to be able to call this book to the attention of our readers. For a long time we have been saying that Christians in the Carolinas are capable of producing good and useful literature, and we have worked to provide some means of getting some of it in print (unfortunately, lack of financial means has almost strangled our dreams). But what we have not yet been able to do may still be done by others. Brother Vaughan's book is now a reality and we trust that it will be a great blessing to many. He has been preaching the gospel since 1941, many of these years in the Carolinas. Some of his best thoughts have gone into this book. It is made up of 28 chapters, dealing with the church, its meaning, mission, and methods. A few chapter headings are: "The Church Must Work in the World to Reach the World," "In the World, But Not of the World," "A Revival in a Boneyard," etc. It has a considerable amount of miscellaneous matter in it, such as two sermons by the late Quincy C. Carter, sermon outlines, and pictures of the author in Freetown, Sierra Leone, West Africa, where he established the Lord's Church. It is varied enough to be interesting; doctrinal enough to be profitable; simple enough to be readable. Since this is a Carolina production, we think every Christian home will want one.

The Tragedy of Sin, Stanley E. Sayers. Quality Publications, Abilene, Texas 79604. 80 pages. Paper $2, cloth $3.

Here are eleven chapters dealing with the tragedy of sin and related subjects. Although it is a little disappointing in that it deals only with sin in general (very few specific sins are even mentioned), it is a profitable book. Sayers is a good writer and he presents his material in an interesting way.

When Science Fails, John Hudson Tiner. Baker Book House, Grand Rapids, Mich. 49506. 136 pages. Paper, $1.25.

This little book, in a highly interesting manner, really "Explodes the naive assumption that science has all the answers." In its 26 chapters there are many proofs given to show that men of science have often been too prejudiced to look at all the facts – they have let their theories blind their minds. They thus often want the facts (as in the case of Godless evolution) only if the facts confirm their opinions. This book is above-average and we think you will be glad you read it.

The Macartney Bible Characters Library is published by Baker in four paperbound books at $2 9́5 each – the set of four for $10.95. They are as follows:

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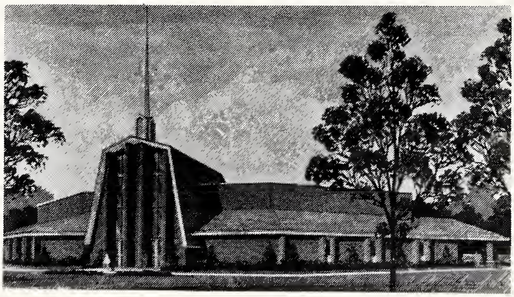

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EDITORIALS

PREACHING WHAT WE PRACTICE

We have all heard of the old saying, "Practice what you preach." And indeed we should – we must if we are to please God. But how many of us have thought of the fact that we are preaching what we practice? By this we mean that we preach by example – we preach exactly what we do. If we live faithful to our high calling we are setting an example for others to follow; we are leading the way. But if we neglect the public worship of the church, if we are stingy with our material means, if we live immoral lives, if we go places and do things not becoming to a Christian, if we let impure speech fall from our lips, if we fill our minds with pornographic reading material, if we drink alcoholic beverages socially or otherwise, we are by example teaching others to follow suit – we are preaching what we practice. Regardless of what we say, the real message we get over is what we do. What we do screams so loudly that only a few can hear what we say.

Paul said to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12.) To be the right kind of example is to show others the right way to live. In short, it is to practice what we preach because we are most assuredly preaching what we practice.

PROBLEMS

Problems, problems everywhere! That is all many of us can see. And we spend the greater part of our lives trying to solve problems – trying to find a human solution to our man-made difficulties. But it may come as a shock to some to learn that the word "problem" is not in the King James Version of the Bible. We do not know all the reasons for this but we suspect that the basic one is that the writers of Scripture saw opportunities instead of difficulties – they saw opportunities in every problem while we see problems in every opportunity. Take a telescope and look through the right end and the objects are magnified; look through the other end and the size is greatly reduced. So it is with problems: look at them in the proper way and they become opportunities. Paul had a thorn in the flesh. He wanted God to remove it. But the Lord said unto him, "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul then exclaimed, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. 12:9.)

OBEDIENCE IS NECESSARY

We watched the dramatic television presentation of the movie based on the trial of Lieutenant William Cally. Cally was charged with the ruthless killing of a number of innocent Viet Cong women and children. Some of the testimony brought out cruel and devastating facts, facts which outraged our sense of justice and human conduct. But Cally's attorney successfully turned the trial away from his client to the issue of obedience to a superior officer. There is little doubt but that this weakened the case against Cally. But the prosecuting attorney argued that a command of a superior must be obeyed only when that command is to do right.

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No one, according to him, can command or expect another to obey a command to do wrong. The trial did not settle this question, but what we want to call to your attention is the fact that both sides (and we think this is what all would say) agreed that obedience to a superior is indispensable. One argued that it was always so; the other that it is necessary only when the superior commands that which is right.

Now if we can see this when it pertains to the laws of man, why can't we see it when the principle is applied to Christ and His word? Christ is our superior. He gives certain commands to be obeyed, both in becoming a Christian and in living as one. He always commands that which is right. Therefore, if we are to always obey a superior when he commands right, we must always obey Christ. "Aboard a man-of-war," said an old sailor, "there's only two things – duty or mutiny." The same is true both in becoming a Christian and in living the Christian life – duty (obedience) or mutiny. We must choose between the two. And our choice will determine our eternal destiny. "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9.)

REJOICE

Happiness can be yours any time you are willing to pay the price for it. It cannot be sought and bought for its own sake. It must be attained by the proper means. Christians have every reason to be a happy people, and anyone can be a Christian who will obey the Lord or do His duty. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.) When one does his duty, because it is his duty – because he wishes to please God instead of self, happiness comes as an automatic by-product. Serendipity! "Rejoice evermore" (1 Thess. 5:16) and "Rejoice in the Lord alway" (Phil. 4:4) are pleasant commands to obey when the Lord of life rules the life. This is the secret of joy, peace, and happiness, the secret of successful living. "We rejoice in thy salvation, and in the name of our God we will set up our banners: the Lord fulfil all thy petitions." (Ps. 20:5.)

But unfortunately not everyone who professes Christianity produces the Christian fruit of joy. It is said that Lady Astor spoke of Dean Inge of London as a gloomy man believing in a gloomy God. We know nothing of either Lady Astor or Dean Inge, but we do know that this is the impression all too many believers leave on those who are looking for an excuse to reject Christ and His system. But such is not the Scriptural concept, not that which Christ would have us impart. Rather, He wants us to present to the world in our attitude, disposition, and total personality the true essence of Christianity, which is not gloom and doom but happiness and hope. "Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4.)

THE WHOLE WORD

There is no Scriptural escape from the conclusion that every word of the Bible, in the original copies, is a word from God. In scores of ways the Scriptures make this claim. The prophets all claimed to speak for the Lord – to speak the very word of God. Innumerable times they use such expressions as the following: "The word that came to Jeremiah from the Lord." (Jer. 7:1.) "The word of the Lord that came unto Hosea." (Hosea 1:1.) "The word of the Lord that came to Joel." (Joel 1:1.) "Now the word of the Lord came unto Jonah." (Jonah 1:1.) "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai." (Haggai 1:1.) "In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah." (Zech. 1:1.) This thought not only runs throughout the Old Testament, it also frequently occurs in the New. Paul says, "If any man think himself to be a prophet, or a spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37.) Again, "For we are not as many, which corrupt the word of God: but . . . in the sight of God speak we in Christ." (2 Cor. 2:17.) Or again, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God . . . " (1 Thess. 2:13.) This gives some concept of the claim made by the Bible for itself. This claim is either true or else it is false.

But someone may object by saying, "All these passages refer to the message as a whole. The whole thrust is considered the word of God, but this does not mean that each individual word was chosen by God." While this may have enough force in it to make it plausible to some, it ignores the consequence. There is a well-known axiom which states, "The whole is equal to the sum of all its parts." One cannot take the parts of a lemon pie and put them together into a whole and have an apple pie. Nor can we take human words and put them together and come up with the word of God. How could the whole Bible be the word of God if its parts are not – how can the whole be something different from the parts? It cannot be. We must conclude then that if the Bible is the word of God as a whole, it must be the word of God in all its parts. For the whole is equal to the sum of all its parts. And since the parts of the Bible are made up of words, we must therefore conclude that each word in the Scriptures, as they were originally given, is a word from God.

PROFANITY

There are few things that reveal a bankrupt vocabulary quicker than useless profanity. In former days it was considered despicable by all respectable people. But how far we have advanced beyond that – how different it is today! This sinful, vulgar, crude, self-debasing practice has become commonplace with the American people. Books, television, movies, and even the daily newspapers are not only popularizing its use but are also making it appear necessary to express strong feelings. Recently we heard scores of people trying to justify the foul language used by the former President (who had put on a public front of pious speech) in secret meetings now made public by a forced court release of the White House tapes. Such is a disgrace to any people and there is no way to excuse it. We need to restore pure speech to our troubled world – need to heed the words of Jesus when He said, "Swear not at all." (Matt. 5:34.)

While reading through a reprint of an old book not long ago, we came across a very interesting way to emphasize the foolishness of profanity. C.E. Fuller, in **Reminiscences of James A. Garfield**, said that one of his professors, Addison Ballard, had taught him a lesson on this profane habit that 40 years had not erased. "In feudal times," said Ballard, "after the lands of England had been parceled out among her lords, the people were all required to pay an annual rental for the use of the lands. But now and then there came a year when the seasons were unpropitious and the crops failed and the wretched cultivators of the soil could not pay their rent. At such times it became a custom to allow them, in lieu of the rent due, to bring a single peppercorn and deliver the same to the nobleman to whom they were indebted. This became known as the 'peppercorn rent,' and was understood to be a badge of servitude; an acknowledgment of their dependence. It did the lord and manor no good, but was a confession of their obligation and that they were his servants. In this day **profanity** is the peppercorn rent which men pay to the Devil; it does him no good, but is a simple acknowledgment of their willing allegiance; a badge to show that they are his servants."

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A Spiritual Thermometer

James E. Huskey, Burlington, N.C.

Preachers, elders, deacons and other members of the church are often plagued with the problems of attendance lags and an insufficient contribution. We often hammer away at these things to no avail. The attendance still lags and the contributions droop. Could it be that we have attacked the outward signs or manifestations of the problem that is within? It seems that the real problem is heart trouble of the worst sort. The problem is not that people do not attend Bible classes and worship services as they ought; nor is a lack of giving a real problem. These are like thermometers; they only indicate a rise or fall of something else.

Let's take the matter of attendance. Failure to be regular and devoted in attendance of all church services is an indicator that something is wrong. This is not the thing that is wrong per se, but is evidence. The real problem is the condition of the heart that allows one to absent himself. His love for Christ and his body, the church, are not what they ought to be. "As a man thinketh in his heart, so is he," tells us that outward actions are indicators of that which is within. In other words, how can one's heart be right with God, full of love for Christ and the church, and at the same time fail to show that love in outward support. So it is not our attendance that needs working on, but our heart.

Concerning giving, Paul said it was a proof of love. Here, again, this thing that is the point of much preaching is said to be an outward expression of that which is within. Does a man who genuinely loves his family have to be begged, badgered and pleaded with to get him to support them financially? Of course not! Such would be repulsive. He even does without things that he wants and perhaps needs to see that his family's needs are taken care of. What about a Christian's giving from that standpoint? If one genuinely loves Christ and the church (remember, you can't separate the two) he will no more shirk the responsibility to support financially and any other way, the church than the man who loves his family. So you see, the heart of these matters is the matter of the heart. What is your spiritual temperature as indicated by these thermometers?

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DODGING THE ISSUES

Henry L. Fuhry, Asheville, N.C.

The age in which we live seems to be one of dodging the issues. We seem not to want to come to grips with reality and actuality. We do not want to accept and do something about things as they exist and persist. Too many of us are like the proverbial ostrich – we are willing to stick our heads in the sand, and hope the situation will go away. I suppose this may work in some instances because people are known to "dodge the issues" until the matter resolves itself.

In today's world it seems that the principles of materialistic philosophy and secularism prevail. Our moral standards seem to be more of a mere convenience. Secularists do everything they can to dodge the spiritual issues and try to make earthly matters the ultimate. Secularists really do not care for the soul. The spiritual and eternal have little appeal to them. They are concerned mostly with this world and what it means to them and what they can glean from it.

Too many people hold that children need not be taught about God, about Christ, or about the church. They hold that in each child is that which can be developed as he expresses himself. They feel it is not necessary to teach children moral principles – they give little thought to obedience, truthfulness, kindness, integrity, honesty, and the other virtues so important to life on the part of the child and especially as he goes into adulthood. They feel that within each child are qualities which are sufficient for his individual and social development in all spheres. They believe that what the child must have above all else is opportunity for self-expression (and there is not a thing wrong with this as long as it is an expression of his thinking, his curiosity, his feelings, or his ideas about certain things). But where they make their mistake is asserting that the child should be allowed to go his way without restraint on freedom as they say restraining of any kind thwarts development. Let me ask you, "If a child is given to taking small things which do not belong to him (and all children may do this innocently at times), should he be permitted to do so without teaching or reproof?" It is my belief that if he is allowed to continue to do such without correction or discipline then we might well expect a catastrophe later in this child's life. The group of people who hold to the free expression state that the child must be left free to develop all his powers without curbs or hindrance – and I suppose without instruction, guidance, or admonition. What are they really doing? Why, dodging the issues.

Yet those who hold to this method of rearing (?) children are shocked by the vast amount of juvenile delinquency. On an ever increasing basis the evidence of this corruption is discouraging and is becoming more and more manifest. For adults and children to fail to look inward for the source of their misery and unhappiness is bound to make for a warped behavior. Too many people, in order to avoid the necessity of learning to know self, seek pleasures and activities that will allow them not to have to face themselves – they are dodging the issues.

It is human nature to refuse to admit that we have acted unwisely or behaved wrongfully – so when we act thusly we are failing to learn from experience. When we do not admit wrong, naturally there is no repentance. In the so-called religious world, there is too little said about repentance. We seem to be more interested in reforming, or in reorganizing, or in tradition, or in obtaining members, than in seeking repentance. Yet, we find repentance being a key to a Godly life from the book of Genesis in the Old Testament through the book of Revelation at the close of the New Testament. Repentance must have some very real meaning to God! It must be of profound significance to one who would follow God and Christ, else why would it literally be found mentioned in every one of the 66 books of the Bible? Too many religious groups admit to membership, individuals who have not repented of their sins and probably have no intention of doing so. These folks want to get religion without going through the catharsis of repentance, without the change of heart and mind, without turning away from sins, without actually repenting, and thus they are lulled into a false sense of security. The outcome is, of course, the filling of church buildings with people who have not the slightest understanding of sin.

A person who truly repents should make every effort to make right the sins in his life up to that time. Some sins cannot be corrected, and thus we must cast ourselves upon the mercy of God. But if we have sinned against a person and we want to become a Christian we have a very real responsibility to make that condition right. Which reminds me of a story of a man who had stolen a horse and saddle from another man. Later in life the first man became a Christian and started about correcting the wrongs that he had done in the past. During the course of straightening out these situations he came to the man from whom he had stolen the horse and saddle some years before. He returned the saddle with profuse apology and explained why he was doing so. The other man asked, "How about my horse?" The first man replied, "That is a good horse and I am very fond of him. I have spent a lot of money on feed and care for him. I just can't return him to you." What was he doing? He was dodging the issues. Part repentance, but not total! This is unacceptable to God.

EMOTIONAL RESPONSE

Roy Z. Kemp, Greensboro, N.C.

As long as there is life within man he will respond emotionally to the things he most enjoys. Most emotional response is approved by the world, which looks on with an enjoyment of its own. Emotion is a vital part of man's complex personality, and it must be filled and satisfied in one way or another or else the man will not flourish and live to his fullness nor reach his potential.

In one way or another every man uses up his store of nervous energy, and this energy must be resupplied in some degree. God made us with an emotional nature and He was wise enough to provide us with the stimuli that our natures hunger after.

Emotional response is released by such things as a sports event, an exciting moving picture or television program, a play or a ballet, an interesting book, or some new innovation in our particular field of work. Man's very roots are laid in his emotional existence.

A true and dedicated Christian most often finds his emotional release and satisfaction in a spiritual manner. Any doctrinally-sound sermon, any worthwhile religious volume, any inspirational type of writing will trigger an emotional response in a Christian heart.

Our heavenly Father designed us with an emotional energy and He expects us to use that gift for His glory. We are exhorted, "Love the Lord thy God with all thine heart, with all thy soul, and with all thy might." (Deut. 6:5.)

God is never pleased when we use up our emotional energy on worldly pleasures; such is merely a dissipation of this great gift because we have not glorified God in so doing. Neither are we to expend this precious energy in arguing or fighting, thus draining away foolishly our very strength. Isaiah 55:2 asks, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

The Prophet Isaiah might well have been thinking of emotional energy as well as of money. Both are equally applicable.

A Christian life is not full unless the glory of worship is experienced often. Service in the work of the Lord gives lasting satisfaction and the greatest emotional release. A faith that is without life and vitality, vigor and enthusiasm and works, is dead. An emotional response is vibrant and alive and fills the heart with exuberance and joy.

A Word From The Wise

Charles L. Sattenfield,
Winston-Salem, N.C.

There are many lessons that we could learn from history. Here are some quotations taken from some great men in the past about the social menace of "drinking." We certainly could learn some invaluable lessons from these men.

Shakespeare said, "Alcohol is a poison men take into the mouth to steal away the brain."

Gladstone said that strong drink was "more destructive than war, pestilence, and famine."

Abraham Lincoln said that alcohol was "a cancer in human society, eating out its vitals and threatening its destruction."

General Pershing said, "Drunkenness has killed more men than all the wars of history."

Robert Hall said that alcohol is "distilled damnation."

Sir Wilfred Lawson said that strong drink was "the devil in solution."

Lord Chesterfield said that beverage alcohol was "an artist in human slaughter."

Thomas Edison said, "To put alcohol in the body is like putting sand in the bearings of an engine, it doesn't belong."

General Robert E. Lee said, "My experience through life has convinced me that abstinence from spirituous liquors is the best safeguard to morals and health."

President William McKinley said that the alcohol business was "the most ruinous and degrading of all human pursuits."

The Apostle Paul said, "Drunkards will not inherit the kingdom of God." (Gal. 5:21.)

Jesus Christ said, "And take heed to yourselves, lest at anytime your hearts be overcharged with surfeiting and drunkenness." (Luke 21:34.)

The wise man said, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." (Prov. 20:1.)

I think if we, too, are wise we will take heed to these words of wisdom for "the foolish despise wisdom and instruction." (Prov. 1:7)

THINKING THINGS THROUGH

Basic Concepts Of The Church

Jesus said, "Upon this rock (the fact that He was the Son of God) I will build my church." (Matt. 16:18.) This is a promise to His disciples. We believe that He kept that promise—we believe that Christ did build His church. But what did Jesus build? What is the church? The New Testament answer to these questions is the heart of simplicity, but religious division and denominational nomenclature have made the answer complex and impossible for the average person to comprehend.

There are at least four basic components in a good working definition of the New Testament church (and by "New Testament church" we mean the church we can read about in the New Testament), each of which can be summed up in a very simple statement. We often give the following definition, in which the four basic components are emphasized: the church is the body of Christ composed of the people of Christ led by the Spirit of Christ doing the work of Christ. Let us now note each of these in a little more detail:

1. **The church is the body of Christ.** The Bible says, "And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness

of him that filleth all in all." (Eph. 1:22, 23.) Again, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Col. 1:18.) These verses state it both ways, leaving no room for misunderstanding the contents: the church is the body and the body is the church. But whose body is the church? Notice again the words of Paul: "... the church, which is **his** body." "His" is a pronoun taking the place of the noun "Christ." Hence the church is the body of Christ! It is not a human body nor a human organization—not a human planned denomination. It is the body of Christ. A divine body.

2. **The church is composed of the people of Christ.** Paul wrote, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor. 12:12, 13.) These verses teach that we are members of the body because we have been baptized into the body. The very same process by which one becomes a Christian he is put into the body of Christ. There are no members (that is living active members) apart from the body and no body (in the functioning sense) apart from the members. Christians and the body of Christ are the same. The body is composed of Christians—all Christians are in the body and the body is made up of all Christians. "And the Lord added to the church daily such as should be saved." (Acts 2:47.)

3. **The church is led by the Spirit of Christ.** The verse quoted above says that those baptized into the one body drink into one Spirit. This is just another way of saying that they derive the benefits of the Spirit. There are a good many things we may never know about the Holy Spirit in this life, but there is one thing we can know: the body of Christ is led by the Spirit of Christ. "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14.) The Holy Spirit was sent to the apostles of Christ to guide them into all truth (John 16:13). The Spirit made the truth known through revelation, and that revelation is now in the inspired Scriptures. Thus the Spirit leads the church not by direct impression but by divine revelation. The Spirit of God makes known the will of God through the written word of God (1 Cor. 2:9-13). When the people of Christ follow the divine revelation (made known in the Bible) they are being led by the Spirit. There is nothing mysterious about this: it is simply the church following the spirit-given instructions.

4. **The church is doing the work of Christ.** This is clearly shown in 1 Corinthians 12:12-30, where Paul uses the human body to teach some vital lessons concerning the body of Christ. It is pointed out that each member has a particular work to do, but no member works apart from the body. It takes every member to make up the body. Thus the body of Christ (the church) does the work of Christ. It is an all-sufficient body—it does not need to work through some other body or organization. But observe further: if one is not in the body he cannot function for Christ. He may work, and he may do the same work he would do were he a member of the body, but the work is not directed by the Head, which is Christ, and is therefore not the work of the body of Christ. The body of Christ does the work of Christ.

What, then, did Jesus build? He built His church. But what is the church? It is the body of Christ composed of the people of Christ led by the Spirit of Christ doing the work of Christ.

—**Editor**

"When you are in the right you can afford to keep your temper, when you are wrong, you can't afford to lose it."

Moses Chose To Suffer Affliction

Steve Marzurek, Sumter, S.C.

Pharoah issued a command that all Hebrew males be cast into the river. The mother and father of Moses hid him for three months because they were not afraid of Pharoah's decree. The three-month-old child was set afloat near the river bank and discovered by Pharoah's daughter. The real mother of Moses was selected to take care of him, but Moses was reared by Pharoah's daughter.

Moses was subject to all the privileges of an actual son. He was well-educated, and trained for a cultured life of pleasure, wealth, and honor. The name of Moses would have little significance today if Moses would have remained in Pharoah's house. But Moses became the leader, lawgiver, and prophet of God's chosen people. His accomplishments were so great, the Bible honors him by comparing him to Christ (Acts 3:22-23). The faithful reasoning which led to the decision of Moses to leave his position in Egypt is found in Hebrews 11:24-26: "By faith Moses, when he was come to years, refused to be called the son of Pharoah's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward."

Moses reasoned that the reward which God gives to the righteous was worth more than the temporary pleasures and wealth of Egypt. We, too, will make whatever decisions and sacrifices are necessary in our lives today if we are convinced that an eternal heavenly home is worth more than the temporary pleasures and wealth of this existence. We may have to make the major decision to become a Christian. Perhaps we have become God's child, but just as Moses had to forsake Egypt to serve God, we need to forsake whatever keeps us from putting God and His righteousness first.

Two Baptist Preachers Baptized In Charlotte

Marvin Bryant, Montgomery, Ala.

Tony Couick, age 19, and his wife, Patty, were baptized in Charlotte, North Carolina, January 4, by Ray Starnes of Lockney, Texas. Ray, who was baptized in June, 1974, has been a great spiritual influence on Tony Couick through the years. It bore on Tony's mind that Ray had forsaken the Baptist church and become a part of the church of Christ. He had admired and respected Ray Starnes

Tony and Patty Couick

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through the years. However, he had gathered the impression that the churches of Christ believe that water baptism would save you separate and apart from the blood of Christ. In other words, he believed that the churches of Christ preached water baptism at the expense of the blood of Jesus.

In late December Tony Couick and Ray Rippy got together and called Ray Starnes and challenged his new faith. Moreover, they encouraged him to come back to North Carolina and either get straight or straighten them out. The good church at Lockney, Texas, was willing to give Ray leave January 2-6 and this ministry was able to provide Brother Starnes with a plane ticket. In the meantime, Brother Starnes mailed to these two men Robert Shank's book **Life in the Son** that deals with the Calvinistic doctrine of once saved always saved. Before Brother Starnes arrived in Charlotte this book had done much toward the conversion of both these men in that problem area.

After two days of study, both preachers (Baptist) and their wives were ready for Scriptural baptism. The baptism took place in the Dilworth church building in Charlotte, North Carolina, after midnight January 4.

Brother Couick is applying for enrollment and scholarships at David Lipscomb College in Nashville, Tennessee. Kenneth Franklin, minister of the Tusculum Church of Christ and who was instrumental in getting this ministry started, has offered to employ both Brother and Sister Couick in a restaurant that he owns near the Lipscomb campus. Also, he has offered to give them an apartment at the restaurant.

Ray Rippy, a 34-year-old Southern Baptist minister, was baptized January 4, 1975, in Charlotte, N.C., by Lonnie Ray Starnes of Lockney, Texas. The Rippys are natives of North Carolina and they have three children. Brother Rippy served Baptist churches in Wadesboro, N.C., and Rock Hill, S.C. For the last six years he was the pastor of the Faith Baptist Church in Wadesboro. Brother Rippy is the son of a Southern Baptist minister who is now 74 years of age. In 1945 Mr. Rippy established the Oak Grove Baptist Church in Charlotte where Lonnie Ray Starnes was serving, when he was converted and baptized in June of 1974.

Ray Rippy and Ray Starnes have been close friends for many years and when Ray Starnes was baptized Ray Rippy thought that he had done the impossible of apostatizing from the faith! However, he could not forget that Ray Starnes was a strong man in character and an ardent believer in the word of God. Thus, deep down he felt that Ray Starnes must have found something that he had not previously understood. Therefore, he found himself defending Ray when others were critical of what he had done. More and more he wanted to know what it was that had caused Ray to forsake the religion of his heritage and become a member of the Church of Christ. On December 20, 1974, Tony Couick and Ray Rippy got together and called Ray Starnes and first rebuked him for what he had done and then asked for an explanation. Ray Starnes did as much teaching as he could over the telephone and they invited him to come back to Charlotte and either get straight or straighten them out. He called us and we

Ray Rippy

sent him a round-trip ticket from Lubbock, Texas, to Charlotte for a four-day period. It did not take long after his arrival to teach them concerning the nature and purpose of baptism and other important Biblical points that are part of the restoration of New Testament Christianity. This was all climaxed shortly after midnight, January 4, when Ray Rippy, Tony Couick and their wives were baptized into Christ at the Dilworth church building in Charlotte, where Jerry Hurt is minister. The elders and their families and a large group of that congregation were present at the baptism.

Brother Rippy and his family have moved to work with the church in Adamsville, Alabama 35005, where Bobby Duncan is the fine minister there. The church has six or eight strong, godly elders, and about four-hundred-fifty in attendance. Brother Rippy will study prescribed and recommended books under the direction of Brother Duncan and the elders and he will do some college work with the School of Biblical Studies where Ernest Clevenger is president in Birmingham. Further, he will work under the direction of the elders with Brother Duncan so that he can become fully integrated into the life and work of the Church of Christ. Brother Rippy has a tremendous personality and ability and he will make a strong contribution to New Testament Christianity. A letter from you will be encouraging to him. Write Ray Rippy, c/o Church of Christ, Adamsville, Alabama 35005.

Preacher Offers Service

Robert F. Bolick, Charlotte, N.C.

No doubt you have heard about the six Southern Baptist preachers who have been converted, and after obeying the gospel, are now members of the Lord's church. But did you hear how this all started?

Charles Clark was the preacher at Dilworth Baptist Church here in Charlotte and I was a deacon, along with being on the Nominating Committee, Finance Committee, Sunday School teacher and the President of the Training Union class and even preached at times. So you may say I had every position that could be had in the Baptist church.

One Sunday night Charles had a baptismal service (the Baptist wait until they have ten or twelve before they baptize anyone). After the service he came over to my house and I told him I did not agree with him on the way he baptized these people. He asked what I found wrong with it, and I told him for one thing he did not do it for the remission of sins. He exclaimed, "You don't mean to tell me you believe one has to be saved by baptism do you?" "That is just exactly what I am saying," I told him. At this point we started a discussion that lasted for about two weeks. Then I told him he was also wrong about once saved always saved too, and we had a few more words about that, along with a lot of other things I had found the Baptists to be in error on.

I had already talked with Jerry Hurt and had resigned all the positions I had in the Baptist church. I asked Charles if he would talk with Jerry. He did. Then Brother Marvin Bryant was called in and in just a short time Charles was converted. He and I then started to work on our good friend Ray Starnes, and then again Brother Jerry and Marvin were called in. From then on it has been a chain reaction of reaching these men because a deacon would not accept the Baptist doctrine.

I had announced my calling to go into the ministry (one does it this way in the Baptist Church) and had I stayed about two more weeks I would have been licensed to preach in the Baptist church. At this time I still wish to go into the ministry, but due to the fact I was not a denominational preacher, Brother Marvin Bryant cannot help me as you know his work is set up just for denominational

(Continued on page 13)

Do We Worship Or Observe?

Thomas F. Eaves, Knoxville, Tenn.

To worship God is one of life's greatest blessings, a blessing for which each child of God should be thankful. The opportunity for worship enables the Christian to offer thanks and adoration to Jehovah who created man, and gave His only begotten Son that His creatures might become His spiritual sons and daughters. What a privilege and opportunity in life!

Worship, however, is not a spectator activity. To worship God acceptably, the Christian must actively engage in worship, in spirit, and truth (John 4:24). To worship in spirit and truth, the worshipper: understands the meaning of words, the promises, praise, and prayers, he sings in devotion to God; he follows the expressions of prayer, realizing that he is talking to God; meditates upon the word of God, understanding that God is speaking to him; communes reverently with Jesus in the Lord's Supper, in his memory, proclaiming his death while looking to his return; and lays by in store as he has been prospered. Engaging in these activities, the Christian praises God and edifies the saints of Jesus Christ.

An individual can be present in an assembly where Christians are worshipping God, and leave that assembly without ever having worshipped. One cannot worship by association, the individual must be actively engaged in the worship (offering of respect, adoration and reverence), unto God. Much is said from our pulpits about forsaking the worship services, but what is the difference between one who willfully forsakes the public worship and one who attends worship services and does not worship? It is almost a congregational trademark in churches of Christ that the back seats are left for those who want to eat candy, talk, write notes, and generally amuse themselves. We are living in a generation which considers presence in a building synonymous with worshipping God – and it just is not true! Some parents exhibit tremendous concern about the spiritual state of their children as they reach the young adult age. They state, "I don't understand why my son or daughter isn't faithful to Christ, I took them to every service of the church." It is true, they were taken to every service, but were left to the back seats to entertain themselves, their friends, and to distract those who had assembled to worship God. Irreverence is a characteristic of an unconverted heart, and is a spiritual shame in many congregations of Churches of Christ today. In some large cities, at 10 p.m., the television announcer states, "It's ten o'clock, do you know where your children are?" Brethren, when it is time to worship God – do we know what our children are doing?

PREACHER OFFERS SERVICE

. . . from page 12

preachers (which I missed out on by two weeks). I would like very much to go as an associate where they will supply me with books and give me plenty of time to study them. Any church interested in my service should write me at: 3528 Conway Ave., Charlotte, N.C. 28209 or call 704-525-9156. I am 43 years old, married and have five children (one at home and four married).

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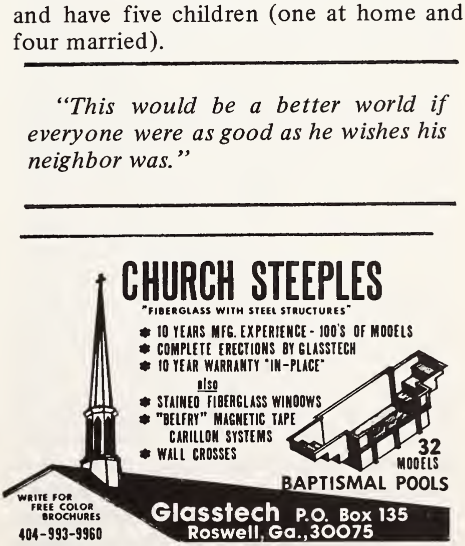
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Editorial Glimmerings

From a reader, friend, and supporter of **Carolina Christian**, who requested that we withhold his name, comes the following question: "Is it right for the church to in any way participate in the so-called 'ecumenical' movement or would such participation violate 2 John 9-11?"

Since some churches in the Carolinas have practiced that which is here questioned, having denominational preachers fill their pulpits for no higher reason than to show friendship or try to build a better image of the church in the community, we know in advance that our reply is not going to win us a popularity contest. But, quite frankly, we are not much interested in popularity. We want the truth, the whole truth, and nothing but the truth on this matter. And we believe this desire characterizes most of our readers. So if the truth goes against the grain, so be it. The truth, not popularity, not having a good image in the community, is what makes men free (John 8:32).

1. **The ecumenical movement.** It is not our purpose to give a technical or historical study of the ecumenical efforts here referred to; rather we want to state the movement's purpose in practical terms. Basically it is an effort to bring all religious bodies, regardless of their beliefs and practices, into some kind of working union. It minimizes all doctrinal differences and seeks union only in the organizational sense. This leads, not to unity, but to worse division – a unity in division! This is not denominationalism corrected; it is denominationalism amplified. In short, the ecumenical organization is a denomination for denominational churches to join. And in this huge structure all the churches agree to work together in their division. Although its aim of remedying the curse of denominational division is admirable, it has gone about to restore unity in the wrong way. Rather than returning to the Bible as the sole authority, it is trying to attain unity by letting every man do that which is right in his own eyes. Thus there is no authority by which all questions are to be settled, except perhaps some form of subjectivism. The ecumenical movement is not an improvement of denominationalism; if anything, it is worse. If one is wrong, so is the other.

2. **The Lord's church.** In order to justify her existence on earth the church of Christ must be distinct – distinct in message, practice, and purpose. She can have no affinity with an organization that does not have Christ as its head and the Bible as its guide. Her mission is not to unite religious people as such. Her mission is to preach the gospel. This must be done whether people accept it or reject it, whether they like it or dislike it. Paul charged, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:2.) When the word is preached, believed, and obeyed it will result in people being converted to Christ and added to the church (Acts 2:47). Those who are thus added to the church are united by virtue of the fact that they have obeyed the same gospel, been added to the same body, live for the same Lord, worship the same God, and follow the same authority. The Bible is God's plan for unity. All religious problems and differences are to be settled by its teaching. The church's mission is not to impress the world, but to convert the world. Unity is a good and pleasant thing, but it is not so good and pleasant as to justify a departure from God's plan to attain. And when Christians begin to hobnob around with departure and digression it is seldom a means of bringing anyone closer to truth; rather it is a means of leading the Christian into compromise.

3. **This is a question of fellowship.** Can the Lord's church, in any way, support, encourage, or fellowship denominationalism? We think not. There are areas in which God's people can obviously join with others in a common cause (and in so

doing may be considered in fellowship in some sense), such as a battle against evolution, the legalized sell of alcoholic beverages, drugs, immorality, liberalism, etc., but this does not mean that they can conduct their work in such a way as to be constructed by themselves or others as bidding God speed to everyone involved in the battle beyond the action itself. The Lord's church has no affinity and consequently no fellowship with that which is planned and executed by no higher authority than man. But the ecumenical movement is man's plan for unity; the Lord's church, following the divine revelation given in the Scriptures, is God's plan. There is no similarity between them. To join hands with the ecumenical effort would be to abandon God's plan for a counterfeit. God's people must follow God's plan. If the ecumenical movement would follow the Bible exactly, would adopt God's plan for unity, we would all be together. But since it does not follow God's plan, how could we be justified in turning from the Scriptures to a human plan? Nehemiah faced a similar situation when he rebuilt the walls of Jerusalem. When his enemies saw that the work was being done, they sent unto him saying, "Come, let us meet together in some of the villages in the plain of Ono. But they thought to do mischief." Nehemiah sent them word saying, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" (Neh. 6:2, 3.) This should be our reply to the ecumenical movement.

4. **2 John 9-11.** "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." This shows how serious inspired men considered false teachings. John here affirms that one must abide in the doctrine or teaching of Christ to have the approval and fellowship of both the Father and the Son. Two things should be carefully observed: (1) those who transgress (or go beyond) and abide not in (act outside of) the doctrine of Christ have not God, they have neither God's approval nor fellowship; (2) those who abide in the doctrine of Christ (remain in the prescribed boundary) have both the Father and the Son, they have the approval and fellowship of both.

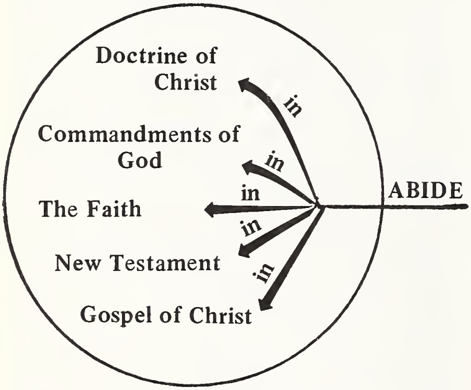
But to study further this vitally important but greatly ignored passage, we need to raise and Scripturally answer these questions:

1. What is the doctrine of Christ? Admittedly, the language here is ambiguous and some have understood it one way and some another. The prepositional phrase "of Christ" can be taken to mean either the doctrine respecting Christ (i.e., His diety), or the doctrine taught by Christ. But when the facts are all considered (and we will be glad to give some of them upon request of our readers) we think it is abundantly clear that John meant the doctrine taught by Christ, either personally or through His apostles. The word "doctrine" means "teaching." Hence the teaching of Christ. And the teaching of Christ is that body of truth, the whole New Testament, which at first "began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." (Heb. 2:3, 4.) Paul called it the gospel of Christ (Rom. 1:16). Jude calls it the faith once and for all delivered unto the saints (Jude 3). The doctrine of Christ is the whole Christian system, with all its facts, warnings, commands, and promises.

2. What does it mean to transgress or go beyond the doctrine of Christ? There are two statements here to be considered: (1) "transgress" (goeth onward, ASV) and (2) "abide not in." The former means to go beyond the boundary line and the latter means to be outside the boundary line, either by going beyond it or by a failure to come up to it. Since the boundary line is the revealed will of God, we cannot go beyond or work outside that which is taught in the New Testament

without being rejected by God. Thus those who go beyond or abide not in the teaching of Christ, the boundary line being the New Testament, have not God, have not the approval and fellowship of God.

3. What does it mean to abide in the doctrine of Christ? It means to do exactly, no more, no less, that which is divinely revealed in the gospel of Christ, the New Testament, the will of God. The doctrine of Christ, the commandments of God, the faith once delivered, the New Testament, and the gospel of Christ are all expressions meaning identically the same thing. They all mean the revealed will of God, the new covenant, that which Christ teaches men to do. Thus the boundary is that which is revealed. The following diagram will illustrate this:



Those who abide in the doctrine or teaching of Christ (the commandments of God, the faith once delivered, the New Testament, the gospel of Christ) have both the Father and the Son – they have the approval and fellowship of both. Thus to have the approval and fellowship of God and Christ one must abide in the teaching of Christ.

We conclude, therefore, that Christians can have no fellowship with those who do not faithfully teach and practice the revealed will of God. But the ecumenical movement makes no profession of following the New Testament as its only source of authority – does not recognize the New Testament as its boundary line. Thus, to fellowship it in any way that would bid it God speed would be to partake of its evil deeds and would therefore result in the loss of the approval and fellowship of both God and Christ.

Southeastern Children's Home News

Brother Johnny C. Sewell, who has been responsible for articles that appeared in **Carolina Christian** regarding Southeastern Children's Home, resigned from the Board of Directors and from submitting these articles each month as of January 1975. We regret very much Brother Sewell's decision to resign, because he has had such a great and enthusiastic part in the establishment of the Home. He was one of the first to believe that it could be done and has never wavered from that faith. Brother Sewell spent much time, effort, and money to make this dream come true. Even though Brother Sewell lived in Nashville, Tenn. he attended all the Board meetings, authored and had the bulletin printed and mailed out from Nashville. He was responsible for a multitude of contributions to the Home both from the Carolinas and other states. Brother Sewell served as Chairman of the Board of Directors from the beginning to the time of his resignation. We know that his heart will always be in sympathy with the successful future of the Home. The Board of Directors want to take this opportunity to publicly thank Brother Sewell for his charitable and steadfast leadership while serving on the Board. His efforts and cooperation shall never be forgotten. One of the cottages was named the Sewell Cottage in his honor.

OTHER NEWS OF THE HOME

The house parents, Mr. and Mrs. W.C. Chilton and Mr. and Mrs. Terry Webster, continue to do a good job. Since our last report two more children have been added to the home. They are Andy Hall, age three, and his sister, Leticia, age one. They seem to be adjusting well. While visiting the Home a couple of weeks ago we were privileged to meet these two for the first time.

There is still room for two more children. If you know of children in need of a home please contact Mr. S. Robert Collins (Superintendent), Southeastern Children's Home, Inc., 241 Wildwood Ave., Sumter, S.C. 29150, or you may call Brother Collins collect at (803) 775-2954.

Contributions for the last few months of 1974 were off considerably from what they had been. We hope you will take note of this and come to our aid to keep the Home out of the red. We want this Home to become a part of your life as well as ours. Make the Home a part of your budget. Paul said, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20:35.) The January report did show an increase in contributions and we are grateful for it. We hope that this is setting a trend for 1975.

There are other ways to help. Some churches are taking the responsibility of clothing one child. There may be others who would want to do the same; if so, you should contact Brother Collins at the above address.

If you would like to know more about the Home and would want someone to come and talk to you about it, Brother Senn will be glad to come as his time permits to acquaint you with the Home and to answer questions you may have. Address: R.W. Senn, P.O. Box 516, St. George, S.C. 29477.

Just as soon as conditions permit we want to build another Home. We hope to be able to locate in North Carolina as soon as possible. Some have asked about their securing a building themselves and operating under the Charter of Southeastern Children's Home. These suggestions will be considered.

Special Note: Please send all contributions to Mr. Hugh L. Palmer (Treas.), Southeastern Children's Home, 75 Nash Street, Sumter, S.C. 29150.

CAROLINA CHURCH NEWS

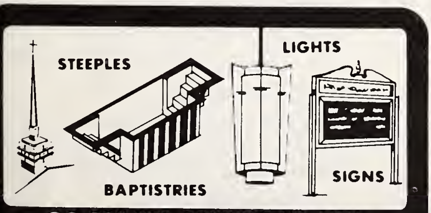
NORTH CAROLINA NEWS

Greensboro, N.C.

ROY KEMP, Reporting: The church here will conduct a lectureship to encourage fellowship among area churches and to strengthen individual members of the body of Christ. These will be held on March 27, 28, and 29.

On March 27, 7:00 to 7:30 p.m., singing will be led by Brother Jim Stutts of High Point. The keynote address from 7:30 to 8:30 will be "The Church on the March," by J.D. Parker, Kernersville. On the 28th, Jerry Hurt of Charlotte will speak on "Denominationalism and the Church on the March." On the 29th, Frank Atkins of Morganton will speak on "The Teen and the Church on the March," and Tommy Alexander of Charlotte will speak on "The College Student's Role in the Church on the March." In the afternoon, Boyd Cribb, minister at the Wendover Avenue Church, will speak on "The Man's Role in the Church on the March." Richard Pectol of the South Fork Church in Winston-Salem will speak on "The Woman's Role in the Church on the March."

It is the hope of the church that these "Church on the March" lectures will be well attended. They should be interesting and informative.



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Campaign for Christ, Kinston, N.C., June 8-22. This will be door-to-door work setting up and conducting open Bible studies. We need all the workers we can get. Arrangements have been made at a local motel to lodge and feed breakfast and dinner for a modest $10.00 per day. If we here get as many workers as we need, we cannot provide the housing. If you desire to come and cannot afford the $80.00, let us know. We can house a limited number. We must all be at the motel at 7:30 for the meal and devotional. Let us know of any interested soul-winners to help us. Write the church in Kinston at P.O. Box 1083, Zip Code 28501.

SOUTH CAROLINA NEWS

Myrtle Beach, S.C.

BUFORD CARROLL, Reporting: We believe the Carolinas would like to know of a good work being done here at Myrtle Beach. This congregation is sponsoring Dr. Robert P. Belihar, a resident in Opthomology at Duke University Medical Center, on a mission to tropical Africa. Dr. Belihar, a faithful member of the Lord's church, has agreed to go to Africa to attempt to help the natives who are plagued with "River Blindness." The ravager is a minute, female fly belonging to the species Simulium Damnosum. She transmits onchocerciasis to humans; she insidiously spreads pain, deprives her victims of their gift of sight, and causes entire villages to be deserted and surrounding farmlands to be abandoned. In the villages struck by this terror, twenty percent of the natives are blind. Dr. Belihar's mission: to detect the disease, to treat its victims, and to provide the stricken regions with systematic efforts to eliminate the disease. He will be working in close conjunction with Dr. David Chaffin, a medical missionary in Cameroon, West Africa. There are several congregations in West Africa, and Dr. Belihar will assist in the teaching program of the church. Reports will be made concerning the progress of this medical mission of mercy.

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Editorial Book Views

The Thunderous Silence of God!, Joe Neil Clayton. Cogdill Foundation. 79 pages. Paper $2.

A delightful study of the principle of the silence of the Scripture as set forth in Thomas Campbell's **Declaration and Address** and summed up in the slogan, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." The author seeks to establish reverence for the silence of the Scriptures, asks and answers the question as to whether this principle is relevant in our present complex society, and shows that it can still be used to produce unity among religious people, even among the divided segments of the Restoration Movement. A worthwhile study.

Studies In Colossians And Philemon, W.H. Griffith Thomas. Baker Book House, Grand Rapids, Mich. 49506. 201 pages. Cloth $5.95.

Anyone who has read any of W.H. Griffith Thomas' works will welcome these studies in Colossians and Philemon. These studies are arranged and edited by his daughter, Winifred G.T. Gillespie. Although one cannot always agree with him, he is a challenging writer, presenting many profitable things. This is not a commentary in the strict sense of the word, but it does cover both books; it is studies, homiletically treated. For the serious student of the Bible, or anyone presenting a series of sermons or studies from Colossians or Philemon, will find this a helpful work.

The three following paperbacks are all from Baker's Notable Books on Preaching: **The Approach to Preaching**, William E. Sangster. 112 pages, $1.95. Discusses preaching mostly from the preacher's standpoint, such as his call, the plus of the spirit, the preacher as a pastor, the perils of the calling, etc. Of course the language is denominational. **Preaching From the Bible**, Andrew W. Blackwood. 247 pages, $2.95. A reprint of an old standby. It describes many different ways to make the Bible the basic foundation of the sermon. In addition to enlightening one of the many kinds of sermons he can preach (such a biographical, textual, paragraph, etc.), it gives seed thoughts for scores of sermons and sermon series. **Ministerial Life and Work**, W.H. Griffith Thomas. 236 pages, $1.95. Like the other two, this one is loaded with denominational speech, but it can be useful to the one who will study and select. It is divided into two parts, The Man and The Work.

All books reviewed here may be ordered from **Carolina Christian Bookstore**, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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CAROLINA CHRISTIAN

VOL. 17, NO. 4, APRIL 1975

THINGS GOD HAS MADE NEW FOR HIS PEOPLE

Covenant Heb. 8:6-13
Birth John 3:5
Creature II Cor. 5:17
Life Rom. 6:4
House I Tim. 3:15
Name Isa. 62:2

Acts 2:42 Doctrine
John 4:23-24 Worship
Rom. 12:1-2 Mind or Hear
Titus 2:1,8 Speech
John 14:1-6 Home of Soul
Rev. 21:1 Heaven & Earth

EDITORIALS

CALL IT WHAT IT IS

Recently in our teen-age class the question was asked, "Was the church in Bible times called the church of Christ?" This was a sincere and searching question and anything short of an honest answer would have been cruel and misleading. We answered essentially as follows:

If you mean, did the church in Bible times erect buildings and put up signs saying, "The Church of Christ meets here," there is little or no evidence of such. As far as we know the earliest Christians had no church buildings. They met in homes or caves or any other place to which they had access. Buildings and signs are matters of expediencies and should not be thought of as essentials.

But if you mean did they call the body, the community of which they were members, the church of Christ, there can be no doubt about it. There is one vital thing we must comprehend if we are to understand the apostolic church: it was the church of Christ (that was not its name; that was what it was). The early Christians did not "go to church"; they were the church. The church was made up of every child of God. Jesus promised to build **His** church (Matt. 16:18), He purchased it with **His** own blood (Acts 20:28), **He** added the saved to it (Acts 2:47), and **He** promised to come again and receive it unto Himself (Eph. 5:27). Thus the church was the church of Christ (Rom. 16:16), and we believe that the early Christians called it just what it was. If they called it anything else, they called it what it was not. We believe, therefore, that they called it the church of Christ. It would be an indictment of their faithfulness and devotion to Christ to believe otherwise.

The church Jesus built is the church of Christ. The early Christians called it that. And that is precisely what everyone should call it today.

DO YOU "WANT TO"?

The Bible is the revelation of God's will to man. It is not a mystery; it is the revelation of a mystery. A revelation is that by which something is made known. A revelation is not a revelation unless it can be understood: if it could not be understood it would remain a mystery. Thus the Bible can and must be understood before man can know the will of God. This is the very purpose for which it was given (Eph. 3:1-6). But if this is true, why do so many people not understand the Bible? There may be many reasons, such as a lack of study, a lack of interest, a lack of love, a lack of concern, etc., but we seriously suspect that the following will illustrate the principal cause:

A father wanted his boy to do certain things for him. He told his son simply how to do them. "Now do you understand?" asked the father. The father was surprised when the boy said, "No!" "Why not?" asked the father. "Because I don't want to," said the boy. "I don't want to" explains a lot of things.

ABORTION IS SELFISH

When does human life, human personality, begin, at conception or birth or somewhere in between? Does an unborn child have the right to life and to equal protection under the law? Does God consider the unborn child a person with an

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eternal soul? Should it be considered equal in respect to life with a newborn baby? These are searching questions – questions that demand Scriptural answers before Christians can approve abortion.

But there are other questions of vital importance involved in the abortion issue. For example, why abort? Is it for the good of the unborn child? Does it ever receive due consideration? Or is abortion always for the benefit of others? We maintain that abortion is never for the benefit of the unborn, or if so, it is in such a small percentage of cases as to be nill. It is nearly always in consideration of others involved, to relieve an embarrassing situation, to shun the responsibility of an unwanted child, to control family size, for health reasons, for financial reasons, or for some other social factor. These reasons are to benefit others, not the unborn child. Its rights are never considered. This makes abortion an act of selfishness, plain and simple. There is no other reason for this wholesale practice.

And that brings us to another question of great magnitude: if we legally grant the right to take life in the womb for purely selfish reasons, how long will it be before we are granting the same right for life outside the womb? Pharaoh commanded that all male children born to Israelite women be killed at birth (Ex. 2:16, 22) for the selfish reason of slowing down population growth among the Hebrews. Herod killed all the children of Bethlehem two years old and under for selfish political reasons (Matt. 2:16). Did they have less right to do what they did than Americans had, to selfishly take the lives of more than 600,000 unborn babies in 1974?

WHAT IS SPIRITUALITY?

One of the causes behind all the confusion and deception in the religious world today is a failure to understand what it means to be spiritual. People call everything, from devotion to emotional excitement, spirituality. But spirituality is not a single characteristic; it is a way of life, the totality of Christianity. In reply to the question, "What is spirituality?" we make the following observations:

1. It is to have the mind of the Spirit, to be spiritually minded. "For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6.) The carnal mind is the mind of the flesh – the mind that is controlled by the flesh; the spiritual mind is the mind of the Spirit – the mind that is directed by the Spirit. To have the mind of the Spirit is to think as the Spirit thinks, to let the Spirit rule the mind.

2. It is to live by the things of the Spirit. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." (Rom. 8:5.) To live after the flesh is to do the things dictated by the flesh. The dictates of the flesh are selfish. To live after the flesh is to live to please oneself, to serve the desires of his body. To live after the Spirit is to live as the Spirit dictates, to make the things of the Spirit the motives for life's conduct. Thus no man, regardless of how devoted or how honest or how sincere, who does not live by every word that proceeds out of the mouth of God (revealed in the New Testament) can be spiritual. The spiritual live by every word of God.

3. The mind of the Spirit (the way He directs one to live) is revealed in the gospel of Christ. There is no other source of information from heaven. Those who know what the Bible teaches know the mind of the Spirit; those who live by what the Bible teaches live by the Spirit.

Spirituality thus has two integral aspects: (1) it is to have the mind of the Spirit – to think as the Spirit thinks; and (2) to live by the directions of the Spirit – to do as the Spirit instructs. But both the mind of the Spirit and the instructions of the Spirit are revealed in the Word of God. Therefore, to be spiritual is to know and live by the revelation of the Spirit as given in the Scriptures. This is spirituality; nothing else is.

FAITH AND HUMAN REASONING

We read a statement a few days ago from a brilliant young preacher who has spent his life studying and preaching the word of God which strongly implied, if it did not outright state, that faith in God may not be valid unless it is based on adequate reason. The subject matter was such as to force the statement to mean that unless faith in God is derived from the human or philosophical arguments for His existence (that is to arrive at His existence by a process of logic which proves His existence beyond a reasonable doubt), then faith is less than adequate. As we see it, this would ultimately base faith on reason and make its validity depend on human arguments. But this smacks too much of walking by sight (knowledge) to suit our understanding of the nature of faith.

The validity of faith does not depend upon the adequacy of human reason. If there is a God and one believes in that God, or if Jesus Christ is the Son of God and one believes this profound fact, faith is valid regardless of how little or how much one might know about the philosophical arguments to prove these truths. Our method of proving the existence of God may be soul satisfying, and certainly serves a valid function, but the proofs are not the foundation of our faith. The proofs may help to show that our faith is reasonable, but once the proofs have been presented, we still walk by faith, not by knowledge. Reason enlightens us concerning our faith, but it is not the final producer of it. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) When one believes the Bible, he believes in God. Faith is the belief of testimony, and it is just as valid or just as frail as the testimony upon which it rests. Apologetics can show the integrity of the testimony, that it is sound, accurate, and trustworthy; yet it is the belief of testimony that we call faith, not the belief in or the soundness of the arguments to prove the trustworthiness of the testimony. Our faith does not rest upon the proofs but upon the testimony itself. Thus the validity of faith does not depend upon the adequacy of human arguments; it depends upon the accuracy of the testimony. If the testimony is wrong, our faith cannot be right, though we might "prove" it by a thousand arguments; if the testimony is right, our faith is valid, even if we have never heard a single argument advanced in its favor. The Christian faith meets every demand of sound reason – it is the most reasonable thing in the world; yet its validity does not depend upon that reason.

Long before we ever heard of a logical argument for such, we believed in God, we believed that Jesus Christ was His Son, and we believed the Bible to be the word of God, the revelation of His will to man. We have since acquainted ourselves with some of the arguments to prove each of these facts, but our faith is no more valid now than then. Neither the character of the testimony nor the object of our faith have been changed by our understanding (and believing) the philosophical arguments in their favor.

DISCIPLINE PAYS

The church of the Lord has been instructed to keep herself free from immoralities by excluding her guilty members from fellowship; i.e., the guilty who will not repent (1 Cor. 5:9-13; 1 Thess. 3:6). Evil in one person can permeate the whole church (1 Cor. 5:6; Gal. 5:9) and thus destroy it. It is therefore better to remove a defected member than for the whole body to perish. But unfortunately we have not, on the whole, been convinced of this enough to practice it. We tolerate sin until the whole body is contaminated and then wonder why the church does not grow and glow with vigorous spiritual health.

One of the fastest growing movements in America during the 1960's was the Black Muslims, who, as fanatical black supremacists, called themselves the Nation of Islam. They were under the control of the pseudo-prophet Elijah Muhammad and a few other powerful black ministers. They believed that the white race is the devil incarnate and that blacks should separate themselves, excluding whites from every religious, political, educational, or social function. It was (and still is) a religion without either reason or revelation – it encouraged the very thing (racial prejudice) it was supposed to fight, making right for the black that which made the devil out of the white. Yet its growth was astonishing. From a handful, probably numbering less than a thousand in 1953, it grew to a boasted membership of more than two million today. With such an unreasonable theory, complicated by corrupt practice at the very top (Elijah Muhammad was an admitted adulterer), how can such phenomenal growth be accounted for? There were cruel social conditions against the black man that would partially account for it. But perhaps Malculm X, one of the Muslims most powerful proponents before his ouster in 1963, best summed it up when he said: "We were not nearly so easy to enter as a Christian church. One did not merely declare himself a follower of Mr. Muhammad, then continue leading the same old, sinful, immoral life. The Muslim first had to change his physical and moral self to meet our strict rules. To remain a Muslim he had to maintain those rules." **(The Autobiography of Malcolm X**, p. 258.)

Could the secret be revealed here why the Black Muslims have multiplied in the past quarter of a century, while the church of the Lord has struggled to hold its own? Are we letting sin sink the ship of Zion? We need to learn that discipline, when properly administered – administered by the directions of God as given in the Scriptures, pays.

Exercise Yourself Unto Godliness

Stephen Mazurek, Sumter, S.C.

"But refuse profane and old wives' fables, and exercise yourself rather unto godliness. For bodily exercise profits little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:7-8.) The advice of the Apostle Paul to Timothy is good advice for us today because successful Christian living requires godly exercise.

Two key words in the passage under consideration are exercise and godliness. Joseph Henry Thayer defines the word exercise in a general way. He says it means to exercise in any way, either the body or mind. W.E. Vine gives a definition of exercise which is more to the point. Vine says exercise means to train the body or mind with a view toward godliness. Therefore, the diligent Christian practices the self-disciplined training necessary to attain godliness. Vine defines godliness as being devout; a godly attitude or manner of life. Bullinger says the Greek word for godliness relates to a real, vital, and spiritual relation with God.

Bodily exercise has some value, and deserves a place in a well-balanced life. It is an important part of good health and a keen mind. Educators know their students can do a better job with their studies if a portion of their day is devoted to exercise. Therefore, bodily exercise may be viewed as an aid to godly exercise because good health and a keen mind will help us study the holy scriptures and work in the local congregation. Furthermore, the same discipline required for an effective program of physical exercise is required for an effective program of godly exercise. "And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable." (1 Cor. 9:25, NAS.) In order to run the Christian race, we must practice the same self-control practiced by athletes who train for competitive sports.

Paul's contrast of physical and godly exercise teaches us that while physical exercise offers some benefits, godly exercise is exceedingly more important. Physical exercise is profitable only during the time of our temporary and uncertain physical existence. Comparatively, "godliness is of value in every way, as it holds promise for the present life and also for the life to come."

There are five specific ways we can "exercise ourselves unto godliness." First of all, we can study the word of God. "Study to show yourself approved unto God . . . " (2 Tim. 2:15.) "Grow in grace, and in the knowledge of our Lord and

Savior Jesus Christ . . . " (2 Pet. 3:18.) "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge." (2 Pet. 1:5.) I recently read a doctor's report which stated that protein was so essential to the function of the body that it was almost impossible to consume too much. Bible study and Scriptural understanding are so vital to our spiritual well-being that we cannot have too much. The body cannot function without protein, and the Christian cannot function with knowledge. "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32.) Bible study is godly exercise.

The second means of godly exercise I suggest is related to the first – it is teaching. Effective teaching is the result of study, meditation, observation, and prayer. Every serious teacher knows that in the process of explaining the facts you have studied, your own understanding is increased. The favorable comments of the people you teach will further enlighten your understanding, and be encouraging to your faith. Even negative response can be helpful because it will compel you to re-study your position. Teaching is godly exercise.

The third way we exercise ourselves unto godliness is by submitting to the chastening of our heavenly Father. "For they indeed for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seems for the present to be not joyous, but grievous; yet afterward it yields peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." (Heb. 12:10-11.) God's chastening is a profitable exercise because it produces holiness and righteousness. God allows us to be tempted, and our faith to be tried because this will cultivate our maturity. "Count it all joy, my brethren, when you fall into manifold temptations; knowing that the proving of your faith works patience. And let patience have its perfect work, that you may be perfect and entire, lacking in nothing." (James 1:2-4.) God's chastening is godly exercise.

The fourth way we exercise our souls is by putting Christianity into practice. When we practice what we preach, we have a better understanding of what we preach. When we prove the teachings of Christ to ourselves by actual practice, our hearts are fully assured that the way of the Lord is right, and godliness is attained. In Matt. 9:10-13, people could not understand why the Lord ate with publicans and sinners. Jesus quoted Hosea 6:6 as a Scriptural explanation of His actions, and then told the people to go and learn what that meant. Such teachings of Christ as "it is more blessed to give than to receive" (Acts 20:35), or "seek first the kingdom of God and His righteousness, and all those things shall be added unto you" (Matt. 6:33), cannot be fully appreciated and understood until they are practiced. We cannot claim to be "exercising ourselves unto godliness" unless we are striving to love God, and keep His commandments. Doing godly things is godly exercise.

The fifth specific way Christians engage in godly exercise is by worshipping God. "You shall worship the Lord thy God, and Him only shall you serve." (Matt. 4:10.) "Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness." (Ps. 29:2.) "Serve the Lord with gladness: come before His presence with singing. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name." (Ps. 100:2, 4.) I agree heartily with K.C. Moser, who states in his book, **The Way of Salvation**, that "worship is unto worship." This means that sincere worship directed to a holy God produces a certain degree of holiness in the one who worships. God is infinite, and is infinitely worthy of our praise and devotion. Genuine godliness is not possible without singing, prayer, communion, giving to the work of the church, and listening to preaching and teaching of the truth. Mature Christians "serve the Lord with gladness." Worship is the means by which inner peace and lasting happiness is at-

(Continued on page 8)

Overcoming Obstacles

Charles Sattenfield,
Winston-Salem, N.C.

"For by thee I have run through a troop: by my God I have leaped over a wall." (2 Sam. 22:30.)

While I was in Alaska serving in the United States Navy, I used to spend several hours observing salmon swimming upstream. It is a known fact that the salmon return from the ocean floor to the stream where they were hatched in order to reproduce before they die. But not many of us realize what this complicated process involves. A salmon swims three to ten miles a day for a total distance of hundreds or perhaps thousands of miles to get back to his birthplace. The amazing part of his return trip is the many obstacles that he has to overcome. He must leap over dozens of waterfalls, some up to ten feet to reach his destination. But, they do not stop him nor seem to slow him down.

We as Christians, in order to reach our final destination, also must overcome many obstacles. But with God's help we, too, can "leap" over them. God provides the salmon with enough strength to meet every challenge that blocks his path. He will not do any less for us.

The apostle Paul said, "Thanks be unto God, who always leadeth us in triumph in Christ." (2 Cor. 2:14.) Brethren, with God's help there is no obstacle so large that we cannot overcome. We must remember that we are "more than conquerors through him that loved us all" (Rom. 8:37).

Consecration Of Self

Roy Z. Kemp, Greensboro, N.C.

" . . . Launch out into the deep . . . " (Luke 5:4.)

This remark of Jesus to Simon epitomizes what each of us needs to do. Far too many of us are afraid to venture out into the deep, and remain content to stay in the shallows where we are safe, where risk and danger are at a minimum and where we are unchallenged.

When we are fearful of involvement, we cannot be of any value as teachers for Christ. We, as teachers, must take a stand and must affirm and have the courage of our convictions. God will always furnish us any needed strength when we attempt a work for Him. He will provide the way.

Great faith will lead to great accomplishment – if that faith is put into action. Faith without works is a dead thing – of little value in itself. Faith alone is not a complete entity.

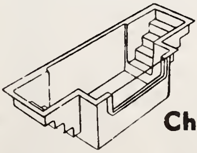
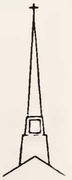
God will bless those who willingly give themselves to His cause. The idea of service – to God and to our fellow man – is something which God puts into our hearts. A Christian's life must be one of service. The power of service grows only as we willingly and lovingly serve. It manifests itself in God-approved endeavors. No Christian can rely upon his own strength only, his own way. Great accomplishment can only come from a God-directed life.

Someone has said, "The Lord sees the spark of goodness in us when others see only our outward failures and disappointments." The world judges us by our words and actions, but God judges only by our hearts.

When we permit Christ to be the central presence in our hearts, we "shall not walk in darkness, but shall have the light of life" (John 8:12).

"They that wait upon the Lord shall renew their strength." (Isa. 40:31.)

As consecration of self to God's service deepens, so does the discerning of His will become easier.

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Neglected Opportunities

Boyd L. Cribb, Greensboro, N.C.

There was a time in the Carolinas when brethren would drive 50 or 60 miles to attend a gospel meeting. This is no longer the case. Many congregations have ceased almost entirely to support the efforts of their sister congregations to reach the lost. I personally feel this trend to be detrimental to the growth of the church and feel that we can reverse this trend, if we want to.

Why this trend? I list two reasons: (1) We have just gotten careless. I think that brethren love the Lord just as much now as then. We have gotten out of the habit of going, however, and need to get back in. (2) Those in positions of leadership have failed in their responsibilities. Elders who are not attending cannot encourage others without being hypocritical. So, they say nothing rather than change. Guy N. Woods, on February 4, 1975, said that we preachers use our work as an excuse for not attending a gospel meeting, perhaps more than any other profession. Preachers, are you listening?

Lest some misunderstand, let me say that when I am encouraging our attendance that I am assuming: (1) That the congregation is adhering to the truth, and thus deserving of fellowship. (2) that the projected endeavor and the proponents of it can also be approved.

Let me list some benefits that one can gain by supporting area meetings and workshops. (1) We might learn something. If you cannot, you need to be there, anyway, to teach the rest of us! (2) It will increase fellowship potential. (1 Jno. 1:3; Col. 2:2.) (3) We can take our non-Christian friends, and expose them to the teaching of the gospel. (4) We support our brethren, and encourage them. (Read Luke 22:32.) (5) We can set the proper example to others by going. It was said of one old sharecropper that he had a "wagon that went." He also had six sons "that went" – all six became gospel preachers. As Christians, we cannot afford to have our lives and motives questioned. We must make it crystal-clear that we are on God's side. (6) We can use the meeting as an opportunity to teach our own family. There is no prettier sight than for a father, mother, and children to be seated on the same pew. There is no closer approach to heaven on earth than a happy, godly, Christian home. (7) Finally, if we are not careful, Satan will use the very things that we feel we are strongest in to trip us. It is said that Moses was meek "above all the men which were upon the face of the earth." (Num. 12:3.) Yet, what was it that the devil used to cause him to sin? (Read Num. 20:2-13.) He caused Moses to become angry by appealing to his pride.

Brethren, if it is right to hold a gospel meeting, it is also right to support it wholeheartedly. By our refusal to do so, we give substance to those who say "the day of the gospel meeting is over." Nay, but rather, our working to make them successful is over in some areas.

We need to become committees of one, if necessary, to change this trend. Someone once said, "I cannot do everything, but I can do something. And what I can do, I ought to do, and what I ought to do, by the grace of God, I will do." The Wendover Avenue congregation, in Greensboro, will take the lead in this area. Will you and your congregation where you are?

EXERCISE YOURSELF

. . . from page 6

tained. Worship is godly exercise.

An examination of your physical body may reveal you need exercise. An examination of your soul may reveal you need godly exercise. "Godliness is of value in every way, as it holds promise for the present life and also for the life to come." (1 Tim. 4:8, RSV.)

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"Please Come Forward"

**Andy T. Ritchie, III,
Greenville, S.C.**

These words, or something similar, are heard at the close of almost every sermon preached by Christians in America. While our tradition of issuing an invitation and inviting those who would respond to "come forward" is not a very old one and one that is not universally shared by Christians around the world, it is nonetheless a good tradition. We must honestly recognize this practice as a tradition developed in this country just about 200 years ago. Since such is true (it was just an adaptation of the denominational practice of the "altar call") then it is too young to be binding. In other words the use of the "invitation song" and the extending of an invitation at every service is not a Bible doctrine and thus cannot be bound on men. If such is true then why do it?

The reason for having an invitation at the end of the sermon is because it has been found over the years to have merit. Let us look at the good as well as the bad of such a practice.

One of the primary reasons for having an invitation is to encourage those who have never obeyed Jesus to do so. Often people have been convinced that they need to obey Jesus, but have not been motivated to action. The invitation issued in a formal way and often with accompanying emotional impact serves to motivate people who have been taught. The danger in all of this is that untaught people or wrongly motivated people will respond. Young people may respond because a friend has just done so or because they love their parents and the parents wanted them to be baptized. Even older people may respond out of the emotion of the moment without fully realizing their need for repentance and a decided change in their lives. Frankly, any such cases do not greatly disturb me. While I very much favor not having a formal invitation, in some situations where such is likely to occur – as in Christian camps where a large number of young children are present, or in a mission field where untaught people may respond to curry favor with "rich" missionaries, or those whom they think may be able to secure favors for them; I nonetheless feel that when an honest person responds for the wrong reasons that if they continue to study God's word and come to an understanding that they did not truly obey Him they will then do so.

The time of invitation provides an opportunity and often the motivation for Christians who have sinned against the body of Christ to begin to make that right. There are several problems in this area, however. There is the decided tendency on the part of the individual to think that this alone makes everything all right. **Such is not the case.** The Lord never taught that a Christian who sins against his brother or others can rid himself of that guilt without making it right with the individual who has been wronged. As a matter of fact, the Bible never taught anything like our practice of simply coming forward and saying, "I have sinned." Some attempts have been made to twist James 5:16 to justify the practice, but the practice is foreign to the pages of God's word. If the sin was such as to bring reproach on the assembly of Christians to whom the confession is made then one should make sure that they know what the sin is so they can forgive. We should be specific when making confession of sin. On the other hand sin confessed to one group and committed against another is not forgiven by that process. Those sinned against must be asked for forgiveness whether the one sinned against is an individual or a congregation.

What does James 5:16 teach? "Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects." The "therefore" of the passage certainly links it with the preceding thoughts – that of the elders anointing the sick and praying for them. The strong implication is that sin that is not acknowledged not only stands between the sick and the effectiveness of the elders' actions on their behalf, but may indeed hinder healing. (We are aware today that wrong attitudes, guilt complexes and many other sins bring on serious illness and often keep sick people from getting well.) Thus, it was necessary that the sick begin the healing process by confessing his sins.

That which precludes this being exclusively or primarily a public confession (or the auricular confession of the Roman Catholic Church) is the expression "to one another." Guy N. Woods concludes: "It thus becomes the duty of elders and preachers to confess their sins to other members of the one body as for others to confess sins to them." (**Commentary on James**, Gospel Advocate, p. 305.)

I see the whole matter of confession "to one another" being wrapped up in the New Testament concept of mutual ministry. We have no need for priests to stand between us and God because we are each priests. Since every Christian is a priest we have the right and privilege of presenting intercessory prayer to God for one another. But is it not possible that we have substituted public confession before a preacher for the private confession of the confessional box?

It seems to me that James is saying, among other things, that you can grow stronger by admitting the sin in your life to concerned fellow Christians who can pray for you and you for them. I see this working far more effectively between close friends, husband and wife, parent and child and other such close relationships than before a congregation. Let's face it – not only is public confession not a requirement for forgiveness, but it often is just another opportunity for gossipy people to speculate.

While I grant that the rule of thumb that confession should be as open as the sin is a logical and acceptable rule (albeit not necessarily Biblical by either command or example) some have sometimes forced public confession of very private sins. Public confession of private sin may often do more harm than good.

How I long for the day when strong and exemplary Christians may feel free to request (either by coming forward during a song or some more convenient or logical means) prayer not because they are weak, but because they have special needs or want to be stronger. The beginning place is with trustworthy friends in Christ to whom we may confess our sins and find encouragement to progress further in Christ.

Other well meaning brethren have tried to find in Simon (Acts 8:24) a proof-text for "coming forward to confess wrongs and request prayers." Obviously, the passage does not remotely deal with such. Simon requested Peter to pray for him. They were not in an assembly and likely Simon did not even know how to begin to pray. Regardless of what may have been true of Simon's reason we have here a simple case of one Christian asking another to pray for him. May their tribe increase.

Let us stop equating prayer requests with confession of wrong. While the same person may come forward for both purposes they are not one and the same thing. Confession of wrong should be specific if a request for forgiveness is being made. If there is no request for forgiveness then there is no reason to make public confession of guilt, but rather a prayer for strength may be in order.

Every Christian should feel free to request the prayers of other Christians on his behalf. The Apostle Paul did it by letter. James indicates that sick people should ask the elders to pray for them. Intercessory prayer is one of our great privileges. What can possibly be the problem with such as regards "coming forward"?

There seems to be a certain stigma attached to having a Christian walk to the front – "like the sinners." In the first place let's get it clear that **we are** sinners. It is just that we are saved sinners and the unbaptized and unrepentant are lost sinners. In the second place why must we question the motives of brothers and sisters who ask for our prayers? Why do we think "I wonder what she has done?" or "what has he been up to now?" Did it ever occur to you that such request for prayer may well be the mark of great spiritual strength rather than weakness? Frankly, while I believe such prayer requests can be handled in other ways such as coming to the elders or the preacher there is nothing wrong with coming forward and making a specific request. I would like to urge that we more and more be specific with the Lord and with our brethren. If you want brethren to pray for you, let them know what you want them to pray about.

Yet, a fourth reason for public response may be to "place membership." Some years ago I had an elder where I was preaching mildly rebuke me for failing to invite people to "place membership" during the issuing of the invitation at the close of the sermon. There were two reasons why I did not do this every Sunday. In the first place there is nothing Biblical about it and, therefore, I was not commanded to do so. In the second place we normally did not have a soul in the building that had not been there for years. In other words, I saw no merit in formality for formality's sake. But what about "placing membership"? This expression is nowhere found in the Bible, but a similar one is. In Acts 9:26, we find Paul wanting to "join the church." Our many years of telling people that one cannot join the Lord's church have so prejudiced us that we are afraid to use this Biblical idea. I am well aware that Paul did not ask to join the church universal, rather he wanted to identify himself with the Jerusalem congregation. I also know that the word "church" is not used in the passage. The inspired record says: ". . . he assayed . . ." (KJV, AVS) or ". . . he attempted . . ." (RSV) ". . . to join himself to the disciples." When one joins a group of disciples he joins himself to the church in that location. He places his membership or identifies himself as a Christian willing to work under the oversight of the elders of a specific congregation.

The problem with all of this is that many people have gotten the idea that if they do not place their membership with some congregation they have no obligation to the Lord's body. Modern times have brought some problems in this area that, perhaps, the first century church did not have. We know nothing of but one congregation in Jerusalem or any number of other places.

While it is possible that several assemblies worked under one eldership, because certainly there was no place in Jerusalem for the great number of disciples to meet at one time, we really do not know what was the case. If such were true it would be no different than the practice in some places today of having more than one assembly in the same building. The Bible just does not give specific directions in these matters. What is clear is that a Christian is a Christian wherever he may be and he has an obligation to worship and work with other Christians. Often a dodge has been employed by unfaithful Christians to avoid discipline by claiming they are not members of a certain congregation. Every congregation in an area ought to concern themselves with any Christian who is not faithful – whatever that word may imply.

While I agree that each Christian needs to in some way indicate what congregation they are going to work with, it does not have to be by coming forward. I expect presenting oneself to the elders and even presenting a letter from the last congregation one met with is a much better idea. The truth of the matter is that it is a matter of judgment – that of the individual joining a congregation and that of the leadership of that particular congregation. The Bible gives no rules in this matter. I trust you have been caused to think about the practice of "coming forward." It is not a Biblical requirement, but one of convenience designed by men in the church in our country over the last 200 years.

The fact that this practice is extra-Biblical does not make it wrong. Extra-Biblical practice becomes wrong only when it conflicts with revealed practice or when brethren bind it on others. We have many practices not found in the Bible or remotely hinted as to having been a practice of the early church; such things as invitation songs, church buildings, hymn books and the list could go on **ad infinitum**.

"Coming forward" may serve a definite need when not abused or made a matter of doctrine. If lost souls can be properly motivated to obey the Lord, if unfaithful Christians can start back on the right path, if Christians new to a community can be easily identified, if prayer requests can be made known, by this means then it has merit and should be used. If, on the other hand, this is simply another manifestation of our corporate pre-occupation with reporting numbers and causes us to influence people to "come forward" who have no need to do so and who, worse yet, are made to believe that this makes everything instantly right without true repentance, then it is wrong.

THINKING THINGS THROUGH

Homosexuality

There are some things almost too repulsive for candid discussion, things that are unanimously condemned and abhorred by the Bible and all who sincerely seek to follow its instructions. The practice of homosexuality (this includes both homosexuals and lesbians) falls into this category. And if we had our preference we would leave it with things not to be once named among us, as mentioned by Paul in Ephesians 5:3. Nevertheless, this is a live issue in our time, one with which we are almost constantly confronted by mass media and by groups who are determined to change our standards of conduct. Youth are especially vulnerable to the attack. It is therefore vital for us to understand a few things about this unthinkable practice.

1. There is a tremendous push at work to make such perversions socially acceptable. But the thrust is much broader and far more dangerous than its social aspects alone: those behind the movement are working to remove all stigma and shame from this conduct. They want the practice to be maintained with full public knowledge without any condemnation from either society or the church or without any feeling of sin or disgrace on the part of the guilty ones. In short, homosexuals want their practice to be regarded as holy instead of sinful. Some of them want to be recognized as faithful Christians, even leaders and ministers, while they continue to ply their dark trade. But, by the very nature of things, this can never be.

2. The Bible, in no uncertain terms, condemns all homsexual practices as unthinkable sins. The corrupt men of Sodom were guilty of it (Gen. 19:4, 5 – this is where it derived its name of sodomy) and Jude referred to them as given over to fornication and "strange flesh." (Jude 7.) Under the law of Moses it was an abomination and called for the death penalty (Lev. 19:22; 20:13). Paul called it both an abuse and a defilement (1 Cor. 6:9; 1 Tim. 1:10), and says, in his list of the sins of the Gentiles, those who had turned from God to uncleanness, "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet." (Rom. 1:26, 27.) There is therefore no way, from the Biblical point of view, to practice homosexuality without sinning, without sinning exceedingly. One might as well try to justify the practice of stealing, lying, committing adultery, murder, drunkenness, or any other crime as to justify sodomy. No sin can be committed with impunity, but the Bible places this one high on the list of the worst among sins. It cannot be overlooked or ignored.

3. Admittedly, at this point we do not know all about the condition of homosexuality, whether it is self-imposed, inborn, or both. But we do know that its practice is a sin – the Bible leaves no question about that. So regardless of the source of the condition, it must (and can) be controlled, abstained from, just as is the case with all other sins. A difference, therefore, should be made in an inclination toward homosexuality (and by this

we mean any of the condition that is not self-imposed or that one possesses through no fault of his own) and the actual practice of it. If one is born with some inclination toward it (and we are not at all convinced that it is a problem of heredity) then he must contain himself just as unmarried men and women must control their sexual drives. The inclination would not be wrong, any more than the normal sex drive is wrong. But the actual practice can never be condoned any more than could the satisfaction of the normal sex drive outside of marriage. God has prohibited the practice, and what God has condemned man has no right to approve.

For the sake of study, alcoholism and sodomy can be profitably compared. It is said that there is no cure for alcoholics. If one is an alcoholic he must live and die an alcoholic. But the Lord has a plan by which such a person can be saved: if he wishes to be a Christian, to make a contribution to the world, and be accepted by the Lord and His people he must abstain from all alcoholic beverages. He cannot continue to drink (even though he is an alcoholic) and be recognized as a faithful Christian. God's plan therefore calls for total abstinence for the alcoholic. There is no other way. Now assuming that homosexuality is a condition for which one is not wholly responsible, a condition that one must accept and live with, God has a solution to the problem: namely, total abstinence from the practice. Under these conditions one can be a homosexual and be a faithful Christian, but he cannot practice his despicable perversion and be faithful. There is simply no way that the practice can be made right, even if society should accept it and human churches approve it and "ordained" ministers preach it. It is a sin and no one can make anything else out of it. One cannot live in sin and please God. Therefore one cannot practice homosexuality and enjoy the blessings of Christianity.

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Dedication

Henry L. Fuhry, Asheville, N.C.

"Five of you shall chase an hundred and an hundred of you shall put ten thousand to flight." (Lev. 26:8.) God's eternal might is on the side of right and truth. Former communist party chief Kruschev said, "A communist has no right to be a mere onlooker." What did he mean by this? He meant that a communist must always be working for and promoting the cause he believes in. As a result of the instilling of this feeling in party members the communist movement has just about become the greatest political ideology the world has ever seen. Communists are truly dedicated to that which they believe. Communism, politically, holds dictatorial control over one-third of the earth and has actually brought more than a billion people under its sway. Oddly this has come about in spite of the fact that it enslaves man physically, politically, and above all, spiritually.

What affect does the threat of communism have on you? What is your responsibility? To what are you dedicated? Do you stand up for that dedication? Are you willing to be counted among those opposed to communism? Do you have the courage, the fortitude, the dedication to resist a force that strikes at the very core of all that we in America hold dear?

As Christians we must be dedicated to Christ, to His Church, to those things that Christ stands for, and to those things that God would have us stand for. As Christians we have a very high responsibility! There is a struggle going on today. It is a struggle for the minds of men. And it is a spiritual battle against principalities, powers, rulers of darkness, and the forces of hate and evil. We, who are followers of God, whatever our profession or business might be, have the responsibility and must be dedicated to make Christianity practical. We are not called to live in selfish ease but to be selfless, to share hardships and sufferings. If we are true, devoted, dedicated Christians, our lives will be living demonstrations to the world that the power of God does work in practice!

As Christians, we are not to serve self, we are not to take the easy paths, we are not to follow the line of least resistance, but we are to stand up and be counted when strife and problems arise. We are responsible for our families. We are our brothers keeper! We are responsible for the future course of this nation. We are responsible for maintaining our freedom. We must help prevent the blight of communism which is spreading throughout the world. It is our responsibility and we must be dedicated to propriety in such a manner that we will select local, state, and national leaders who will stand for right and truth, who are honest and have integrity, who are forthright and can be expected to have at heart the welfare of the people they govern.

But you say, "What am I to do? What can I do? I am just one person!" Well, get into the action, don't shirk your dedication and responsibility. Enter the ranks of those who stand against the trend. If no communist has the right to be a mere onlooker, then by far the Christian has no right to stand by with unconcern as communism spreads its ugly tentacles. As Christians we can extend the influence of Christianity far more strongly than communism can spread its philosophy, if we will actively promote the cause of Christ. Remember that Christianity is about 2000 years old, that it has continued to grow, that it has withstood problems, blackouts, the dark ages, apostasy, isms, etc.; yet, the Bible can be found throughout the world and is still the best selling book in the world today. Communism has been around just a little over a century, first being espoused by Karl Marx and Friedrich Engels in 1848. Communism feeds on apathy, on discontent, on discouragement, on fear, and unhappiness with the state of affairs. Christianity has the cure for all these situations. It is the responsibility of Christians to let their influence be felt and to assume leadership in groups and organizations which have bearing on their daily lives. Christ said to His disciples, "Ye are the light of the world, ye are the salt of the earth." He also said, "Do not hide your light under a bushel, but let it shine where others may see it."

While God permits men to lead us, these men are put into places of leadership by their fellowmen. In the United States the people are responsible for choosing the people who will lead them. To say that God has already chosen our leaders is to say that He is a respector of persons or He pre-determines certain acts to take place regardless of what we may do – and this is not so! God has created us free, moral individuals with the intellect and ability to have a part in selecting the outcomes which affect us. This is true whether we decide to do good or follow evil. It is our choice! Whether we choose to follow man or God – this is our selection! He does not force anything upon us. He wants us to accept the good, to be righteous, to follow Him, but He is not going to pre-determine these things for us and make the selection for us! This is fatalism! And nowhere does the Bible teach this harmful philosophy! In selecting our leaders we have a part in putting them in office or not putting them in. If we want leaders who will do right, we must exert ourselves to get them. As God's people we can speak out and make an impact on those things that will count for correctness in the city, the county, the state, and the nation.

To paraphrase a statement by Teddy Roosevelt, 26th President of the United States, "If the good people do not like the way politicians behave, they should either exert their influence or stop complaining!" We are responsible, we are involved, we are in this world not only from a geographical standpoint, but we are in the business and industrial world, the educational and agricultural world, the civic and political world, and we are in the world of government. As Christians, we cannot escape the dedication and responsibility we have for carrying the gospel to the world. As Christians and as citizens we must do the work of God wherever we are. We must not hold back because we think we are only one, two, or few in number. Gideon and his three hundred put to flight thousands of the enemies of God. God has given each of us talents and He expects us to use them. We must use them for His cause! When we accepted Christ we dedicated our lives to Him. We must not let that dedication waver. We must stand up and say, "God here am I, send me." (Isa. 6:8.) We must proclaim, "But as for me and my house, we will serve the Lord." (Josh. 24:15.)

QUESTIONS ANSWERED

Editorial Glimmerings

A number of people, by phone and word of mouth, have asked us to say something in **Carolina Christian** about ERA – the proposed Equal Rights Amendment. As usual, we are delighted to do so, but we must confess that this is a subject upon which we have mixed emotions. We are certainly for equal rights, and under no circumstances would we be found among those who would deny women their American-born, God-given opportunities. We believe every American, unless he has forfeited his right by crime or some other serious misdemeanor, should have equal opportunity to life, liberty, and the pursuit of happiness. No American should be denied equal rights, regardless of his race, creed, or sex. This is a government of the people, by the people, and for the people. We are all one nation, each equally related to the government, to the country, and to the opportunities this system provides. And yet we tremble at what could be the consequences if the present Equal Rights Amendment is adopted.

The proposed amendment seems innocent enough. It reads as follows (copied from a reproduction of the Congressional Record for March 22, 1972):

"Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex.

"Sec. 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article.

"Sec. 3. This amendment shall take effect two years after the date of ratification."

That is all there is to it. Everything else we have heard or read about ERA has been interpretation or opinion. But what looms behind this innocent looking proposed addition to our constitution? And, if adopted, what will it lead to? Perhaps no one really knows, but we suspect that something sinister is in the making.

First, we know of no woman who is denied equal rights because of sex. If anything, they have superior rights. But if any woman is denied equal rights she has access to the courts, as does everyone else, to seek redress of grievance. It seems to us that the Constitution of the United States already guarantees equal rights to all. The first section of the fourteenth amendment, declared in force July 28, 1868, reads: "Sec. 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property without due process of law; nor deny to any person within its jurisdiction the equal protection of the law." Thus no person can be denied what is due him as an American citizen. And since the Constitution already guarantees equal rights and privileges, the present Equal Rights Amendment is superfluous. Why have it? The only contribution it can make is the evil lurking behind it.

Second, the amendment does not spell

out details of application. This will be left to court battles. And our experience with liberal court decisions during the Warren era makes us leery of what could happen when cranks, radicals, and fanatics begin to demand "rights" that are inconceivable today. For example, the following questions will point up a few areas the courts will eventually have to decide:

1. Will women be equally subject with men to the draft? (Obviously, they will, because a failure to draft them would be discrimination on the grounds of sex.)

2. In the armed services, will there be separate barracks and training for men and women? If not, will this segregation constitute a violation of the amendment?

3. Suppose a public facility excluded women from men's restrooms, would this be denying them their equal rights? (A liberal court would have no scruples in declaring that it would!)

4. What will ERA do to the present laws protecting women from sex crimes, such as statutory rape, forced prostitution, and seduction?

5. Would ERA mean that a wife would no longer wear her husband's name?

6. Would the woman be equally responsible with the man for the support of family and protection of children?

7. Since man cannot bear children, will ERA mean that women can cease to become mothers – that any pregnancy can be terminated at will?

These are just a few of the many questions that will have to be settled, and settled for the most part by liberal courts, once the Equal Rights Amendment is ratified. What could happen is terrifying!

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Third, one very good way to ascertain the character of a thing is to know who its promoters are. Perhaps the most pretentious advocates of ERA is the women's liberation movement, composed mostly of radicals who are waging a deadly assault on marriage, the home, and the family (they want to be liberated from everything, even the God of heaven). The very fact that they are born women, that they are physically and psychologically different from man, is a galling yoke for them to bear. They want to throw off the yoke and be what God never made them to be. (We think part of the reason back of this is that they think that by their efforts they can speed up the imaginary process of evolution and thereby soon become a unisexual race. The whole thing has its roots in a rejection of the creative God and His authoritative word.) They obviously think that ERA would be a contributing factor in their fight to destroy marriage, the home, and family responsibility. And there is little or no question but that it would. ERA has a motley crew of undesirable bedfellows, and I remember hearing that you can tell a man (thing) by the company he (it) keeps.

Finally, God made woman to occupy a subordinate position in His scheme of things. Her sphere of activity as defined in the Scriptures is honorable and designed to fill her deepest needs – a position that man is not meant to fill. She is not a man, nor should she seek to be one nor to try to fill his role. Paul said, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3.) Again, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." (1 Tim. 2:12-15.) Peter adds, "Likewise, ye wives, be in subjection to your own husbands. . . . For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (1 Pet. 3:1, 5, 6.)

Every working arrangement must have a head, a final source of appeal. Because in God's scheme man is head of the woman, the husband is head of the family. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body." (Eph. 5:23.) The Equal Rights Amendment is an effort, as we see it, to do away with this distinction, an effort to make man and woman, husband and wife, equal in position. But such cannot be done: everything works on the basis of someone (or something) being subordinate in position. One might as well try to operate a factory without a foreman, a court without a judge, a state without a governor, a ship without a captain, or a store without a manager as to build a home without a head. In God's scheme women are subordinate to man.

This does not mean that women are inferior – subordination in no way implies inferiority. There are millions of people subordinate to the President of the United States, but this does not mean that they are inferior to him (in fact, some may be superior to him in some ways). In the Lord's church each Christian is instructed to submit to the elders. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. 13:17.) This is not because of inferiority but for respect of authority. Thus women's positions are subordinate, but women are not inferior.

In fact, in her sphere the woman is superior – no man can fill her position. This is the way God made her, and we had best leave it that way. But the most avid supporters of the Equal Rights Amendment are seeking to change God's order of things. We, therefore, reject it as useless, dangerous, and destructive – destructive of the woman as God made her to be.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Greensboro, N.C.

BOYD CRIBB, JR., Reporting: During February and the first week in March we had two baptisms and three restorations. We would like for all to note that there will be a seminar on the AGAPE program, April 19, from 11:00 a.m. to 4:00 p.m. The meeting will be at the Linville Forest Church building. Lunch will be provided. All congregations are urged to attend.

Wilmington, N.C.

F.W. MATTOX, Reporting: The church here has purchased a good location and will build this summer if plans work out. We plan to start construction on the new building just as soon as we can find subscribers for $60,000 in 8% first mortgage bonds. (Editor's Note: See ad elsewhere in this issue for more details.)

Preacher Wanted July 1, 1975. Rural Community at Woodleaf, N.C. House furnished. Send resume, family size, salary expected, references, experience, etc. in first letter to: Cecil H. Phelps, Route 1, Box 277, Cleveland, N.C. 27013.

Jericho, Mocksville

CHARLES ISENBERG, Reporting: Since our last report in **Carolina Christian**, several good things have transpired at Jericho. The Lord continues to bless our work. This past Lord's day a young woman was baptized into Christ. We have a good active visitation-personal work program going. We have had several new people visit our services recently as a result.

April 20-25, Clayton Pepper, editor of **Personal Evangelism** magazine from Nashville, Tenn., will be with us in a gospel meeting. We are looking forward to this great event.

We look forward to the many good efforts and events that will take place in the Carolinas this year. When in our area, we would like to have you come worship with us.

Winston-Salem, South Fork

CLIF DAVIS, Reporting: South Fork will conduct a teachers' workshop for all age level teachers, April 24-26. Robert and Willora Oglesby of Richardson, Texas will be the instructors. Robert is the minister of the Waterview Church in Richardson. He is the author of a series of books on "Discussion Classes." Willora has written Bible school material for Gospel Teachers Publishing Company. Time, Thursday and Friday, 7:30 p.m. and Saturday, 9:00 a.m. Ladies session 9:00 a.m., Friday. For more information, or overnight housing, contact Clif David, 919-765-4812.

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Editorial Book Views

When Life Tumbles In, Batsell Barrett Baxter. Baker Book House, Grand Rapids, Mich. 49506. 136 pages. Cloth, $3.95.

Here again Batsell Barrett Baxter demonstrates his inimitable style of stating profound truths in the simplest manner – he challenges the scholar and yet at the same time appeals to the average reader. This book carries the subtitle of "Conquering Life's Problems" and it deals with 13 of the most pressing problems confronting modern man. He deals effectively with the subjects of suicide, loneliness, frustration, fear, guilt, pain, alcoholism, age, grief, death, resurrection, the purpose of life, and happiness. His treatment is both Scripturally and psychologically sound. In our judgment, this is the most practical book of its kind we have read, and in all probability it is the best one written by the author up until now. You will want to purchase several copies, one for yourself and some for gifts to your friends whose lives may have tumbled in.

1800 Quips For Speakers and Writers, E.C. McKenzie. Baker. 90 pages. Paper, $1.95.

Here is another book compiled by E.C. McKenzie filled with wit and wisdom. Those who are acquainted with the author's previous works along this same line will welcome this new book; those who are not acquainted with him should make this an opportunity to become so now. These are sayings that will make speeches and writing sparkle. Of course it goes without saying that everyone will not be able to use all of them, but each should find hundreds that he can use. Some of the best bulletin fillers available.

Fun With Bible Facts, Ruby Peterson. Quality Publications, P.O. Box 1060, Abilene, Texas 79604. 28 pages. Paper, $.75.

A book of games and puzzles built around Bible facts, including matching, categories, hidden words, Bible mathematics, chain words, treasure chest, and answer section. According to its introduction, it can be used for bulletin fillers, shut-ins, classroom prizes or gifts, supplemental Bible school material, and as a pastime for puzzle lovers.

Sacred Didactics, J.W. McGarvey. DeHoff Publications, 749 N.W. Broad St., Murfreesboro, Tenn. 37130. 95 pages. Cloth, $2.00.

Although this is relatively an old book (been in print since 1954) we had never examined it until the present copy came to hand. It is the class notes of J.W. McGarvey, as taken down by James R. Hoover in 1866-1867 in the College of the Bible, on First Corinthians, Galatians, and Ephesians, along with topical studies of faith, repentance, confession, and baptism. McGarvey was a scholar of the first rank and some of his finest masterpieces are in this book. For example, his outline on baptism covers 22 pages and there is scarcely an aspect of the subject that is not adequately covered – he gives 54 Bible facts concerning baptism in the first section! This alone is worth many times the price of the book. Our advise: get this one while you can (before it goes out of print).

The Church Today: The 1975 Freed-Hardeman College Lectures, 52 authors. Freed-Hardeman College, Henderson, Tenn. 38340. 448 pages. Cloth, $7.00.

For the past several years the Freed-Hardeman lectures have been noted for their head-on confrontation with liberalism, current issues, problems, and challenges and their presentation of sound Scriptural solutions. Dealing with a large variety of subjects, this, in our estimation, is one of the finest lecture books ever to be published. It should be in every library.

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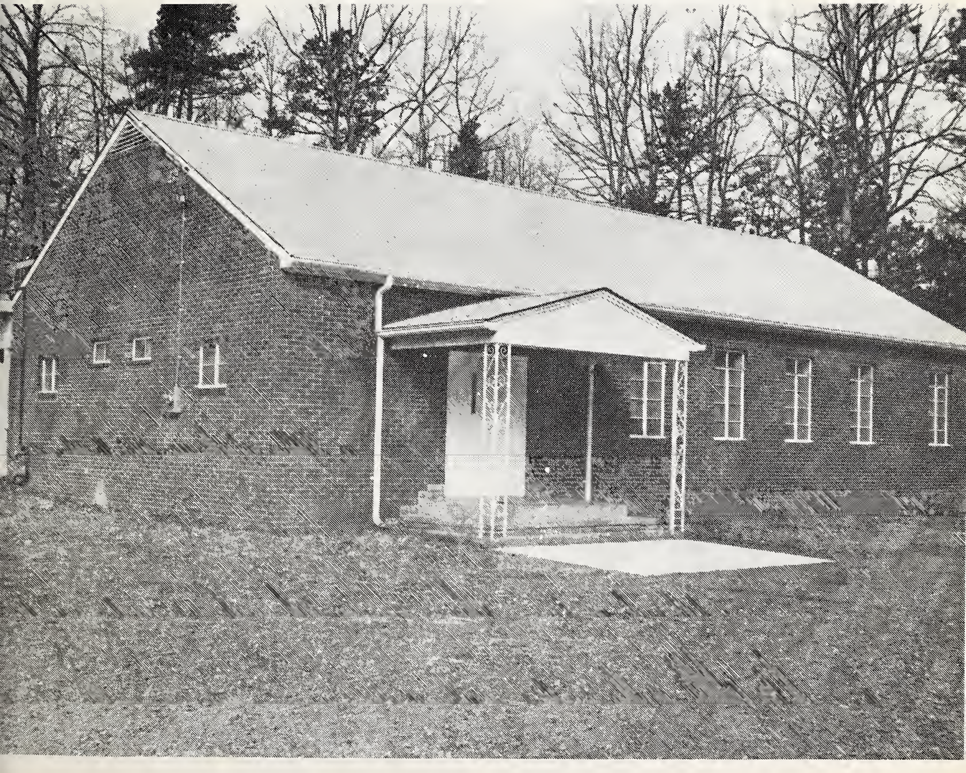

ASHEBORO, N.C. (See Page 7)

EDITORIALS

THE CAROLINA LECTURES

When you have a great church – overseen by a great eldership, with a great program well-planned and executed and made up of great themes, with great speakers who are conscious of the seriousness of the times, in a great city at the right time, and attended by great people who love the truth above all earthly possessions – you have all the necessary ingredients for a great lectureship. And this is precisely the ingredients of the Carolina Lectures this year in Charleston. The 31st Annual Lectureship for the Carolinas (the oldest continuous regional lectureship in the brotherhood) was conducted by the North Charleston Church, April 7-10. It was attended by a record number of preachers from both states. And in our judgment the contents of this program and the Biblical soundness that characterized every speech, far surpassed any we have ever attended, making this one of the most vital of the past 31 years. It was truly a great event and we commend the elders at North Charleston for making it possible.

But now with that in the past our attention is focused on, and we are looking forward to, the 32nd Carolina Lectureship to be conducted by the Cape Fear church in Fayetteville, N.C. the first full week in April, 1976. Now is the time to make your plans to attend. It promises to be a tremendous spiritual experience.

WONDERFUL BLUE RIDGE!

Blue Ridge Encampment, one of the grand events that take place in the Carolinas annually, is celebrating its 25th anniversary. For 25 years hundreds of brethren from all over the world have gathered at Black Mountain, a short distance from Asheville, to enjoy the beauties of nature and to learn more of nature's God and His revealed will in an atmosphere of superior Christian fellowship. The theme this year is "Good News for Mankind – Worldwide." Some of the Lord's most outstanding workers, such as Richard Rogers, Rex Turner, Marvin Bryant, E. Claude Gardner, and B.C. Goodpasture, will be speaking. Hundreds of others will be there enjoying the heavenly association of those of like precious faith. And best of all, there is still time to make your plans to go. The dates are June 16-20. You will suffer a great loss if you miss Blue Ridge's 25th anniversary! (For further information write: J.M. Powell, Rt. 7, Stable Rd., Franklin, Tenn. 27064.)

ACCEPT OR REJECT

The Bible is a unit, so constructed that one cannot accept or reject a part without accepting or rejecting the whole structure. In this unit every word is an integral part, absolutely necessary to the whole. In this day of atheism, doubt, and liberalism, when it is popular to reject parts of the Bible and a mark of illiteracy to believe and accept it all for what it claims to be, Christians need, as never before, to anchor their faith in the blessed old Book and stake their souls on every word contained therein. If the Bible is inspired, then it is the word of God, in every word and in all its parts; if it is not inspired, it is purely and completely the production of man. To reject one word of the Scriptures, regardless of whether that

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word is found in Genesis, Jonah, John, or Revelation, is to embrace the principle by which every word can and eventually must be rejected. It is to take the attitude either that the Bible is not the word of the Almighty God or that finite man can correct and update the words of the infinite God. To reject one word of God is to reject God as the supreme Ruler of the universe and to replace Him with human reason, the product of man's intellect. Thus there is no middle ground: the Bible must be accepted completely or rejected as a whole.

SCHOOLS OF PREACHING

We have long felt that schools of preaching conducted by a congregation of God's people within the framework of the church are a long step in answer to our prayers to the Lord of harvest to send more laborers into the field. The schools that are already in operation have done marvelous things for hundreds of young men who have a burning desire to devote their lives to the proclamation of the glorious gospel of Christ. They have already proved their worth and the preachers they have sent out have been tried and proven on a thousand different fields. They deserve to be supported, expanded, and used.

For the past four years it has been our pleasure to speak on a lectureship at schools of preaching. We want to mention two here. Last spring we were invited to the Southeastern School of Evangelism in Doraville, Georgia, which is under the able directorship of Charles Pledge. This year we had a similar invitation to speak at the East Tennessee School of Preaching and Missions in Knoxville, conducted by the Karns church and ably directed by Clifford Reel. This gave us an opportunity to observe firsthand the work being done and the people doing it, and it would be impossible to convey in words our impression of both schools. They are both doing a tremendous job — both carving for themselves a highly respected place in restoration history. And we are certain that preachers coming out of them will have a ready knowledge of the Scriptures, be sound in the faith, and be able to reach lost souls with the saving message of Christ.

Although there are many excellent schools of preaching in the brotherhood, geographically speaking these two are closest to the Carolinas and we would like to see them receiving more support from here, both financially and with students. We **need** them desperately and they need us. Let us therefore work together.

HELP US SERVE YOU

Carolina Christian continues to increase in circulation — there have been only three or four months in the past six years in which our mailing list has not grown. The growth has usually been small (from two to 25 monthly) but steady. However, this could be greatly improved if our readers would do two things promptly:

1. **Renew your subscription early.** If the figures in the upper righthand corner of your address read 5-75 that means that your subscription expires with this issue — the fifth month of 1975. If it reads 6-75 that means it will expire next month and now is the time to renew (if it reads ML your subscription is being paid by the church or by someone else). We send out two renewal notices, but this is both expensive and time-consuming. (Regardless of when you renew, we extend your subscription from the date of expiration. Some have subscribed for five, 10, or 20 years.)

2. **Notify us in advance when you change addresses.** Second class mail is not forwardable, except by specific request and then you must pay extra postage. This simply means that if you move without notifying us of the change of address your paper is returned to us (and this is tremendously expensive). About half of those returned have no forwarding address. We can, therefore, do nothing but remove the plate from our list. And unless you write later we never know where to send the paper and you do not get all you have paid for. You lose your money and we lose a subscription, and this hurts us both.

So help us serve you better by renewing your subscription early and by notifying us when you change addresses.

ERA – MORE TO COME

The South Carolina House has tabled the Equal Rights Amendment (and it has just been announced by the news services that it has been defeated in North Carolina as well). This simply means that it will not be voted on this year. And since South Carolina was a crucial state in the hopes of ERA's proponents, one of their last hopes, its chances for ratification were virtually killed for 1975. Thank God! But we must not rejoice too long over the victories of the past: it will be thrust upon us again in the following years, probably with more force and a higher possibility of passage than ever before. One thing is certain: there is more, much more, to come. So now is the time to buckle on our armor for another battle, this time to the finish (and it will not be finished until ratification or total defeat in 1979). Christians have learned some valuable lessons by getting involved deeply with this issue. They have found that there is something we can all do, and do it within the framework of the constitution. We therefore go into the next years with more experience, more confidence, more "know-how," and this should mean that we will be better prepared to meet and defeat the proponents of this unwholesome proposed amendment. Right now we are battle scarred, but victors. We want to remain that way until the job is completed.

DON'T DARE THE DEVIL

Many people today are daring the devil by their flirtation with the occult, including such things as spiritism, astrology, witchcraft, etc. Some even make light of their practice by saying, "We know there is nothing in it, but we enjoy it and just do it for fun." (Is not all sin committed for the pleasure derived therefrom?) However, it is our judgment that one should be extremely careful how he practices the deceitful works of Satan, regardless of the purpose for which it is done. We see no innocent way to be a witch, or to follow astrological charts, or to seek the advice of spirits from the unknown world. Such is toying with the devil's tools.

Jesus taught His disciples to pray, "And lead us not into temptation, but deliver us from evil." (Matt. 6:13.) But it seems to us that the devil has so influenced many Christians that rather than seeking deliverance from evil they flirt with it. They do not shun its appearance (cf. 1 Thess. 5:22). They court it (by using its instruments); they invite it into their homes (in such forms as social drinking, dancing, gambling, etc.); they hobnob with it in their social lives, disregarding the fact that, "Evil companionships corrupt good morals." (1 Cor. 15:33, ASV.) They defend it in their arguments – they say, "If one never does anything worse than this he will surely be saved." They close their eyes to it when it can be clearly seen in high places; and too often they wind up embracing it, not seeing it because they have become hardened to its effects by close association. In fact, it seems that some may even want the devil to lead them astray. They seem to have the attitude that if he tempts them strong enough they will be able to rationalize their giving in to him. They are seeking an excuse for turning back to the world, for trampling underfoot the blood of Christ.

If you are sincerely seeking the way to heaven, don't dare the devil – don't use his tools. If you do you are already on his grounds and he has half won the battle. He would be a fool not to accept one's dare – not to take one for a ride who is foolish enough to go along with him. The Bible says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (James 4:7.) Thus the action of a true Christian is to resist, not dare, the devil.

"Wisdom is knowing what to do next, skill is knowing how to do it, and virtue is the doing."

LIFE

Henry L. Fuhry, Asheville, N.C.

James asks the question, "What is your life?" (Jas. 4:14.) As we take a look at life itself, analyze it carefully, and try to find out what it really is. We can only come to the conclusion that our life in this world is but a little bit of time between two long eternities. Life has been likened to a bird which flies from the darkness into a lighted room through an open window. David said, "Our days on earth are as a shadow." (1 Chron. 29:15.) In Psalm 39:5 the Psalmist says that his days were merely as being "an handbreadth." Job said, "My days are swifter than a weaver's shuttle" (Job 7:6) and "my life is wind" (Job 7:7). In Psalms we find, "Our years as a tale that is told"; and again in Psalm 103:15, 16, "Man's days are as grass that is gone with winds passing over it." James answers his own question as to what life is by stating that our life is "even a vapour, that appeareth for a little time, and then vanisheth away."

Our time on this earth of this we can be sure, is short, even at its longest. Psalms 90:10 says, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years . . . for it is soon cut off, and we fly away." I often think of my father who lived to be over 100. Just a few years before he passed on I would sit and talk with him about his life. He would talk about his youth – when he was six or seven years old; when he was 20; and later, 40; and on to his age then in the 90's. He would say, "It all seems like it was just yesterday." This is the way life is. It is only a fleeting span between eternity of the past and an eternity going on and on and on forever into the future. As the leaves of the trees, and the trees themselves, fade and die and are mingled with the dirt of the ground, so the unknown and the honored, the old and the young, the high and the low are all headed for the same destiny, to go back to dust.

Have you ever thrown a rock out into a lake and seen it plunge into the water? It makes a few ripples which finally lose themselves around the shore. Just so with the individual – when he dies from an earthly standpoint, he is soon forgotten by those who remain and is hardly, if ever, remembered by those who follow in the generations that succeed him.

I have a very dear friend, an outstanding preacher of the gospel, with whom I used to visit quite often when he was preaching in a nearby state. He was from an illustrious family of gospel preachers. His father was outstanding, and he had uncles who were equally loyal men of God. His grandfather was likewise a student of God's word and a proclaimer of the gospel. I well remember once when we were talking about life, he told me that one day when he was a boy he was walking with his father through the family cemetery and he was reading the epitaphs on the gravestones. They came to one and as he read it he discovered it was the grave of his great grandfather. He asked his father more about his great grandfather – where he lived, where he preached, etc. He concluded his allusion to his great grandfather by stating, "This is life and when we have passed on we are soon forgotten by those who remain and that it doesn't take many years before we are actually unknown to all but a very, very few."

Life, though short, is a solemn reality. Each one of us was placed here by God and He has a plan for us. This mortal life of ours is given that we may prepare for the life that is immortal. Actually, when we stop and think, our life in this uncertain world is merely a state of probation. It is a condition through which we pass that we may prepare for a better life with God. As Christians we have an awesome responsibility to others, and to God, to help those outside Christ see themselves as they really are – that they are merely passengers for a short while and then all is over. We have the responsibility to teach and pray, to plead and guide, in order that every soul we come in contact with may be saved. As children of God for us to know that life that never ends is the true end of the life we are now living. Never are we justified in wasting a moment of our life here on this earth. We must constantly use it in the best possible way – and that way is working diligently in the cause of Christ. Our business here is the business of saving souls. Life is real, and the grave is not its goal. It is not "here today and gone tomorrow." We shall live eternally either in heaven or in hell. We must decide and only we determine our fate, and this fate is determined once and for all when we pass from this earthly life. Life lived for Christ and for others is the way of realizing the satisfaction and joy of living. "For whoso findeth me findeth life, and shall obtain favour of the Lord." (Prov. 8:35.)

Eating Yourself To Hell

Thomas F. Eaves, Knoxville, Tenn.

In teaching God's will concerning worship it is entirely possible to overemphasize the overt act and neglect the purposes or the manner in which it is to be engaged. The same book, the Bible, which tells us what to do as we worship, also instructs us how we are to worship. Acceptable worship depends on more than just participating in the outward form, i.e., singing words, uttering prayers, eating unleavened bread, and drinking fruit of the vine, etc. Acceptable worship in God's sight is that which originates from the inner man as Jesus taught in John 4:24, "God is a spirit: and they that worship him must worship in spirit and truth."

From God's word we read that when Jesus instituted the Lord's supper, He " . . . took bread, and blessed, and brake it, and he gave to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." (Matt. 26:26-29.) The elements to be used in this memorial feast are already identified; bread (v. 26), and the cup (v. 27), which is the fruit of the vine (v. 28).

The Apostle Paul in 1 Corinthians 11:23-24 wrote to Christians and identified the elements to be used in the supper and the purpose of the observance. (The bread, v. 24, and the cup which could be drunk, v. 25, i.e., the fruit of the vine.) According to Paul the Lord's supper is to be observed for three purposes: 1. To remember Jesus, 1 Cor. 11:24-25; 2. to proclaim His death, 1 Cor. 11:26; 3. looking for His return, 1 Cor. 11:26.

In addition to these instructions the apostle also warns against partaking of the Lord's Supper in an unworthy manner, or without discerning the body of Jesus (1 Cor. 11:27-29). Paul's language is very strong, whoever eats the bread or drinks the cup in an unworthy manner shall be guilty of the body and blood of the world's Savior. Again, if we do not discern the body of Jesus when we partake of the Lord's Supper we eat and drink damnation to ourselves. These Biblical truths must not be recognized by many who are members of the body of Christ since their conduct during this great memorial feast is sadly lacking in reverence. Has this feast been relegated to the point of "just something to do to be obedient?" When questioned concerning the conduct of some who talk, entertain children, laugh, write notes, chew chewing gum, and generally conduct themselves as if they were attending some sporting event, one of my high school students stated, "They are eating themselves into Hell." This is an excellent commentary on 1 Corinthians 11:27 and 29.

Let's continue to teach God's word concerning the Lord's Supper: 1. Observe on the first day of the week (Acts 20:7); 2. elements to be used in this memorial feast are bread and fruit of the vine, and

(Continued on page 19)

History Of The Church In Asheboro

James Glover, Asheboro, N.C.

Twenty-two years ago last July a gospel meeting was conducted in a tent in Asheboro. The church of Christ in High Point sent their minister to conduct the meeting. As far as anyone knows this was the first time in recent years the church had conducted a service in Asheboro. A few members lived here. Some had been attending in High Point, some in Greensboro, and some had recently moved to Asheboro. The meeting brought these people together and the Sunday after the meeting closed these Christians began worshipping at the W.O.W. building on Sunday afternoon. These services began in July 1952. A mid-week service was conducted in the homes of the members.

In April 1954 a building was rented on North Fayetteville Street and the services were conducted there. Several families were being added to the church. Those who were baptized were taken to High Point and immersed in the Y.M.C.A. swimming pool.

The need for a building for the church became apparent and a lot – about three acres, was purchased on Meadowbrook Road in September 1955. The main portion of the present building was started in September of 1956. A number of congregations and individuals helped the congregation financially over the years. On April 30, 1969, the last payment on the church building was made.

A house for the use of the preacher was purchased in the late 1950's and it will be paid off in 1975.

In 1972 the need for additional building space became apparent. A building fund was started and funds were received from many sister congregations and individuals. The local congregation contributed and in 1974 about $10,000 had been raised. Five classrooms were added to the building which cost about $25,000. A loan was secured to help pay for this work.

Presently, about 70 people meet every Sunday to worship. Our numbers increase slowly; like everyone we have people moving away often, but the love for our God and one another increases as time passes.

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The Frustration Of Alternatives

Charles McGhee, Mocksville, N.C.

The other day I was being introduced to a stranger by a friend. After telling me his name he said, "And this is Chuck McGhee, the preacher for . . . uh?!" Then turning to me again he said, "What is the name of the denomination you preach for?" Taking note of the awkwardness of the moment and not wanting to add to his discomfort, nor be misleading, I replied, "I don't preach for any denomination. I only . . . " Whereupon his memory was jogged and he interrupted, "Oh yeah, the Church of Christ!" The conversation then quickly took another direction, leaving me with feelings of frustration about wanting to explain things like what is the church, who is a Christian, and how did we get in the religious mess we are in today!

I remember another confrontation that left me even more perplexed. At 19 I was being processed into the U.S. Air Force. Having received my clothing issue after four hours of standing in lines, I stepped up to the desk sergeant to give records information. It was when he asked, "What is your religion?" that things began to stir inside me. I knew what was about to happen – he didn't. I said, "Christian." He asked, "Protestant or Catholic?" "Neither," I replied, "just Christian." Not too happy with what he considered evasive and looking at the long line behind me, he said, "Are you an objector?" "No." Then with a growl, "What do you want on your dog tags? A, C, P, J, X, or an O?" (J equals Jew, X equals Atheist.) Meekly, I replied, "None of those is my religion, I am a Christian only." At this he wrote down "none" for my religion and this is what appeared on my first dog tags. What a way I thought to "suffer as a Christian" (1 Pet. 4:16).

I have learned from these experiences that the world does not always recognize all of the alternatives. Often the only valid answers are eliminated by definition or exclusion from categories. God, however, is not limited by our terms. The real alternatives are still the same as those in the New Testament. Are you in the Lord's body? Are you a Christian? Have you obeyed the gospel? I preach Christ – that is enough for me!

Walking Worthily

Roy Z. Kemp, Greensboro, N.C.

In Colossians 1:9-10, we read, " . . . that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord . . . "

These words of the apostle Paul should be easy to understand for anyone with normal reading ability. The meaning is not deep and complex, nor is the language beyond easy comprehension.

We may assume that the reasons why most people do not obey this injunction are unconcern, carelessness, thoughtlessness, lack of love for God and His Son, or a preference to follow the way of the devil rather than the way of God.

The sinfulness of this world is taking over the lives of innumerable millions. Few actually live the life of a true and dedicated Christian. Most are pleasure-seeking, pleasure-loving, sin-filled, and give no thought to tomorrow or to their eternal destinies.

Mostly, it appears their thought is directed toward things of carnality. The moral virtues of honesty, truthfulness, morality, integrity, charity, friendship and kindness have been discarded by far too many persons. Unconcern for others and selfishness of heart play a bigger role in our lives than we are willing to admit.

A Christian's life is not a hard one, although much is expected of a Christian. In love and with love one can do wondrous things. God never asks anything of us too great for our doing; He always provides any necessary strength. When we are willing, we shall always be able.

Many desirable and wonderful things are given to the children of God. The unspeakable riches of His glorious love are freely given to everyone who will come to Him through belief in His Son. The matchless healing power of Christ's love and mercy can make of us new creatures, filled with new life and with eagerness to be a witness for Him and to serve Him.

The first manifestation of a Christian is a love for God and a willingness to obey His holy commands. He requires the deepest love and a willingness to serve Him. By hearing and studying God's word, we shall be able to know His will for us. The closer we live to God and for God, the greater shall grow our wisdom of Him. No one can love and serve God from afar off.

The way of salvation and of service to Christ is not complex nor difficult. Anyone may walk that way with the greatest of ease. Our greatest achievement in life is to walk worthily of Christ!

You And The Preacher Shortage

John Waddey, Knoxville, Tenn.

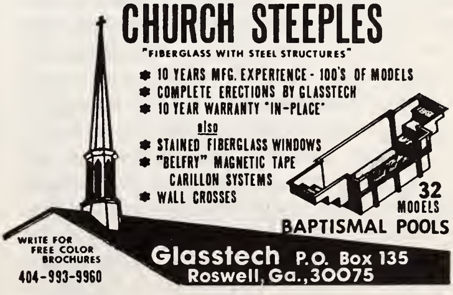
Fewer than six thousand men are giving their entire life to preaching the pure gospel of Christ. Some 800 men are being lost yearly by death, disability or desertion. All of our preacher training efforts combined are not producing that many new replacements. Yet the church continues to grow. The number of congregations in the U.S. likely numbers over 18,000. Mission fields are crying for thousands of missionaries that are needed immediately. The Lord is counting on the church, and it alone, to provide the soldiers for the ongoing battle for the souls of men. No one else can or should do the job of recruiting and training evangelists.

Have you considered your relationship to this problem? Every Christian, including **you**, has a responsibility to see the faith perpetuated. The things we have received must be committed to faithful men who can teach others (2 Tim. 2:2). Perhaps you ask what can I do to help solve this problem?

1. Could you preach God's Word if you were properly trained? If God has blessed you with this talent, are you willing to develop it to His glory?
2. Are you encouraging good men who should consider preaching?
3. Is the congregation where you worship constantly recruiting and assisting men in training for full-time service? If a church needs a preacher or a missionary, why not select one of its own men and send him to school in order to meet the need?
4. Parents: are you encouraging your sons to plan and give their lives to the work of an evangelist? (2 Tim. 1:5.)
5. Are you willing to help support a man while in training? Congregations and individuals are desperately needed to underwrite serious students who have made their commitment to God.
6. Will you join hands with fellow Christians to provide the very best training program for men who desire to preach? Schools of preaching are good works that serve the church throughout the nation. They are a bigger load than most congregations can carry alone. Therefore, they need and desire the help of faithful brethren everywhere.

Are you part of the solution to the Preacher-Shortage Problem?

East Tennessee School of Preaching and Missions, Rt. 20, Beaver Ridge Road, Knoxville, Tenn. 37921.



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God's Cure For Fear

Howard Winters

We live in a fearful time! Paul wrote, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:1-5.) In the New Testament the usual connotation of the expression "the last days" is that of the Christian age, the period of time between Pentecost and the second coming of Christ, but here it seems to indicate that the end of that period will be characterized by perilous times. Whether we are living in the days which Paul described or not is not the point here. Our point is that Paul gives a good description of the perilous days in which we live, regardless of whether they are "the last days" or not. The condition of the present world is fearful to contemplate.

It is generally understood that there is enough nuclear bombs stockpiled by the United States and Russia alone to completely destroy civilization as we know it. Such a holocaust of war and misery could conceivably be started by a series of malfunctions or by the orders of one man (who may care nothing for human life or whose burdens may have strained his sanity). But that is not all: at the present time there is looming over all nations the possibility of a worldwide economic depression, the like of which may never have been experienced. In fact, some tell us that it has already struck its terror in some places. And here we are growing callous to the news and pictures of starving millions in the underdeveloped countries. But perhaps more fearful than these is the spread of selfishness and materialism, such as was described by Paul. We go to all extremes to get all we can for as little as we can, regardless of what it does to others and the world in which we live. We are like children who are always seeking new toys with which to play. Our philosophy is each man for himself and to the devil with the rest. And it is this very attitude that is causing man and the society in which he lives to fall to pieces. Men who have no anchor in God, men who have no hope beyond this world, have many reasons to live in fear. For "evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3:13.) It is truly fearful times.

WHAT IS FEAR?

Webster's New Twentieth Century Dictionary (unabridged, second edition) defines fear, in its first two usages (the only ones we are concerned with in this study), "1. to feel painful apprehension of, as some impending evil; to be afraid of; to dread. 2. to feel reverence for; to have a reverential awe of; to venerate." It should be seen from this that fear **per se** is not wrong. In the sense of the first definition one should fear a poison snake or a speeding car. He should fear a burning house or a raging storm. The fear of the consequences of war helps prevent war. Jesus taught that one should fear the devil because he has power to destroy the soul in hell (Luke 12:4, 5). In the sense of the second definition, the Bible commands fear. Solomon said, "The fear of the Lord is the beginning of wisdom." (Prov. 9:10.) Again, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.) Peter told the household of Cornelius, " . . . Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34, 35.)

No one should be foolhearted: he should fear that which it is sensible to fear. But there is an abnormal fear – fear of things for which one should have no fear. This is being constantly terrified at what might be; unreasonable apprehension of things over which we have no control. John calls such fear torment (1 John 4:18). This kind of fear is prohibited in the Bible (John 14:27; Rev. 21:8). And it is this kind of fear for which God has a cure.

CAUSES OF FEAR

There are many causes of abnormal fear, some physical in nature, some psychological, and some mysterious (by "mysterious" we mean only that the cause is not known or cannot be determined). The very nature of creation and the chances we have to take to live are often causes of fear. This makes the subject much too broad to cover in a single study. We must therefore limit ourselves to a few illustrations of the many causes of fear. When we have found the causes, and then show how God provides the remedy to remove the causes, we will then have shown how God cures this terrifying and dreadfully destructive disease.

1. **Fear of the unknown.** A child screams out in the night, not because of what he knows is there, but because of the unknown that he thinks may be lurking in the darkness. Fear of the unknown has given rise to all kinds of superstition and false belief, one of which is the rise and popularity of occultism, the belief in the mystic, such as spiritualism, black magic, alchemy, astrology and such like. The occult, with its supposed mystic communications with the unknown, may calm fear for a while, but by its very nature it leaves too many questions unanswered and thus generates more fear in the long run. Even the disciples of the Lord feared ghosts. One night while they were sailing on a troubled sea, "In the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." (Matt. 14:25-27.) How many people live in constant terror because of their abnormal fear of the unknown? And some who do not believe in spiritualism, astrology and so forth remind me of my nephew who used to say, "I don't believe in ghosts, but I am afraid of them anyway."

How can we overcome abnormal fear of the unknown? It can be done by realizing that God is the Creator of all things. He is in control of His world, the known as well as the unknown, the darkness as well as the light. God is in the storm just as much as He is in the calm. Thus if we follow God's directions we have no need to fear. Walk with God and fear not!

2. **Fear of the future.** For some strange reason many people seem to be more concerned with the future, in which they may not live, than they are with the present, in which they do live. Since no one, to whom God has not revealed it, can know the future, not even a minute ahead of time, walking into the unknown becomes a necessary part of all our lives. What does the future hold – war, famine, prosperity, adversity, happiness, health, misfortune, death, etc.? No one really knows. And this is why the future is such a fearful thing to face. It is like taking a leap into the dark.

But the future need hold no fear for those who know and serve Him who holds the future. Paul could face the future with supreme confidence because of his trust in God (2 Tim. 4:6-8). He trusted the One who holds the future (2 Tim. 1:12). The peace that Paul enjoyed can belong to anyone who follows the same plan.

3. **Fear of the end of time.** This fear could be healthy if it led one to prepare for the Lord's coming, but too many people fear without heeding their fears. They go on in their torment, hoping "that the end is not yet." But every strange occurrence, every inexplainable event, every unusual sight in the sky is interpreted to mean that the end of the world is coming. Then add to this the fact that false prognosticators professing to be preachers of prophecy fan the flames by setting dates and boldly proclaiming the soon coming of Jesus, and you have a recipe fit to keep any fearful mind constantly terrified.

Make no mistake about it: Jesus is coming back again and the world will end

(1 Thess. 4:16, 17; 2 Pet. 3:10), but the fear of that glorious event can be overcome by preparing for it, by looking forward with delight to the day in which the Lord will reward every man according to his work. Christians, rather than fearing, can love the coming of the Lord (2 Tim. 4:8). It will be a time of rejoicing for them (1 Pet. 4:13). It is a blessed hope (Titus 2:13) for them to look forward to rather than a dreadful fear.

4. **Fear of death.** Death has been called "the king of terror." And no right-thinking person questions the fact that "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31.) But many have such an abnormal fear of death that it makes life almost unbearable. The very thought of death strikes terror to their souls. They can find no relief because the graying hair, the growing population of the cemeteries, accidents, hurricanes, earthquakes, war, etc., are constant reminders that death is certain. There is no escape. "And as it is appointed unto men once to die, but after this the judgment." (Heb. 9:27.) Every minute one lives he moves closer to that inevitable fate. We are all marching to the grave. And our fear does not change the fact.

But for those who will accept Him, Christ came to deliver them from all the horrors connected with death. The Lord told Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." (John 11:25, 26.) Of course a Christian must experience physical death, but Christ has removed all the horrors so that he can now shout, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55.) Christ delivers those "who through fear of death were all their lifetime subject to bondage." (Heb. 2:14, 15.) Why live in fear when we can live for Christ?

5. **Fear of judgment.** Every man must stand before God, as He judges the world through Jesus Christ His Son (Acts 17:31), and be judged by the deeds done in his body. The Bible says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10; see also Rom. 14:10.) Judgment becomes a fearful thought when we consider the fact that imperfect man will be judged by a perfect God using a perfect standard (John 12:48), and that nothing we have thought, done, or said will escape from His sight. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14.) Every idle word will be a part of justification or condemnation (Matt. 12:36). "All things are naked and open unto the eyes of him with whom we have to do." (Heb. 4:13.) There will be no second chance to prepare, no appeal from the decision, no probation, no shortened sentences. The decision will be final . . . for all eternity.

There is a sure way to escape the fear of judgment. Although children of God must appear before the Judge, they will not have to stand on their own merits. They will be judged by the fact that they are in Christ, that they have accepted Him as their sin offering. Because they have put their trust in Christ and obeyed His will they can face judgment without being terrified.

6. **The fear of hell.** We must not be deceived: hell is real. The Bible presents man as an eternal being, one who must continue forever in one of two destinies. For the righteous, there is heaven, a place of supreme joy, peace, and rest; for the wicked, there is hell. As the Bible depicts it, hell is the most terrifying reality ever to confront the mind of man, so horrifying in fact that one cannot long retain his rationality and dwell in thought of the prospects of going there. It is described as eternal punishment (Matt. 25:46), everlasting destruction (2 Thess. 1:9), outer darkness where there is weeping and gnashing of teeth (Matt. 8:12; 22:13), a lake of fire (Rev. 19:20; 20:15) where "their worm dieth not, and the fire is not quenched" (Mark 9:44), a place of never-ending torment (Rev. 20:10), and the second death (Rev. 20:14; 21:8). In hell there is no rest (Rev. 14:11), no relief (Luke 16:24-26), no hope (Luke 16:26).

What a fearful and horrible place to contemplate! No wonder men fear it.

But no one needs to live in fear of hell. God has a divine plan by which it can be escaped. We are all going into eternity to reap the rewards of this life. But Jesus promised to go prepare a place for His people and return again for them (John 14:1-6). Those who are prepared for His return have no reason to fear. As Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.) So why should one fear when he can prepare? "Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." (Amos 4:12.)

There are many other causes of fear, but the six we have named and discussed are basic ones. They may well represent every cause. The same plan by which these can be overcome will work when applied to any cause of fear. The plan, God's plan (as far as the individual is concerned), can be summed up in four short statements:

1. **A strong faith in God.** Fear and faith cannot dominate the same heart. One will drive the other out. We have understood from the day we became Christians that faith is a necessary part of God's plan to save (John 3:16; 8:24; Heb. 11:6). But the true function of faith does not end when one becomes a Christian. It is to permeate every aspect of the Christian's life and conduct. As it is written, "The just shall live by faith." (Rom. 1:17.) This means that we must believe in God enough to let Him handle His affairs. Let God be God and believe His word. Believe Him when He makes a promise. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13:5, 6.) There is no doubt about it, a considerable amount of fear is experienced by people who have little or no faith. If one's faith in God is strong enough, what is there to fear?

2. **A sure trust in the providence of God.** God provides for His people! Jesus taught that we are never to be anxious about the necessities of life. God provides for the fowls of the air and the lilies of the field. Will He not therefore provide for man who is of infinite more worth than the fowls and lilies? (See Matt. 6:25-32.) Jesus concluded His discussion of these matters by saying, "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) But the providence of God is not limited to the necessities of life alone. Paul emphatically states (Rom. 8:28) that all things work together for the good of those who love God. God uses everything for the benefit of His people – the people who love Him and desire with their whole being to do His will. This even includes the causes of fear. The unknown, the future, the end of time, death, judgment, and even hell (we mean the fact of it, not one going there) are all used by God for the good of those who put Him first in their lives. How could one fear that which works for his good?

3. **An abiding love for God's will.** To do God's will is the Christian's primary reason for being. Whatever comes in his life, regardless of the situation he finds himself in, he should desire with his whole heart, his whole being, to do the will of God. If this is one's attitude, every situation will present a challenge, a challenge to find and do what God would have one do. This presupposes that in every situation, whether it be life or death, things present or things to come, there is something that can be done that will please God. If we love the will of God, and see a challenge in every cause of fear to do His will, the very causes of fear will be a challenge – an awful thing perhaps but not a frightening thing. Thus there is no reason to fear when we can know and do God's will.

4. **A lively hope in God's promises.** The Psalmist sang, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Ps. 23:4.) He could say this

because he had hope in God. But if one could have such supreme confidence in God under the Old Testament system, where life beyond the grave had not been fully revealed, how much more should we have this side of the resurrection of Christ. Christ died, went into the grave, conquered and broke the power of death, and rose victoriously to give us hope – to take the question mark off the grave. So we can now exclaim with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3.) Christ has therefore cleared the way for us. He says in essence, "There is nothing to fear. I have made the way safe. Follow me." Hope thus removes fear. "Now the God of hope fill you with all joy and peace and believing, that ye may abound in hope, through the power of the Holy Ghost." (Rom. 15:13.)

Fear, therefore, can be overcome. God has given a plan for its cure.

CONCLUSION

The problem of fear is the problem of balance. There are some things we should fear, some things we must fear (if we are to please God), and some things we have no need to fear. Normal fear (things we should fear) does not torment us – it appears to help us meet emergencies. The fear of God (the things we must fear) should permeate the whole of life – reverential awe for the Creator that leads us to respect and obey the will and law of God. Abnormal fear (the fear we have no need of) is the problem – it is an overly amount of painful apprehension for that which there is no need to fear. It is the kind of fear for which God offers a cure, such as the fear of the unknown, the fear of the future, the fear of the end of time, etc. Christians can live above this; they can live in peace and tranquility. How? By having a strong faith in God, a sure trust in His providence, an abiding love for His will, and a lively hope in His promises. Robert Herrick expressed this thought well when he said:

Lord, I am like the mistletoe,
Which has no root and cannot grow
Or prosper, but by that same tree
It clings about: so I by Thee.
What need I then to fear at all
So long as I about Thee crawl?
But if that tree should fall and die,
Tumble shall heaven, and so down will I.

Christians have nothing to fear. As long as heaven is secure, so are they.

THINKING THINGS THROUGH

The Expanding Drinking Problem

The Twenty-First Amendment to the Constitution of the United States has totally, completely, and absolutely failed. It is time for reason to replace wantonness – time to do something about the situation. The Twenty-First Amendment repeals the Eighteenth Amendment, which prohibited the manufacture, sale, or transportation of intoxicating liquors in, into, or from the United States or any territory subject to its jurisdiction. The Twenty-First Amendment thus sanctions the manufacture, sale, and transportation of intoxicating liquors. But in so doing it disregards the proper function of government. Governments are designed and authorized by God (Rom. 13) to protect people from evil. The powers that be should make just laws, enforce them, and punish the violators. But a government is foolish which sanction that which will destroy its citizens.

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How any civilized nation could adopt

and sanction the manufacture, sale, and transportation of intoxicating liquors, knowing full well what it does to human lives, minds, and bodies, is beyond our poor power to comprehend. But it was done, and done under the pretense that prohibition had failed and that stronger controls were needed. But prohibition had not failed: we had failed prohibition. But now as we look at the hundreds of distressing and destructive fruits of legalized liquors, we are forced to exclaim with our whole being that the Twenty-First Amendment has utterly failed. It has not failed in the sense of the manufacture, sale, and transportation of intoxicating drinks; it has failed, absolutely, in the sense of control. If anything in this world is out of control it is the use of alcoholic beverages in America. Its legalized sale has brought us to the edge of disaster. Alcohol is now our number-one drug problem, the only drug problem that is sanctioned by a constitutional amendment. Something is deadly wrong and something must be done if we are to restore sobriety to this country and its people.

It is the height of stupidity to argue that the way to control strong drink is to legalize its sale and make it more available. It was said by the promoters of the Twenty-First Amendment that there would not be nearly so much drinking if it was not a violation of the law to purchase drinks. Such reasoning (?) is repulsive to common sense, logic, and the Scriptures. Even the devil, much less rational men, should be ashamed to justify sin by such means. One might as well argue that the way to control a mad dog is to turn him loose and warn everyone of the danger. After all, if everyone knows the dog is loose they will be on the lookout and fewer people will get bitten! A loose dog can be controlled better than a tied one.

We are now faced with a new and rapidly expanding problem: children are turning to alcohol in huge numbers. The chickens (of the Twenty-First Amendment) are coming home to roost. An article by Brenda Paschal in the **Greenville Piedmont** for Friday, February 28, 1975, had a frightful headline, **Younger Students Turning to Alcohol**. At the head of the article was a startling picture of two children, not more than 10 or 12 years old, passing a bottle of wine between them. The article states that middle schools (junior high) and elementary students are using more and more alcoholic beverages, and most of them get the drinks at home, either with or without their parents' permission. It cites a study in New York City which showed that one in 10 junior and senior high school students had a drinking problem. It also showed that in this age group 80 percent of males and 75 percent of females drink either beer, wine, or hard liquor (or all three), but usually only on special occasions. Think of that! Nearly 80 percent of junior and senior high students drink and 10 percent have a definite drinking problem! But that is in New York, you say. Yes, but according to Joe Vaughn, drug abuse education consultant for Greenville County schools, the situation is not vastly different in Greenville County, S.C. And what is true of Greenville County is not likely to be vastly different from other places. This is frightfully alarming.

But what is the reason back of this fearful practice among children? There is no doubt but that basically it is social sanction and easy accessibility. What the constitution sanctions there is no social conscience against – it is "right" because the constitution approves it. As far as availability is concerned, nearly any child, regardless of age, can purchase, or have purchased for him, any amount of strong drink (remember today's youth have more money than parents had a generation ago, and if they do not have it they can get it by some dubious or devious means). Joe Vaughn, the official quoted earlier, said, "A lot of these little stores sell alcohol to kids knowing they're minors and there's always a wino hanging around who'll buy it for them for a dollar or two." This should shock us into seeing that there is no control of alcoholic beverages in effect, especially in its "legalized" sale. So obviously the Twenty-First Amendment has sold us a shabby bill of goods. Legalized sale is not the means by which to control drinking. Nor is prohibition the ultimate answer, but it helps. The answer lies in total abstinence by the total population.

The expanding drinking problem among children has brought us to the point where something must be done: we must either save them from strong drink or it will destroy them and they in turn will destroy this country. But what are we going to do? Sit back and say, "You cannot legislate morals," or rise up and remedy a national disaster? We legislate against murder, rape, drugs, etc., all of which are moral issues. God has legislated against strong drink (cf. Prov. 20:1; Gal. 5:19-21; Eph. 5:18), and we think it is time to return to God's way. And to repudiate the Twenty-First Amendment, thereby reinstating the Eighteenth, would be a long step in the right direction.

Southeastern Children's Home News

Springtime is here again, and already we can hear the birds singing and see signs of the trees ready to shoot forth new life. Many of the flowers and shrubs are in bloom. The farmer and the gardener are making ready for spring planting. We see in all these things new life. God has so ordered the affairs of nature that all these things work together for the good of man. This time of the year seems to cause us to want to renew our plans and our efforts in all our endeavors of life.

It causes us to think of the needs of children, of how they feel at this time of the year. A time that they can be outside to enjoy the fresh air and sunshine, to witness the changes of nature, to run, jump and play outside games, to go on a picnic, to feel the pull of a fish on the pole, to be able to pull off shoes and feel the earth on bare feet. The children at SCH are no different; they need these things, too.

It is the aim of the Directors of the Southeastern Children's Home to make this a home as near as we can to that of a natural home, where a child has the love and concern of natural parents. There are many ways that you can help them to feel that they are important and that they are wanted. They need security and you can help them to have this by showing your concern in them.

TWELVE RULES THAT MAY HELP WITH YOUR CHILDREN

1. Remember that a child is a gift from God, the richest of all blessings. Do not attempt to mold him in an image of yourself, your father, brother or neighbor. Each child should be permitted to be himself.

2. Don't crush your child's spirit when he fails. Never compare him with others who have outshone him.

3. Remember that anger and hostility are natural emotions. Help your child find socially acceptable outlets for these normal feelings or they may be turned inward and erupt in physical or mental illness.

4. Discipline your child with firmness and reason. Don't let your anger throw you off balance.

5. Remember that each child has two parents – and needs two parents! Present a united front. Never join with your child against your mate.

6. Do not hand your child everything his little heart desires. Permit him to know the thrill of earning and the joy of deserving! Grant him the greatest satisfaction of all – the pleasure that comes from personal achievement.

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7. Do not set yourself up as the epitome of perfection. This is a difficult role to play twenty-four hours a day. You will find it easier to communicate with your child if you let him know that Mom and Dad can err, too.

8. Don't make threats in anger or impossible promises when you are in a generous mood. Threaten or promise only that which you can live up to. To a child a parent's word means everything.

9. Do not smother your child with superficial manifestations of "love."

10. Teach your child there is dignity in hard work whether it is performed with calloused hands that shovel coal or skilled fingers that manipulate surgical instruments.

11. Don't try to protect your child against every small blow and disappointment. Adversity strengthens character and makes us compassionate.

12. Teach your child to love God and to love his fellowman. Don't send him to worship — bring him. . . . From church bulletin, Warner Robins, Ga.

Please send all contributions to Southeastern Children's Home, c/o Mr. Hugh L. Palmer, 75 Nash St., Sumter, S.C. 29150. If you need information about the Home contact Mr. S. Robert Collins, Superintendent of the Home, 241 Wildwood Ave., Sumter, S.C. 29150 or call (803) 775-2954.

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: Vietnam is being taken over by the communists and missionary Ralph Burcham reports increases in casualties and deaths. As the communists take over, this can mean hardship for Vietnamese Christians and American missionaries.

BELO HORIZONTE, Brazil — In December of 1974, missionary Bill Jordan suffered a massive heart attack and needed heart surgery. The prospects of Bill enduring a commercial airline flight back to the states were dim. Someone suggested that since Bill was a retired Air Force sergeant, the U.S. might dispatch a hospital plane to transport him home for the operation. Following much communication with the appropriate officials, a large C-141 cargo plane with a medical team and intensive care unit was dispatched from Charleston, S.C. directly to Belo Horizonte for the sole purpose of transporting Jordan non-stop to Andrews AFB, where he would be transferred to Walter Reed Hospital. Jordan is now recovering nicely, planning to return to Brazil!

MUNICH, Germany — Mr. Stagl, a devout Catholic was told to burn some books by officials in the hospital where he worked. Among the books was a New Testament which he kept and read, learning the need of following Christ's word and not men's. Through the World Radio broadcast out of Luxembourg, Mr. Stagl learned the truth and was baptized. His great hope is that a church will soon be started in the city of Ingolstadt where he lives.

AUSTRALIA — The church in Australia has doubled in the last five years.

ON THE HOME FRONT: Brethren in Texas, Tennessee, Illinois, North Carolina and other states have led the fight against the Equal Rights Amendment which threatens our country and the Lord's church. Thirty-eight states need to ratify the ERA in order for it to become law. Thirty-four have presently ratified. Chris-

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tian women especially have stood valiantly against the ERA. While the battle is over for some states this year, the war continues as 1979 is the cut-off date for possible ratification by the states.

LEAVENWORTH, Kansas – William Crossman is an inmate in Leavenworth Prison. But Bill is a Christian, converted because of the persistent work of a gospel preacher. Bill reports numerous baptisms into Christ in spite of much red tape, opposition from the prison chaplain and the need for a portable baptistry. Bill maintains that prison is a fertile field for conversions. Bill may be written to at Leavenworth.

MESQUITE, Texas – The Casa View congregation is producing the TV program "Morning Light," being viewed by the Dallas-Forth Worth Metroplex, every morning Monday through Friday. Churches having a similar TV market area may utilize these videotapes at no charge by writing to 3516 Oates Dr., Mesquite, Texas 75149.

FROM THE GOOD NEWS: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4.)

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

High Point, Eastchester Dr.

JAMES STUTTS, Reporting: We have outgrown our classrooms and are now entering into a building program. Our fight against the ratification of the Equal Rights Amendment has taken us to Raleigh four times and has resulted in a favorable response from the community, as we are apparently the only church in town openly working against it. I have been privileged to preach the truth before the Guilford County delegation to the N.C. General Assembly and the Constitutional Amendment Committee in Raleigh, along with several other preaching brethren voicing disapproval of the ERA. On April 4, I met Mr. Flake Braswell, head of the True Light Church in public debate. We had four responses in March.

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Winston-Salem, Fourth St.

Enthusiasm is running high in Winston-Salem. Great things are happening at the Fourth Street congregation. This past month two graduates of the Whites Ferry Road School of Preaching in West Monroe, La. started working with the congregation. They are Billy Simmons and Errol Savioe. They will be working at a secular job until their financial support can be secured. Charles Sattenfield, also a graduate of the School of Preaching in West Monroe, is presently preaching for the congregation. The attendance has increased greatly in the past few months.

Also, we are happy to announce that Chuck Haislip, a preacher from the "instrument" Church of Christ (Christian) has decided to leave his rank and join us in proclaiming the truth. Marvin Bryant of Mobile, Ala., Brother Sattenfield, and Richard Pectol, from the South Fork congregation, studied with Chuck and helped him make his decision. Chuck will also be working with Brother Sattenfield here at Fourth Street.

As for our future, several events are planned. A "door-knocking" campaign is planned for April 1-14. Also, Clayton Pepper, editor of **Personal Evangelism Magazine**, will conduct a personal evangelism workshop May 2-4. Area congregations are certainly invited to take benefit of this event.

Please pray for our work here. Doors are now opening for the gospel. And if we simply trust in God great things can and will be done, all to His glory.

GEORGIA

Hinesville, Ga.

RONNIE ULREY, Reporting: The church in Hinesville has tripled in attendance in the past year and many are being baptized by the working membership. Though I was in public work when I moved here, I am back to working full-time with the church and am available for meetings again.

Editorial Book Views

Sermons I Have Preached, George W. DeHoff. DeHoff Publications, 749 N.W. Broad St., Murfreesboro, Tenn. 37130. 95 pages. Paper $2.95.

In this sinful world there is nothing more vital than great gospel preaching. God ordained it an integral part of His scheme of human redemption. But great preaching is the result of many long hours of study and preparation, and any preacher who wishes to succeed in this vital work must stand on the shoulders of those who have gone before him – that is they must study the message and method of successful men. And when it comes to preachers, few in the 20th century equal and none surpass George W. DeHoff. His success and effectiveness is attested by the fact that he has preached in local work, meetings, and campaigns in 35 states and five foreign countries and has baptized more than 10,000 people. In this book Brother DeHoff shares with us 25 of his best loved sermons in extended outline form. With just a little adaptation to fit your personality you can make **Sermons I Have Preached** sermons you have preached. We are delighted with this one and we think you will be, too.

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"No man ever got lost on a straight road."

EATING . . . from page 6

both are to be given to the worshipper (Matt. 26:27-29, 1 Cor. 11:23-29); 3. it is to be observed in the memory of Jesus (1 Cor. 11:24-25); 4. it proclaims the Lord's death (1 Cor. 11:26); 5. look forward till His return (1 Cor. 11:26).

But, let us also teach that for worship to be acceptable it **must be in spirit and truth which necessitates reverence and worship from the heart.** To do otherwise in regard to the Lord's Supper is to "eat ourselves into Hell."

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CAROLINA CHRISTIAN

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SLATER-MARIETTA
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EDITORIALS

DON'T HURRY . . . OR WORRY

Sometimes we get so busy with life that we forget to live. We forget that God's whole creation was made for our enjoyment and benefit. "For all things are yours," said Paul. (1 Cor. 3:21.) While we were in a meeting earlier this year in Lenoir City, Tennessee, we stayed with the Bert Boling family, wonderful and adorable people! In our room was a little plaque (which we read with delight every day) with the challenging words:

Don't hurry
Don't worry
And don't forget to smell the flowers.

This suggested to us that there are many little pleasantries along life's way that we will miss if we hurry and worry. We thus should take time for the small things, to enjoy the beauties of the world as we pass through. Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) Life is far more than just trying to win a rat race in the accumulation of material things. So "don't forget to smell the flowers!"

FELLOWSHIP

The deeply concerned in nearly every congregation have basically the same lament; namely, "Why do we lose so many of those we baptize – why do so many turn back and walk with their crucified Lord no more?" There are, no doubt, scores of factors involved in the solution to this problem, but we have long been convinced that one vital reason churches often overlook is that of a meaningful fellowship. Too often the new converts (or even Christians who move into a community and place membership) are looked upon and continually treated as visitors rather than as integral members of the body. They are thus made to feel as outsiders and never really come to enjoy the closeness of fellowship with the group that should characterize all the children of God. Consequently, they soon decide that there is no place of service for them in the Lord's church and in despair they turn back to the world. The church thus loses because of its inability or failure to make fellowship a valuable and meaningful asset. We conclude then that if churches are to keep those they snatch from the clutches of evil they must establish and maintain a meaningful association and joint participation among their members, both in work and in worship. Without this kind of relationship among its members, the church of the Lord will fail in its purpose for being, namely, to save the lost and to keep the saved. Fellowship is a valuable imperative and a basic ingredient for church growth, both numerically and spiritually. The early Christians were highly commended by the inspired writer when he said that, "They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.)

FRIENDLINESS

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." (Prov. 18:24.)

Our personal choice is to be in an atmosphere fired with friendliness, where people show themselves friendly, where

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Howard Winters, Editor

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friendship has reached a second wind, where brethren can greet each other with emotional joy and delight. We like for people who visit the services of the church to go away saying, "That is the friendliest group of people we have ever seen." Such friendliness should not be limited to the church building at times of services (including the periods before and after) but if there is any place in the world that it should abound, it is here. Quite frankly we have never been able to bring ourselves into full sympathy with those who feel that we should enter and leave the church building with the stance of utter quietness, sometimes erroneously called reverence (reverence is to stand in awe of God and His will, and it is God's will for us to be friendly). To us few things in the Christian life are more meaningful than the friendly greetings of brethren as they come together for worship. And we feel no joy in the presence of those who appear as if they had lived on a diet of dill and vinegar all week. We know that we are open to criticism on this, and perhaps justly so to some extent (we have never been known for a refined taste anyway) but it seems to us that a failure to speak one to another, a failure to enjoy friendly exchanges between brethren (and we are not speaking of making a carnival scene in the auditorium) is to miss one of the fundamental purposes for coming together. Such association need not create a disturbing amount of noise. It can be done "decently and in order" as the Bible instructs (1 Cor. 14:40). But if we must make a choice (and we do not think it is necessary to do so) give us friendliness with noise rather than unfriendliness with quietness. We believe there can be delightful association without irreverence or a disturbing amount of noise.

WHERE DO YOU SIT?

We read somewhere that some psychologists had determined that where persons sit in church services reveal the degree of their involvement in religious matters and their commitment to the church. Of course there are exceptions to this rule (such as mothers with small children to care for) but a casual look at any assembly where one is acquainted with those present will convince us that there is more truth in this observation than most of us would like to admit. Those in front are usually the leaders; those in the rear are usually the complainers and criticizers; those in between vary in the extent of their involvement. But probably this has a broader application than just the members of a congregation. For example, when we lived in Wilmington, scarcely a Sunday passed but that the church had a large number of visitors (for the 11:00 a.m. service, but rarely for any other). One Lord's day, when an unusually large number were present, we asked them to give us, orally or in writing, their impressions of the church and its services. A fair number responded, but two have stood out in our mind over the years, mostly because they offered such contrasting views. Both were written notes and both were from people who had been there before on similar visits to Wilmington. One was from a man who came early, sat toward the front, and remained after service to talk, get acquainted, and enjoy the association of fellow Christians. The other was from a lady who came in late, sat on the back seat, and rushed out the door as if the man leading the closing prayer had said "scat" instead of "amen." The note from the man said that it was always an inspiration for him to worship there because the people were so friendly and so concerned about the welfare of visiting strangers. The lady said that it was depressing beyond words to worship in Wilmington because the people were so cold and indifferent and never spoke to anyone but themselves. We asked then, and we ask now, what made the difference? Was it the church or was it the people and their willingness to be involved? Did their attitude have anything to do with their choice of seats? Where do you sit and why?

USE TROUBLE

The clouds shut out the sunshine but they are necessary to bring the rain; it is painful to give birth to a child but it is imperative to perpetuate life; bodily exercise is strenuous but it strengthens the body. So it is with trouble. Since trouble comes to all, in one form or another, there surely must be some useful purpose for it and some meaningful way to use it. And the Bible teaches there is: it can be used both to the glory of God and the salvation of souls. Paul suffered immensely (see 2 Cor. 11:21-28) but he was not defeated by his afflictions. Rather he used them to great advantage in service to God. The Lord told him, "My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor. 12:9.) He himself said, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life." (2 Cor. 1:8.) How did he react to this trouble, trouble that was bringing him so much internal concern? The next verse tells us, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." (2 Cor. 1:9.) His difficulties had thus brought him to the point where he could see no way to escape from death. When he saw that the situation was hopeless, that he could not depend upon his own powers to provide an escape, his trust in the power of God for deliverance was increased. He did not blame God for his troublesome situation, did not ask why God had permitted this to happen to him, nor did he turn from God to seek a solution elsewhere. He recognized his own inadequacies. And for this reason he turned to God in deeper trust. He was therefore a better man, a man who trusted more in God, because of his problems. He turned trouble into a blessing. This is the proper use of trouble.

FIGHTING

All aggressive people are in a battle, and nearly everyone fights something (we use the word here as Paul did when he said, "I have fought a good fight," not in the sense of swinging fists, shooting guns, or dropping bombs). One of our fellow editors, an extraordinary writer, has entered into such a heated battle against what he calls the producers and distributors of "yellow journalism" that his own editorials on the subject have become worse than the "yellow sheets" he so violently opposes – he is blinded to his own shade of "yellow." In the "anti" movement, the paper that had long led the battle for that position decided to change its stance and stop fighting. It stopped fighting orphan homes and cooperative efforts, but then it nearly killed itself fighting its own brethren. Even the "sweet spirited" souls, who oppose fighting, fight against those who fight. In former days members of the Lord's church were united in their uncompromised and uncompromising stand for truth and right, and they faced the battle as one man against all who distorted truth, regardless of whether they were infidels, liberals, Catholics, denominationalists, worldly minded, or the cold and indifferent within the church itself. But a few years ago some became, by the process of learning from the opposition, so broad-minded that they considered it unchristian to fight the forces of evil; they became too sophisticated to soil their hands in battle. But then the usual occurred: when they stopped fighting the enemy they started fighting the church for fighting the foe. The only difference in then and now is that then we all fought a common enemy and now they are fighting the brethren for continuing the battle. They are still fighting, except now they are allied with those who oppose truth and right.

HOW TO PREACH

Preaching is more, far more, than a profession; it is a necessity, an internal compulsion. It pleased God to make the "foolishness of preaching" a part of His divine plan to save (1 Cor. 1:21). Paul said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." (1 Cor. 9:16.) In our time a preacher is expected to be a specialist in many trades. A considerable amount of emphasis is put on his academic training, training in the fields of logic, philosophy, psychology, mathema-

(Continued on page 7)

In Times Like These

Johnny Melton, Union, S.C.

"Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and everyone that dwelleth therein shall languish, with the beasts of the field, and with the fowls of the heaven; yea, the fishes of the sea also shall be taken away." (Hosea 4:1-3.)

The above words of God, spoken through inspiration, by the prophet Hosea, hold a tremendous lesson for us. Today, around the world, there is swearing, lying, killing, stealing, committing adultery, riots and the shedding of blood. The land in many places is refusing to produce and multiplied thousands are without the necessities of life. It is apparent that the Lord has a controversy with the inhabitants of the land. The Lord is displeased with mankind for many reasons; but as in the days of Hosea, these can be summarized into three immediate causes.

First, there is controversy between God and His creatures because there is no truth. We are living in a time when basic honesty and integrity appear to be lost virtues. Men and women live by the code of survival. "I'll do and say anything that will help me get ahead in life." The philosophy of pragmatism, which says basically, "If it works, it is right," has become a dominant factor in the lives of men today. This philosophy suggests that once a goal has been set, then any means by which the end may be obtained are justified. Politicians and businessmen, in general, are suffering from a lack of integrity. We must return to an honest and truthful way of life. Not only must we return to a truthful way of living, but if salvation is to be ours we must turn to the **truth** that can make us free. Jesus said, "I am the way, the truth, and the life . . . " (John 14:6.) He also said, "Ye shall know the truth and the truth shall make you free." (John 8:32.) The truth that is able to save our souls is the word of God. "Sanctify them by thy truth, thy word is truth." (John 17:17.)

Second, there is no mercy. How many times have you heard the words, "It's a dog eat dog world! Get him before he gets you!" In general, there is no love, mercy, nor compassion being demonstrated by men toward their fellowmen. If America is to survive, we must do so in an atmosphere of cooperation. Otherwise the caustic gases of hatred, vice, greed, and deception will choke and suffocate the moral life from our country.

The third contributing factor is actually the main cause. In reality the lack of truth and mercy are resultant from the lack of knowledge of God in the land. There is an ever-growing surge toward skepticism, agnosticism, and atheism in our country. Not many years ago the pronouncement of the death of God received wide acclaim. Men have refused to recognize God as the Creator and Sustainer of life. They have refused to recognize God as the Lord and Ruler of their lives. If they have not rejected Him altogether, they have sought to so limit Him as to render Him powerless to influence and govern their lives.

In Romans chapter one, Paul vividly describes the plight of man when he refuses to have a knowledge of God. Three times Paul says God "gave them up." I suggest that God has given up the people of this world because they refuse to honor Him as God. It is not too late to rectify our condition. We must begin anew. Each individual must determine to know God, to be obedient to His divine will. We must demonstrate love and mercy toward our fellowmen; honesty and integrity must characterize our dealings with our fellowmen. Then will God heal our land and allow prosperity to return.

A Study Of I Timothy 2:8

Charles Sattenfield, Winston-Salem, N.C.

In recent months we have witnessed a lot of confusion concerning whether or not women can lead prayer in private devotionals. Much of this confusion stems from a misunderstanding of the context in 1 Timothy 2:8. In this article I shall discuss two major misunderstandings that are commonly made from this verse.

The Meaning of **Aner**

First of all, many misunderstand the usage of the Greek word **aner** in 1 Timothy. Some of our brethren contend that in this context it refers to "both sexes," and not just to the "male." Those advocating this position usually appeal to such passages as James 1:8, 12; Rom. 4:8; and 1 Cor. 13:11 as proof. However, these passages shed little light on how the word is used in the context of 1 Timothy. We can never isolate a word from its original context and reach a proper conclusion. A word may mean something in one context and have a different connotation in another. To remove a word from its original context is to open the floodgates to numerous false interpretations. This, I am afraid, is what many of us are guilty of doing in 1 Timothy. We must allow the context of 1 Timothy to decide what the Greek word **aner** means. If we do this, we will see that it refers only to the "male sex." Here are my reasons for citing such a position:

First, if Paul wanted to mean that the male and female could pray "in every place," he could have used the word **anthropos** (meaning mankind in general, both male and female) instead of **aner**. The apostle had already earlier used **anthropos** in 1 Timothy 2:1, 4. In these two verses it is obvious that Paul means both sexes. A casual reading of them will indicate such. Yet, why does Paul change words when he gets down to verse 8? The only suitable answer is that Paul wanted to make a distinction between "mankind in general" **(anthropos)** and the "male sex" **(aner)**.

Second, the word **aner**, in nearly all of its usages, refers to the "male sex" as opposed to the "female." Here are just a few examples (Matt. 14:21; 15:38; Luke 1:34; Acts 8:3, 12; 17:12; 1 Cor. 11:3, 7). These passages make a clear distinction between the "male" and the "female." However, this argument does not prove that **aner** is used this way in 1 Timothy.

Third, Paul used a form of the word **aner** in chapter 3 to refer to the "husband" (1 Tim. 3:2, 12). The word **aner** in this chapter cannot refer to the "female sex," nor can it apply to "both sexes."

Fourth, the context of chapter 2 will show us that **aner** applies only to the "male sex." In verse 8 the context is referring to the male. This can be recognized by the comparison Paul makes in verse 9. Paul is contrasting the male and the female. The male in verse 8 has certain obligations to fulfill. The female in verse 9 (in like manner) has obligations. The male must pray "in every place" and the female must dress in "modest apparel."

Fifth, the final and most convincing proof is seen in verse 12. This, without an ounce of doubt, reveals that Paul used the word **aner** to refer to the "male sex" as opposed to the "female." Paul states, "But I permit not a woman **(guno)** to teach, nor to have dominion over a man **(aner)**, but to be in quietness." (ASV.) To assert that **aner** refers to both sexes in this passage is totally absurd. Paul was not saying that "I permit not a woman (female) to teach, nor to have dominion over a man (male or female), but to be in quietness." Such an application is to disregard all rules of Biblical interpretation.

Therefore, we must conclude that Paul in 1 Timothy 2:8 is saying that the "male sex," as opposed to the "female," must pray "in every place."

The Place of This Restriction

In the second place, a lot of our brethren, in trying to justify allowing girls to lead prayer in private devotionals or in a chain prayer, insist that 1 Timothy 2:8

refers only to the "assembly." This, too, is stretching the context to fit one's own personal interpretation. It is very clear that the context of 1 Timothy is not speaking just about the assembly. Here are my reasons for stating such a deduction:

First, there is nothing in the context that states Paul is referring only to the assembly. If so, where is the passage?

Second, the reason why Paul wrote the epistle was to instruct Christians how they should behave in the "house of God, which is the church of the living God" (1 Tim. 3:14-15). Paul was not writing these things to direct us on how we should behave in the "assembly" or the "church building," even though that is certainly included. He was writing to show us how we should live in all aspects of life.

Third, the context of chapter 2 will not allow such an interpretation. In verses 1 and 2, are we to pray for kings and all that are in a high place only in the assembly? Could we not pray for them in the privacy of our own homes or in a private devotional? In verse 9, are women only to dress in modest apparel inside the assembly? Is it all right for them to dress as they wish, outside the assembly? In verses 11 and 12 are women not to have dominion over the man only in the assembly? Is it permissible for them to usurp man's authority in private devotionals? Certainly, we see that these restrictions apply to all walks of life and not only to the assembly. To state otherwise is to miss the context.

Fourth, Paul expressly states that men are to pray "in every place" (verse 8). How can this apply only to the assembly? This restriction refers to all places, under all circumstances! Women cannot lead prayer in private devotionals or in the assembly.

In conclusion, we have established two important truths from 1 Timothy 2:8. 1. The Greek word **aner** refers to the "male sex," in opposition to the "female." 2. This divine restriction applies to private devotionals as well as a mixed assembly. Therefore, we cannot justify the unscriptural practice of women leading prayer in private devotionals from 1 Timothy 2:8.

HOW TO PREACH

. . . from page 4

tics, history, apologetics, etc. While all this is commendable and desirable and we would not for a minute discourage any preacher from attaining all the training within his reach, we must constantly remind ourselves that the mission of the Lord's preacher is to preach the gospel, nothing more, nothing less. The first, basic, primary, and fundamental requirement and qualification of any preacher approved and sent out by the Lord's church must be, now and forever, his love for, knowledge of, and his ability to proclaim the word of God. Paul charged, "Preach the word." (2 Tim. 4:2.) That is what the world needs – that is what it must have if the lost are to be saved. And he who can successfully do that knows what he needs to know to preach the gospel. The much loved and highly respected T.B. Larimore said: "The way to preach is to **preach**. Just get full of spirit and truth and turn yourself loose. As a good old brother once expressed it, 'Just fill the barrel full, knock the bung out, and let'er come.' That's the way to preach." Precisely so, providing of course that the barrel is full of the word of God.

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COMMUNICATION

Henry L. Fuhry, Asheville, N.C.

Communication has been aptly defined as the bloodline of accomplishment, participation, and involvement. Without communication all three of these essentials fail. Without communication nothing can be accomplished that should be accomplished. Isaiah 1:18 says, "Come let us reason together." This is communication! Hebrews 13:16, "But to do good and to communicate, forget not." Important? Certainly God must think so!

Without communication all things will fail. There can be no closed sessions among the leaders of an organization, of a government, or in the church where decisions are made that affect the people, without communication to the people. After all, people are the church, they are the organization, they are the business, they are the government. Leaders in the church cannot and must not "lord it over the flock" or attempt by sheer authority to force their wills upon those of the congregation. After all, there are probably smarter people in the midst of the congregation than the leaders themselves! If there is no communication between husband and wife the marriage is bound to fail, or at best will be beset by problems and will be a mighty rocky road for both. If there is no communication from parents to children, discipline and correction deteriorate. If there is no communication from children to parents it means lack of discipline, lack of faith and respect for the parents, and the desire on the part of the children to go their own way. If there is no honest communication from governmental leaders to the people then suspicion, doubt, and disbelief arise.

In an organization of any type, size, or value, there must be communication from top to bottom and from bottom to top. God communicates to us through the Bible. Proverbs 8:34 reads, "Blessed is the man that heareth me." We must communicate to others, those we work for, those we work with, our neighbors, our friends, our fellow Christians, and so on. Everything we do will just about involve communication of one sort or the other.

There are two distinct aspects of communications: (1) getting through to people's minds, and (2) getting action from these people. The objective of getting through to others involves how we speak, what we say, the words, actions, or symbols we use that convey our thoughts but also some understanding of how our words, actions, and symbols will be interpreted. The objective of getting action is to influence people to achieve the goals we want.

Here are some important facts of communication:

1. **Keep others informed.** Let them in on the know. Remember the grapevine has a way of getting around when the news is not what you want communicated in the way it should be. This must be practiced by all of us, especially the leaders in the church, in a business, or in any type organization.

2. **Be honest with those you expect to lead**, those you expect to do the job, those you expect to be a part of the program. What you say and what you do not say will largely determine how these people react.

3. **Convey decisions, procedures, and policies** to members of the organization, members of the congregation, and those in the business. Do not apologize or criticize when you are expected to carry out what you consider a distasteful assignment. Do not try to make yourself look good in the sight of the people by saying that you were opposed to the idea anyhow and that you did not have anything to do with it.

4. **Be consistent in things you say** and do, involving those people in the congregation, the organization, or your business. You cannot say one thing and do another. Actions speak louder than words.

5. **When you communicate a problem,** always tell what you have in mind as a possible solution, but sincerely ask them what they think – and do take into consideration their ideas. Just remember that no one ever turned down his own suggestion – and it just might be better than

the one you had in mind!

6. **In communicating, do so in a palatable manner.** Do not argue! Do not push! Do not be dogmatic! Do not be biased! Do not be a bigot! Do not use the "you'll be sorry" approach! Consider the other person's idea. You do not have to be a "yes" person. Do not be afraid to explain your point of view just because someone has a different one. It is much better to say "give me your thoughts on this matter," or "would you mind doing thus and so" than to state belligerently "do this" or "do that." The latter approach just does not digest well!

As for husbands and wives – talk things over. Let each other know what you have on your minds. This relieves the pressure and is the "escape valve" that so many of us need. I once knew of a man's wife who did not know how much money she and her husband had in their checking account (he always carried the checkbook). They had money in savings but she didn't know how much! He had life insurance but she had no inkling of how much nor with what company. He had health insurance on both of them but again she did not know what it covered! Lack of communication? I certainly would think so! I also knew of another man and his wife, neither of whom knew where the other was if you called on the telephone. Poor communication? No doubt about it! There are elders in the church and leaders in organizations who make momentous decisions, yet never really communicate to the congregation or their people. They just take unilateral action and put the decisions into effect. When it comes to communicating none of us should think we have a halo over our heads which gives us the prerogative to communicate or not to communicate. More marriages break down because of lack of communication between husband and wife than because of anything else. There should be no secrets when it comes to running a household, correcting the children, money matters, wages, and so on. Elders must never feel that they know what is best to withhold from members of a congregation. In communicating we will communicate either good or bad in all things – there is no middle ground. Proverbs 10:11, "The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked."

PREACHING THE GOSPEL

Victor L. Jordan, Slater, S.C.

Would not it be wonderful if every member of the church caught on to the New Testament concept of preaching the gospel? How many members of the church think of themselves as preachers? How many think of the man (or men) who stands behind the pulpit as the only preacher (or preachers) of that particular congregation? A preacher is one who preaches or brings the good news to those who need it. The good news or the gospel can be delivered to sinners by gospel tracts. While women cannot proclaim publicly the gospel in the assembly, they can bring the printed message of Jesus to the lost (Acts 8:4; 13:49).

At Slater-Marietta two of our newest members, namely, June Messick and Nancy Cisson, have been making posterboard tract racks. These tract racks have been placed in local businesses since the last of December, 1974. At the present time ten racks are in use. From these racks a total of 1444 tracts have been taken. While only one Bible Correspondence student may be traced to this work, I am confident, however, that a great number of these tracts being read by young and old alike, will cause them to wax strong in faith and find courage to reject the creeds of men for the pure gospel of Jesus Christ.

These ladies engaged in this great work are to be commended. In preaching the gospel by the printed page, the seed is being sown and in due season they will reap if they faint not (Gal. 6:9).

This idea of evangelism came to us from the example and pattern sent to us by request from the College Church in Abilene, Texas 76603, 733 E.N. 16th Street. Free tracts may be obtained by writing to Mr. Clare G. Annis, 212 S.E. 40, Oklahoma City, Oklahoma 73129.

DIVORCE

According to reports, divorce is on the increase again in America, now reaching the alarming rate of nearly one divorce for every two marriages, and the public is accepting it more and more as inevitable and often desirable, something to be expected and approved in a "free" society. Nevertheless, it is an evil, an evil that needs to be immediately corrected (this is not to say or in any way imply that every individual divorce is an evil, because some are necessary and Scriptural and therefore right). Neither the number involved, now nearly half the marriages, nor how the public views them changes the fact – divorce remains an evil. Somehow the present trend must be stopped and turned in the opposite direction if the institution of marriage is to survive (that is survive outside the body of Christ: for Christians are not directed by the standards of the world). As we see it, one of the basic reasons for divorce is a lack of respect for marriage and its Scriptural meaning. Thus the place to start in bringing about a solution to the sordid situation that has developed is with a restoration of the Biblical concepts of marriage.

1. God originally planned for two people, male and female, to form a permanent union in their marital bond. When God made Eve and presented her to the first man as a suitable helper, Adam said, "This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:23, 24.) Marriage is more than a physical union – it is a complete welding together of two people for life. And so in a Scriptural marriage, separation is unthinkable; it would be equivalent to severing the flesh from the bones or the members from the body, except this severing is much worse because it has to do with the life, the heart, the spirit, the purpose, and the character of those involved. Marriage is a union of two, a union that cannot be broken without severe consequences. Paul drew an analogy between a husband and wife and Christ and the church and concluded, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." (Eph. 5:28, 29.) Marriage is the blending of two lives into one.

2. The law of Moses granted permission to break the marital union, although it is not certain to what extent (Deut. 24:1). But this was a concession made to Israel only and was never meant to be a permanent plan (Matt. 19:7, 8). The law of Moses was abolished by the death of Christ (Col. 2:14; Eph. 1:14) and its provisions are no longer in effect. We now live under a new system (Heb. 8:6-13; 2 Cor. 3:6-17), a system that makes marriage permanent and grants divorce for only one cause (Matt. 5:32; 19:9).

3. Jesus, in stating that which would characterize marriage in the Christian age, went back to the original plan. "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh." (Matt. 19:3-6.) Since the original plan called for a permanent union, one man and one woman bound together for life, and since Jesus reaffirms the original plan, Christ thus bound permanent marriages. There is no Scriptural escape from this fact.

4. Divorce is, therefore, prohibited – prohibited because of four important factors:

A. It departs from God's plan for marriage. God designed marriage to be a permanent union; divorce makes it temporary. Divorce thus violates the law of God. But this is precisely what sin is – a violation of the law (1 John 3:4). Divorce is therefore sinful, sinful because it is a departure from God's plan.

B. It is undoing what God has done. When two people marry they enter into a binding contract between themselves and God. It is a three-way contract, but it is God who binds them together. And Jesus said, "What therefore God hath joined together, let not man put asunder." (Matt. 19:6.) When one destroys the work of God without His permission and against His prohibition, he sins. Divorce is therefore sinful.

C. It degrades marriage in the eyes of society. A disregarding of God's law in this matter on a wide scale base will eventually lead the public to completely disrespect the institution of marriage. That is, marriage will become so degraded that it will be rejected by the majority as an unworkable arrangement. Each divorce weakens public sentiments against its evil. Divorce is therefore a sin against society as well as against God.

D. It violates one's sacred vows. Marriage is not only a contract between a couple and God, it is also a contract between themselves, a contract that each promised before both God and man to keep. But divorce is a breaking of this sacred promise. Divorcees are thus not as good as their word. They have broken their vows. And since it is a sin to break a promise (that one can in all good conscience keep), divorce is sinful.

We conclude that a proper and Scriptural view of marriage will go a long way toward ending the divorce evil that is parading itself across our country. But whether the present trend is stopped or not, divorce cannot be countenanced by faithful Christians.

MARRIAGE

Boyd Cribb, Jr., Greensboro, N.C.

A good marriage is the result of work – hard diligent labor. Success in marriage is much more than **finding** the right person; it is a matter of **being** the right person.

Some wives work so hard at making good husbands that they never quite manage to make good wives. Learn to be content with the role of a wife and let the husband be the head of your home. The most miserable women I have ever seen are those who were dissatisfied with their role as a woman and wife. Men, be the head of your home. If you do not, the woman will be forced to be, by default.

Men, love your wife as yourself. If your actions are united and if you learn to consider the other in your decisions, 95 percent of the friction of any marriage will automatically be eliminated. Remember, love in marriage is the "passionate and abiding desire on the part of two people, to produce together, conditions under which each can be and spontaneously express, his real self; to produce together an intellectual soil and an emotional climate in which each can flourish, far superior to what either could achieve alone."

Plan for permanence. Marriage is a lifetime proposition. A good mate is a present you give yourself. A good marriage is a genuine expression of love in action.

Read and practice the following Scriptures for a successful marriage: Prov. 31; Matt. 5:27-32; 19:3-12; 1 Cor. 13; Eph. 5:22; 6:4; 1 Tim. 2:8-15; and 1 Pet. 3:1-8.

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What is this gift? It is salvation from sin through Jesus. "By grace have ye been saved through faith, that not of yourself it is a gift of God." (Eph. 2:8-9.) A gift of grace is unmerited or unpaid for by the receiver. Thus we read, salvation is a "free gift" (Rom. 5:15).

Why and how is it free? Man is lost. His sin separates him from God and dooms him to punishment in hell (Isa. 59:1-2). In this condition, man needed salvation. But there was no material commodity that could purchase forgiveness. Because of his sin, he had no merit to offer for it. God gave Jews and Gentiles opportunity to work out their own righteousness. Both only drifted further from God and deeper in sin. Hence, if any would be saved, God had to give salvation to man. One thing stood in the way – Justice. God's law called for punishment of the offender with death and separation from God (Rom. 6:23).

At this point Christ stepped in. He volunteered to suffer death and separation on the cross that we would not have to endure it. Thus, "The grace of God hath appeared bringing salvation to all men." (Titus 2:11.) God made him to be a sin offering in our stead (2 Cor. 5:21). He was wounded for our transgressions . . . with his stripes we are healed (Isa. 53:5). Because of this, the free gift of salvation is yours.

You must trust in Jesus as your sin offering and not your own goodness (Eph. 2:8, 9). You must repent of your sins (Acts 17:30); confess your faith in him (Matt. 10:32); and be buried in baptism (Rom. 6:3, 4). He will then forgive your sins (Acts 2:38). God will add you to his family, the church (1 Tim. 3:15). Be faithful unto death and a crown of life is yours (Rev. 2:10). The GIFT is ready – will you accept it?

The Great Commission In The Carolinas

David Hoover, Southport, N.C.

I am sure we have all heard preachers in some of our larger congregations make this statement: "Let's do mission work." That is usually all that is ever said, or they start looking for a place overseas to send their money. Now do not get me wrong; the Lord said, "Go into all the world and preach the gospel." This is great, but before we start sending thousands of dollars out of the United States to support someone, first look at home. North and South Carolina and Georgia are full of places looking for the gospel of Christ. These areas are great mission fields and it is up to us to take the gospel to these people.

Right now I am preaching for a small congregation in Brunswick County, North Carolina. It is the only congregation of the Lord's body in the entire county.

The congregation was started by a retired couple from Indiana, Frank and Nora Vanover. They had the idea of establishing a congregation of the Lord's church here when they moved. This became a reality in April of 1970 when they rented a building in Southport. This was the temporary home of the church until 1973 when they started meeting in their new, small, but adequate, building on Highway 87 in nearby Boiling Spring Lakes.

John Reed, from Collingsville, Texas, did the preaching and teaching from December 1971 to June 1974. He was employed by the Brown and Root Construction Company and returned to Texas.

The congregation only has about 35 members and cannot support a full-time man at present. The field truly is ready for the harvest.

I am writing this in hopes that some support will be sent for the work here. I am presently working for the Brown and Root Construction Company and preaching on Sundays, but full support is needed to take the gospel to these people. I attended the Memphis School of Preaching for two years and worked with the congregation at Fourth Street in Winston-Salem, while also working at a secular job. About three months ago I learned of the work here, and in hopes of being able to help, I left Winston-Salem with my wife and daughter and came here.

Since the first of the year we have had two baptisms and six restorations as well as four placing membership. At present we have $80 a month support with another $100 a month promised in June.

If you desire additional information please contact: Boiling Spring Lakes Church of Christ, P.O. Box 584, Southport, N.C. 28461.

CAMPUS REPORT

North Carolina State University

Wyndham Shaw, Raleigh, N.C.

The 1974-75 school year has been a great one for us here in Raleigh and with our work on the campus at NCSU. Since September of 1974 there have been 45 young people of college-age baptized into Christ, and our active membership in the campus program has increased from nine in the fall to 52 at the present. There have been four students restored who have become actively involved in the work of the church.

The campus program at the Brooks and Rosedale church in Raleigh is totally integrated into the functioning of the entire body. All group activities take place in church facilities with many adult members taking part in the devotionals and Bible studies. We believe that the entire congregation should function as a whole and that there is no Scriptural basis for a separation of the college work from the entire body in any way. "Rather speaking the truth in love, we are to grow up in every way into him who is the head, into Christ from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love." (Eph. 4:15-16.)

The Lord has blessed our evangelistic efforts abundantly, giving the increase as we have planted and watered. The committed lives of our students on campus, individual sharing, and the sharing of the good news through both guys' and girls' Bible studies have been the main tools in our evangelistic outreach. There were only four Bible studies on campus fall semester, but we were able to increase the number of studies to 11 for the spring semester.

Other activities besides the Bible studies on campus include a Monday night study of the book of Acts, a Thursday night study in the book of Romans, and a weekly devotional on Friday nights. We also had a fall, winter, and spring retreat. Our spring retreat had an attendance of over 115 including many adults, and students from the campuses of UNC-Wilmington, UNC-Chapel Hill, Duke, Wake Forest and UNC-Greensboro, as well as those in the Raleigh area.

We continue to be thrilled at the response to discipline, love, and total commitment that so many young people of college age are making to the call to discipleship. Of those baptized many have truly had to give up father, mother, and houses for His sake, but the fellowship and love of the church here has grown deeply as a result. In addition to participation in a Bible study on campus, a devotional and several other activities, the students are faithful in their attendance at the Sunday morning, Sunday evening, and Wednesday evening services. To maintain such a schedule and go to school demands a disciplined life, and yet when the message of Jesus is preached people are willing to follow as they see it work. Of the 45 who have been baptized, only five have not remained faithful.

Truly we are thankful for the great things the Lord has done this year and look forward to even greater things this summer and next fall. It is great to see that the gospel can accomplish its purpose today with the same power that it did in the first century, when it is believed and lived.

If anyone has any questions concerning the work in Raleigh we would be glad to hear from you.

If you will send us the names of students that you know will be coming to Raleigh to any of the colleges here we will be glad to contact them. We invite them to be a part of our work in reaching others for Christ.

QUESTIONS ANSWERED

Editorial Glimmerings

Boyd Cribb, Jr., who preaches for the Wendover Avenue church in Greensboro, N.C., asked us to discuss the different Greek words used in the New Testament for worship. This is rather a technical assignment and would probably prove to be a little dry for most of our readers. But we think we can fill the request, at least to some degree, and at the same time make our efforts more readable by raising and answering some questions on worship (a subject that needs more serious study than we have generally given it).

1. Do the Scriptures teach Christians to worship? If so, then there must be some directions given as to what it is and how it is done; if not, then it is not a Scriptural subject and has no place in the Christian system.

Although we know of no direct imperative demanding worship, there are scores of Scriptures that necessarily infer it is an integral part of God's revealed will. Every passage that regulates worship or gives rules or information concerning it implies that it is a part of man's duty to God. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24.) Here Jesus gives directions as to how to worship – it must be done in spirit and in truth. However if there was no requirement to worship, the directions on how to do so would be useless. The proper directions implies the necessity of worship. In the preceding verse, Jesus had said, " . . . for the Father seeketh such to worship him." This also strongly implies that worship is an activity imperative for Christians.

But in addition to this line of thought, worship is indirectly commanded in many other verses. Jesus, in quoting from Deuteronomy 10:20, said to Satan, "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.) John, filled with awe, fell down at the feet of the angel that had shown him the revelation to worship before him. But the angel refused the homage by saying, "See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22:9.) Both of these verses are commands to worship God alone (to praise no other god), but they indirectly command worship by commanding worship of the right object.

We conclude then that the Scriptures do teach Christians to worship, that worship is an obligation of the creature to the Creator. And since this is the case, a Christian must worship to be pleasing to God. We have never seen anyone who professes to believe the Bible who would deny this conclusion.

2. What is worship? There are several words in the Greek New Testament, both verbs and nouns, that are translated in

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some verses as worship. Following Vine, we list the five verbs with a brief definition from him:

a. **Proskuneo** – to make obeisance, do reverence to.

b. **Sobomai** – to revere, stressing the feeling of awe or devotion.

c. **Sebazomai** – to honor religiously.

d. **Latreuo** – to serve, to render religious service or homage.

e. **Eusebeo** – to act piously toward.

Proskuneo is the word most often rendered worship, the one that is most inclusive, and for the greater part the one that most concerns us. The others add shades of meaning but do not, in our opinion, change the basic concepts derived from **proskuneo**. This being true, then, the only thing we need to do is find the concept involved in this one word and we will have the basic idea of all the other words, though not all the fine shades of meaning.

Concerning **proskuneo**, a footnote on Matthew 2:2 in the American Standard Version says, "The Greek word denotes an act of reverence whether paid to a creature (see chap. 4:9; 18:26), or to the Creator (see 4:10)." Worship, according to this definition of the word, has two necessary components: (1) it is an act of **reverence**; and (2) it is an act of reverence **paid**. Neither "reverence" nor "paid" is worship alone. Worship is reverence paid. Since this is a translation of a verb, the word itself involves action. "Reverence" is the attitude of the heart; "paid" necessitates the overt act. To help us see the force of this, we will construct a parallel with obedience and worship. In obedience the action must have its motivation in the heart. Paul said, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18.) Obedience thus requires both the attitude of the heart and the overt act. Observe:

Attitude + Act = Obedience
Attitude + Act = Worship

One does not obey in attitude alone; nor does he obey in acts alone; he obeys when his attitude leads him to do all that the Lord has commanded. Obedience is a combination of both attitude and action. And the same is true with worship. One does not worship by attitude alone; nor does he worship by acts alone; worship is the proper attitude expressed by proper action. This is the basic concept of **proskuneo**, the word most often translated "worship," and the other words, even though they add shades of meaning, do not change the overall picture. Worship is, therefore, reverence paid.

3. What did the early Christians do when they worshipped? One of the best ways to discover the meaning of a word is to find out how the people understood it when it was originally used. And since the early Christians were under the watchful eyes of the inspired apostles of Christ, we can conclude without any doubt whatsoever that what they did with apostolic approval in their worship was precisely what the word meant for them to do. In short, we can know what worship is by discovering what the early Christians did when they worshipped.

The first statement made about those who had obeyed the gospel as preached by Peter on the day of Pentecost is, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." (Acts 2:42.) That is to say that they were expressing their devotion to God by prayer, fellowship, and breaking of bread. In doing this they were continuing stedfastly in the apostles' doctrine. It is therefore obvious that the apostles had taught them to worship, taught them the acts by which they could express their reverence to God. Although the word worship is not used,

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there can be no doubt, after seeing the meaning of the word, but that it is precisely described. (There are other acts revealed in the New Testament for this purpose, namely, singing (Eph. 5:19; Col. 3:16) and mutual edification (Matt. 28:18-20; 2 Tim. 2:2) which may be covered here by the expression "the apostles' doctrine.")

The apostles' doctrine was that which was spoken by God through the apostles. The Old Testament was given through Moses and the prophets. The New Testament was given through the apostles. What they delivered is the will of God for His people in the Christian age. Paul wrote, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." (1 Cor. 11:2.) The Greek word translated "ordinance" is **paradosis** and means "tradition." But here it does not mean the tradition of men; it means that which had been given by God through the apostles. This is shown by the fact that Paul said, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." (2 Thess. 2:15.) This has the same connotation as, "For I have received of the Lord that which also I delivered unto you" of First Corinthians 11:23. Or even more forceful, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37.) A "tradition" delivered by the apostles is therefore a divine requirement, a commandment of God. This is why the King James translators used the word "ordinance" instead of "tradition." Everything that God reveals for His people to do is, in this sense, a divine ordinance. And since the Lord makes His will known through the chosen apostles, everything they delivered is divinely appointed – it is the doctrine that reveals how God's people are to praise Him.

Under the directions of the apostles, when the early Christians worshipped publicly, they engaged in five overt acts (two, the Lord's Supper and giving, as far as the record is concerned, were engaged in only on the first day of the week).

(1) Prayer was a means of expressing one's dependence upon God, acknowledging Him as the Supreme Ruler of the universe, the Giver and Sustainer of life and all that pertains thereunto.

(2) Fellowship was joint participation, the pooling of both means and effort for the advancement of God's kingdom and the support of His people. "It is more blessed to give than to receive." (Acts 20:35.)

(3) Breaking of bread is the Lord's Supper, a memorial meal in which the death of Christ is proclaimed until He comes again. As long as the communion is properly observed, the sacrificial death of Christ can never be forgotten.

(4) Mutual edification is teaching one another, or sharing with others that which one has learned from his study of the revealed will of God.

(5) Singing is expressing the heart's sentiments by musical arrangements. "Is any merry? let him sing psalms." (James 5:13.)

Three conclusions have now been reached:

1. The Scriptures teach that Christians are to worship.

2. Worship, according to the Greek words translated by this term, is **reverence paid** – it is the sincere devotion of the heart expressed to God by means of divinely appointed acts.

3. The early Christians paid reverence by praying, fellowship (giving), taking the Lord's Supper, teaching one another, and by singing.

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Southeastern Children's Home News

R.W. Senn, St. George, S.C.

The Southeastern Children's Home has been in existence almost four years now, that is, the physical building and the first children received into the Home. Since that time another Home has been built. At the present time we have nine children in the two Homes. They are being cared for by home parents that are truly sincere dedicated Christian people under the continuous day to day oversight of Brother S. Robert Collins, Superintendent, who is a dedicated Christian in every sense of the word. He has served as an elder in the church and teaches in the U.S.C. extension in Sumter. Brother Collins also serves as Secretary of the Board. Brother Palmer, former Superintendent, is also very close to the operation of the Home and continues to serve as Treasurer of the Home. Brother Palmer is a very efficient and conservative man who has nurtured the Home very zealously from the beginning. You can be assured that your dollars are being spent wisely and for the purpose of helping children that have no other home to go to. The Board of Directors are all Christian men who have dedicated themselves to carry on this good work.

The Home has come a long way in a short time and we are convinced that it will continue to grow. We are also convinced that our Christian brethren throughout the Carolinas are interested in the continued growth of the Home. We are so grateful for your interest, your contributions and help that you have so unselfishly rendered to what we feel is a great and needed cause. There are Christians in other states who have contributed to the Home in a very fine way and we are grateful to them, also.

The Southeastern Children's Home now stands at the threshold of building another Home somewhere in the Carolinas. It has not been decided yet where the next Home will be. We are in the process of securing a charter for the State of North Carolina.

In order to make these aims and purposes come true, we are soliciting the help of every congregation and every Christian in the Carolinas. We want you to feel that this work is your work because it is your work. Without your help our hands are tied. We are asking that you not only contribute but remember the work in your prayers. The whole idea of the Home has been based on faith and prayer. Won't you make a spot in your heart for the cause of homeless children?

Send your contributions to Mr. Hugh L. Palmer, 75 Nash St., Sumter, S.C. 29150. You may secure information about the Home from Mr. S. Robert Collins, Superintendent, 241 Wildwood Ave., Sumter, S.C. 29150 or call (803) 775-2954.

Brother and Sister W.C. Chilton, two of our Home parents will be leaving the Home in June. They have done a splendid job and shall be missed sorely. They have been a source of inspiration to the Home and to the children under their care. We wish them happiness and success in their future journey of life.

If you know of children who need a home, please contact Brother Collins at the above address. We are also looking for future Home parents. If interested, please let us hear from you.

"There are a few Christians who give the impression they were baptized in vinegar."

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

High Point, Eastchester Dr.

JIM STUTTS, Reporting: In April we had a fine gospel meeting conducted by Wendell Jacobs with one baptism and a record number of visitors during the week. We continue to rejoice with our bus evangelism program and presently are working to improve our outreach in other ways. Christians here provided the annual Tri-Ad Banquet for high school and college age students May 16, with a fine number and entertainment by the Jim Husky family of Burlington.

Greensboro, Wendover Ave.

BOYD CRIBB, JR., Reporting: Here are two items that are of interest to readers of **Carolina Christian**: (1) During the month of April, we had two baptisms. Pete Bundy and Melissa Will were both immersed for the remission of their sins. Rejoice with them and with us. (2) All ministers and elders are eligible to receive the **Spiritual Sword**, edited by Dr. Thomas Warren, free. You can subscribe by sending a request to: Spiritual Sword, c/o Getwell Church of Christ, 1511 Getwell Road, Memphis, Tenn. 38111. I do not know of a publication that is more badly needed than this one. It deals with issues the church faces now and provides very definite answers.

SOUTH CAROLINA NEWS

Union, By-Pass

GARY HAM, Reporting: The By-Pass Church has recently concluded its spring gospel meeting. U.L. Allen, a blind evangelist from Niceville, Florida, was the guest speaker. Never in the history of this congregation, has a meeting been any better attended. The attendance averaged 114 per service. The largest crowd ever to assemble in our building, 183, was present on Thursday evening to hear Brother Allen deliver a lesson prepared for young people, "Playing with Fire." During the meeting there were three baptisms and eight restorations. Since the close of the meeting four more have been restored.

Although handicapped by blindness, U.L. Allen has dedicated his life to preaching the gospel. His lessons are sound and filled with Scripture. There can be no question as to where he stands on a Bible question – he stands with the apostles. He is an example worthy of imitation.

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Editorial Book Views

Lectures On Freemasonry, James A. Thomasson. Published by Will Winchester, P.O. Box 366, Spindale, N.C. 28160. Thirty-five 8½ x 11 mimeographed pages. Paper $1.25.

We have often been asked about good material that shows the errors of Masonry, and we have usually had to reply that there is little available. This book, while not perfectly produced and not professing to give a scholarly treatment of the subject, contains much worthwhile matter and fills a need. In these three lectures the author preaches the truth (a vital aspect of any lecture today) while he shows what Masonry is and the grave dangers of a Christian being connected with it. There is an Addenda containing answers to questions asked by the audience at the end of each lecture. We think you will be glad to get this one, especially at its present price.

Church Planning & Management, B. Otto Wheeley. Dorrance & Co., 1617 J.F. Kennedy Blvd., Phila., Pa. 19203. 218

pages. Cloth $8.95.

Perhaps one of our greatest weaknesses is a failure to properly plan the Lord's work; and one of the reasons for this failure is a lack of knowledge of what is involved in planning. Anything, therefore, that could help us in any way to do a better job in this area would surely be worthwhile. That is why we call your attention to this book, not because we are impressed with it otherwise. Its theory of planning is good but its theology is bad. Most of the examples of church planning and management in it are taken from Baptist churches and a great deal would not be appropriate for us – some of it is vastly unscriptural. But there are many good suggestions which can be gleaned which might help us see the value of planning and give us some insight as to how to do it.

All books reviewed here may be ordered from **Carolina Christian Bookstore**, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: VIETNAM – The last word from Vietnam regarding Christians is that native gospel preachers were presenting lessons designed to prepare members of the church for persecution and death. One Vietnamese preacher referred to the great persecution in other areas taken by the Communists and begged for Americans to welcome refugees. "**We prefer a jungle, a forest, an island, a wilderness, or a sea coast** to a prosperous territory with the Communists," he said.

WIENER NEUSTADT, Austria – Missionary Bob Hare reports that he and Otis Gatewood recently broke bread with three Christians in Moscow, Russia; four members in Zagreb, Yugoslavia; and seven saints in Budapest, Hungary, while on trips deep behind the Iron Curtain. Small numbers of Christians now exist in many of the major cities.

MADRID, Spain – Radio evangelist Juan A. Monroy reports having 21 congregations, about 1,500 Christians and 13 full-time preachers in Spain.

BEIRUT, Lebanon – Missionary Gary Workman reports 15 baptisms in Beirut last year and that congregations exist also in Amman, Jordan and Cairo, Egypt – all capital cities. No other preacher has yet been obtained to replace Gary when he leaves the Arab world this summer. Gary is our only missionary in this area, while the Baptists have 38 missionaries!

INDIA – Thirteen American campaigners saw 1,353 baptized into Christ last February.

ON THE HOME FRONT: ABILENE, Tex. – A 13-week contract has been signed with NBC Radio to broadcast the "Herald of Truth's" daily one-minute program, "Heartbeat," during the network's evening time newscasts. The estimated total audience for the 13-week period is more than 171 million. Meanwhile, criticism of the "Herald of Truth" is mounting, as numerous well-known brethren such as Franklin Camp and J.T. Marlin warn of the dangerous liberal direction the "Herald of Truth" is taking. Specifically, the "Heartbeat" broadcast is under fire because it allegedly lacks the distinctive New Testament gospel and questions concerning a lack of sound teaching in the follow-up have been raised.

HUNTINGTON PARK, Calif. – The church here is planning a Spanish literature distribution center, so that those working with Spanish speaking people anywhere in the world may have ready access to every tool available. Those interested in sending or getting material may write to P.O. Box 45.

WEST MONROE, La. – Steve DeLoach, 17, was to have departed June 1 for Zambia, Africa as a full-time missionary for one year, planning to return for studies at the White's Ferry Rd. School of Preaching.

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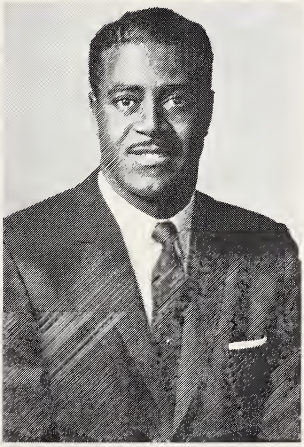
CAROLINA CHRISTIAN

VOL. 17, NO. 7, JULY 1975

Hear Three Great Preachers

C.C. Vaughan


James Kennedy

Magellan Stevenson

IN "CHRIST FOR ALL" CAMPAIGN
IN CHARLOTTE, N.C.
(See Page 10)

EDITORIALS

CAROLINA PRODUCTS

Elsewhere in this issue we are carrying a full page ad (for Carolina Christian Bookstore) of books, Bible school materials, and tracts written by Christians in the Carolinas. (We are listing all we are aware of but if others have Scriptural material to offer we will be glad to list it in future ads if you will notify us of its contents, and price, preferably by sending a copy.) We have long dreamed that such materials (and much, **very much**, more) would be produced by our own people. After all, who knows and understands the needs of the Carolinas half so well as the noble people who are devoting their lives to this area? Who else could do a better job of filling the needs than the people on the field? We are, therefore, thrilled to see this small beginning in the production of sound, usable, Scriptural literature. We hope to see the efforts mushroom over the next few years. To that end we are devoting our efforts.

We suggest, therefore, that you look over the ad, see what is available, and purchase the products you can use. In so doing you will do two very vital things: (1) encourage the authors and (2) make possible the publication of more such material. We need to support our own! And we certify you brethren that you may pay more but you cannot buy better.

PREACHER, BE HONEST!

Of all the people in the world, it seems most incongruous for preachers of the gospel of Christ to be dishonest. Preachers are highly privileged people – privileged to study more, to teach more, to fellowship more, and thus to imbibe more of the spirit of Christ. They are generally paid enough to live comfortable, though not extravagant, providing that they are willing and able to use a little common sense in their approach to material things. They have the love, confidence, and understanding of brethren. Their security is probably above average. In fact, we have never known an honest, sincere preacher caught in a financial crisis that was not abundantly cared for by the church. There is, therefore, no reason for a preacher being dishonest.

And yet we are staggered by the number of reports we receive of preachers who buy on credit and do not pay, borrow with little or no intention of paying back, practice underhanded business transactions, blacken their character and reputation by misrepresentations, forging checks (on the church as well as on others), by outright theft – taking that which is not their own, etc. But perhaps the dishonesty most often committed is that of moving out of a community owing nearly every business place in town and making no arrangements for payments. Nearly any business will tell you that when many preachers move they consider themselves free from all previous obligations. The debt is either never paid, or the preacher is taken to court, or the church pays it just to keep down trouble. Such is a sin, a shame, and a disgrace. Preachers, especially, ought to take to heart Paul's words, "Owe no man any thing, but to love one another." (Rom. 13:8.) This obviously does not mean that a Christian can never borrow money or

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Howard Winters, Editor

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purchase on credit – with the time payment plan one does not owe the specified amount until the date it is due. If one gets in a tight financially (and nearly everyone does occasionally) and cannot pay on time, he is honor bound to go to the person he owes and make some kind of arrangements. Any thing short of this would reproach the holy name we wear – would bring reproach upon the church of God.

So preacher be honest. Your high calling demands it!

THE REAL DIFFERENCE

Sometimes when speaking of conservative Christian Churches, people will say that the only difference between them and us is the use of instrumental music in worship. While this might be true in some isolated case, on the whole, it is far from the truth. In the past few months we have been engaged in controversy, both written and oral, with a number of people in the Christian Church, sometimes called the (instrumental) churches of Christ, and these discussions have immensely strengthened our conviction in the correctness of what we maintain is a Scriptural principle that governs all our actions in services rendered to God. We contend that Christianity is a religion of authority, and that all who attempt to serve God must do so by following one of the two following principles:

1. The Scriptures authorize everything they do not specifically condemn.
2. The Scriptures condemn everything they do not authorize.

The Christian Church (the group in the Restoration Movement that generally accepts the missionary society, instrumental music in worship, unscriptural means of raising money, and other departures from the truth but have rejected the liberalism of the Disciples of Christ) accepts (in practice, though not always in theory) the first principle or attitude toward the Scriptures. This has been a thorn in the flesh to them because it is a wide open door into which can enter nearly any innovation that has come about since apostolic times. They have no way of rejecting consistently anything that is not specifically condemned by name in the Bible. On the other hand, those who make up the churches of Christ accept the second principle, and it has led them to reject everything that the Scriptures do not authorize. They work on the principle stated by Paul when he said, "Prove all things; hold fast that which is good." (2 Thess. 5:21.) This verse teaches that a thing must be proven right, authorized, before it is accepted or practiced. If it is right it can be proven; if it cannot be proven it is not right. And herein lies the real difference between the Christian Church (as it is known today) and churches of Christ. The former preaches and practices that which the Scriptures do not specifically condemn while the latter preach and practice only that which the word of God teaches. The former results in practices that are not revealed; the latter only in revealed practices. It is the difference in obeying the Word, making every act an act of obedience to the revealed will of God, and in practicing what is not in the Bible, following one's own inclinations as to what is right and wrong.

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A DIFFICULTY

"If it is true, as you say, that every word of the Bible is from God, how do you account for the different style in such things as good verses poor Greek in the different writers?" Well, in the first place, whether we can account for the difference or not is not so earthshaking as it may seem to some: the differences are there and the Bible still claims to be the inspired word of God in all of its parts and in every word. We must either accept that claim or else we must reject the Bible! In the second place, God did not speak just to one class of men – He spoke to and for all men. Suppose He had spoken in nothing but the highest type of language and logic, using the most up-to-date and accurate literate terms. Suppose He had used only the language of the learned, the philosophers, the scholars, etc. Had He done so, most of us could not have understood Him – He would have gone over our heads by using words too big for us to digest. But as it is, God is speaking to all men, using the language of the masses, language that everyone can understand. In the third place, it is likely that God had to use the language of men to convey His revelation to the human mind, and He thus chose to use the vocabulary of the men chosen to write. If God had used heavenly language (and I assume from 1 Corinthians 13:1 that there is a tongue of angels which differs from that of man) it is highly possible that we could not have understood Him at all. His speech would have been out of our range. God thus chose to give His revelation in the words of men rather than in "God language."

This brief explanation may not satisfy everyone who sees the difficulty, but we are certain that the difficulty lies in our own thinking, not in the word of God. The Bible is either the word of God or it is not. If it is the word of God (as it claims to be) there is no difficulty as far as God is concerned and there will be none for us when we view it from God's standpoint; if the Bible is not the word of God, there is nothing to worry about anyway – all is vanity and we are utterly hopeless. A minor difficulty does not change the basic fact.

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Cliques That Won't Click!

Jim Stutts, High Point, N.C.

One of the most useful tools Satan is using today is that of divide and conquer. He uses it effectively in our world, nation, home – yes, even in the church. He is the master of deception, often using techniques we are not expecting. Division comes often with great subtleness. It can, if we let it, creep in, causing minor cracks to appear, which if given time can become huge crevices. Here are a few suggestions which will help us in maintaining spiritual unity:

1. **Be Gregarious.** Christianity involves dealing with other people. A hermit could never be a Christian. He is not interested in others. Christ was interested in people when upon the earth. He got involved in people's lives. Whether it was the poor, the helpless, the sinner, the righteous, the sick, or the religious leader, Christ sought out ways of being sociable with them in order to assist them.

Sadly, many who think they are following Christ can only function in a small circle. This circle includes those who share their point of view, or with whom they have a lot in common, or those who live nearby. But again Christ, being God's Son, was not, and is not, a respector of persons. He loved all people and related to them.

2. **Be Kind.** The problem involved above creates another problem. One functioning in a limited circle of friends does not know how to behave properly outside that circle. We have all known "snobs" who refuse to speak or associate with those of lesser economic class. But even the poor can be snobs if friendliness is limited. Christians of all folks are lovers of all classes and nationalities. The height of hypocracy is seen when one is selective in being friendly. You may test yourself on this one by asking: In the course of a month do I make it a point to speak to all the church members? Do I go out of my way to welcome newcomers? And do I

encourage new converts? Or am I kind only to my certain clique?

We are in serious trouble when common kindness is not consistent, that is, when it ceases to continue when a disagreement or problem arises. The real Christian will do as did Christ – keep cool under pressure, and love even enemies!

3. **Be An Individual.** There is great value in our Christian fellowship. We should all practice the golden rule with Christians as well as with non-Christians. But sometimes we are too dependent on the support of other Christians for proper living. In other words, if we can only stand for Christ when the church is watching and we fall when in the world, our religion is shallow. Some are only brave when their clique is around to give them courage to improve in some church work. The Scriptures require that we be individuals in solving a problem, **first privately** (Matt. 18:15).

The Lord's people have always been strongest when each member loves, works and talks with all members. The church is weak when cliques are functioning.

The Standard In Matters Religious

Victor Jordan, Slater, S.C.

We must select some criteria by which every act of religion is to be judged. We must have some standard, some foundation upon which to build. Jesus presents this foundation to us in the seventh chapter of Matthew. He tells of two men building houses. One man built his house upon the foundation rock. The rains, storms, floods, and winds beat upon that house, but it fell not because it was founded upon a rock. Another man built his house upon the sand. The rains, storms, and floods beat vehemently upon that house and it fell and great was the fall thereof.

Study these two builders, these two classes of religious people, for a moment. Notice their likenesses and their differences. Both heard the words of the Master, both saw the necessity of building houses, and both built their houses. These houses, perhaps, looked very much alike. Each felt perfectly safe and secure in his house. Perhaps it cost just as much time, effort, and money to build one house as the other. As to their differences, one was wise, the other foolish. One did exactly what the Master said; he obeyed. One built upon the foundation of rock and the other upon the shifting, unstable sand. Finally, one house stood and the other fell, indicating different eternal destinies.

This parable of Jesus presents the only true religious foundation – the foundation of rock, the foundation of strong faith in the Bible as God's immovable, unshakable, verbally inspired, perfect word. For six thousand years God's plan has been the same, namely, the men must hear and do whatever He commands. The prophet Jeremiah said, "It is not in man that walketh to direct his own steps." (Jer. 10:23.) By this he simply means that one cannot work out his own religion, his own plan of salvation. Isaiah says that God's thoughts are not man's thoughts and God's ways are not man's ways, but as the heavens are higher than the earth so are God's ways higher than your ways and God's thoughts higher than your thoughts (Isa. 55:8, 9). We must ascertain what God's will is, what God wants us to do, because only those who do God's will can be saved.

There are four standards which men hold today in religion. These are feeling, experience, human reason, and faith in God's book, the Bible.

Feelings Deceptive

Numbers and numbers of people do things in religion because they feel like it is the proper thing to do. Their only question regarding any religious act is, "Do you feel that it is right?" While certainly any religion would be worthless unless a man honestly felt it right, yet, bear in mind that the heathen in darkest Africa, the Hindu in India, and the Chinese with his idols all feel right about their religion.

Are they right or is Jesus the only mediator between God and man? (1 Tim. 2:5). They are honest, but honestly mistaken; religious, but religiously wrong. We must feel right about our religion, but feeling is not the standard. It is as the sand – we must dig deeper to find the rock upon which to build.

Experience Inadequate

Then, there is the dignified foundation of experience. Many do things in religion because experience has so taught them. All our lifetime we have seen others do things without stopping to ask, "Why?" Experience has taught one one thing, another something else, and the heathen yet something more. Since religious experiences are many and varied, they being many cannot be one standard. Therefore, they forever remain inadequate to guide one in following the true and living God.

Human Reason Faulty

Many good people use human reason as their guide in religious matters. Whatever looks reasonable to them they do. Under this plan each man becomes his own god and his own devil approving and condemning at will. One thing looks reasonable to one man, something else to another. Human reason is inconsistent; it falls short as the standard. For example, by human reason I cannot understand how a black cow eats green grass, gives white milk, which makes yellow butter and cheese. Yet, I must accept it as a fact of life. I cannot comprehend God, but the proof of His existence is so abundant that only "the fool hath said in his heart, there is no God" and only worse than fools blab it out loud. How can human reason be the constant standard for anything?

The Bible

Truly, the standard by which all matters in religion must be judged is God's Word. It was written by inspiration of God as holy men were moved by the Holy Spirit (2 Tim. 3:16, 17; 2 Pet. 1:20, 21). Jesus promised that it would stand the test of every age by saying that it would never pass away (Matt. 24:35). Written primarily in the Hebrew and Greek languages, we may return to these languages for consistent word meaning: For to decipher what it meant when it was written is to know what it means today. In our times when men are forsaking the Bible for deceptive feelings, inadequate experience, and faulty human reason, individual Christians must study (2 Tim. 2:15) to be able to speak as the oracles of God (1 Pet. 4:11), receiving God's righteous instruction to completely equip him unto every good work (2 Tim. 3:16, 17). For by the word we will be judged in the last day, said Jesus (John 12:48).

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Why Lord, Why?

Henry L. Fuhry, Asheville, N.C.

As we go through life we are constantly faced with perplexing situations, tragedies, illnesses, loss of loved ones, difficult conditions, and with matters with which we are unable to cope. At these times we are prone to ask God, "Why? Why am I singled out? Why do I have to face this situation? **Why, Lord, why?"** Sometimes we even let the thought creep into our minds that God has forsaken us! We are so troubled that we wonder if God really cares!

One of the outstanding books of the Bible that shows us how man may suffer, but yet how God will protect and help him, is that of Job. It is just not our prerogative to demand an answer from God why such situations must arise in our lives, regardless of what they may be. In all instances as Christians we must remember that, "The Lord giveth and the Lord taketh away." We must also imbed deeply in our minds the words found in Romans 8:28, "We know that in everything God works for good with those who love him, who are called according to his purpose." Too often we may not be able to see or to understand how a tragedy that befalls us, whether it be the loss of a loved one, the critical illness of one we hold dear, or other puzzling conditions, can work for good. As a matter of fact, the good that God has in store may not even come about in our lifetime – but rest assured that God has promised us that it will and we must have faith, we must believe, we must know that He will keep His promise.

A very encouraging statement is found in Job 23:10 as Job replies to Eliphaz: "But he knows the way that I take; when he has tried me, I shall come forth as gold." From this we know that God is with us and we will emerge victorious as unexplainable failures, defeats, tragedies, and so on are encountered. As we face these situations we can see Job as he struggled in agony of soul. God may have allowed Job to suffer in darkness, in pain, in confusion, and in silence, but God was there watching over him. God even had better things in store for him as he went through this ordeal.

We may ask, "Why must my loved one suffer this illness?" or "Why am I so afflicted with this disability?" or "Why did the life of the one so dear to my heart have to be 'snuffed' out without warning?" But who can see what even deeper suffering the loved one may have escaped? Perhaps even this situation makes us stronger Christians! How do we know that if the life had not been taken as a result of tragedy what crippling disablement the one so dear to our heart may have had to endure? We must remember that God sees as man does not see! God understands as man cannot understand!

As we read Chapter 3 of the book of Job, we really find that Job was not at all unlike us! He was pessimistic because of the tragedies, illness, and loss of loved ones. He did not realize that the devil was putting him through these trying experiences to try to show God that the only reason Job was God's servant was because of his good fortune and good health. Job asked the question, "why?" many times in this chapter. He asked why he was ever born. Notice in 3:11, 12 he says, "Why did I not die at birth, come forth from the womb and expire? Why did the knees receive me? Or why the breasts, that I should suck?" Then in 3:16 he asks, "Or why was I not as a hidden untimely birth, as infants that never see the light?" Then in verse 20 he asks, "Why is light given to him that is in misery, and life to the bitter in soul . . . ?" Job even wanted to know why God kept him alive. "If I sin, what do I do to thee, thou watcher of men? Why hast thou made me thy mark: Why have I become a burden to thee? Why dost thou not pardon my transgression and take away my iniquity?" (7:20, 21.) And in 9:29 he asks, "I shall be condemned; why then do I labor in vain?" Job couldn't understand why God was treating him this way, "Why dost thou hide thy face and count me as thy enemy?" (13:24.) He asked the same questions we propound when tragedy strikes, "Why do the wicked live, reach old age, and grow mighty in power?" (21:7.) "Why doesn't God make more of Himself known to us?" "Why are not times of judgment kept by the Almighty, and why do those who know him never see his days?" (24:1.)

But, we know that God was permitting Job to be tested. He was allowing Satan to do all within his power to weaken Job, except to take his life. Satan caused Job to lose all his worldly possessions. He caused all Job's sons and daughters to die. He caused Job to suffer terrible agony through illness. Job had no say in this matter and it was not explained to him why he had to go through all these perplexing conditions. But, Job was a servant of God, a true servant, even though his own wife encouraged him to curse God and die, he would not! The outcome? Job triumphed because God was with him and because Job was true to Him. He regained his full health. He was blessed twice over with worldly goods. He was given an equal number of wonderful children as he had before these tragedies struck. Chapter 42:16 says, "And after this Job lived a hundred and forty years, and saw his sons, and his sons' sons, four generations." These must have been happy, wonderful years for Job as he saw his family grow and to see his children and grandchildren around him.

So when situations beyond our control came upon us let us not ask, "**Why Lord,** why?" Let us put our trust and faith in Him. He is with us if we are His servants. He gave the apostle Paul the strength to live with and withstand the thorn in flesh. God saw Job through all his problems and blessed him. These are just two examples where things worked for good for those who loved God. God will do the same for us.

Singing In Worship Service

Roy Z. Kemp, Greensboro, N.C.

In worship, the song service deserves an equal place with prayer, teaching, communion, and fellowship. One does not enter a service during a prayer and one should not enter during a song. Reverence should be shown for a song as much as for a prayer. The beginning of a song service is actually the beginning of the worship period, and each particular phase of worship should be shown reverence and respect. Quietness should reign through it all.

In Ephesians 5:19, we are admonished about "Speaking one to another in psalms and hymns and spiritual songs, and making melody in your hearts to the Lord." In Colossians 3:16, "Teaching and admonishing one another with psalms and hymns and spiritual songs."

Engaging in songs of praise and worship is much like public speaking: we instruct in song and very often with greater effect. It is rare that a person will not enjoy a worshipful song, sung with joy and with life and enthusiasm. Singing should be meaningful – for both singer and listener. A song can inspire, exhort, teach; it can reveal adoration and love; it can be an invitation to the sinner and a reminder to those saved of the love of their Saviour.

Any composition which cannot be classed as a psalm or hymn or spiritual song should not be utilized as worship. Little learner songs, game songs for the small children, even play songs, are appropriate, for such can teach small children about the love of Jesus, a reverence for His name, and of the right attitude and behavior, if the song has the proper devotional tone. Children seem to love these type of songs, enjoy them, and can learn much from them.

But a small child's program of singing is not really a worship service; instead, it is a teaching session aimed at a child's level of understanding.

Any hymn should be a sacred song, a gospel song, worthy of a place in a church hymnal for it is meant to honor God and His Son. Honor can be shown by worship, praise, prayer, adoration, supplication, gratitude, service, or any heartfelt emotional response springing from devotion and dedication. We can glorify God in many ways, but the singing of sacred hymns still remains one of our best ways.

A sacred song allows us to express personal feelings in a manner and with words which we might not ordinarily do or speak. A joyful hymn of worship and praise will leave us spiritually uplifted and more receptive to receive the word of God.

The apostle Paul wrote that we must sing with the spirit and sing with the understanding also (cf. 1 Cor. 14:15). We are to understand the meaning of what we sing; therefore, we must prepare ourselves for this special act of worship.

By studying a song, learning its words and its meaning, we are better able to make the song more meaningful in worship. Many songs and hymns contain words, phrases or meanings which are not expressed in the best possible way, or which express things we do not really feel or believe. Singing is a personal thing, and we should never be able to sing with any meaningfulness any song which we do not like or any song which says things we do not believe in nor advocate. There is no worship in our attitude if we merely utter words and do not really mean what we are singing, or if we let our minds stray and our mouth merely repeat words without thinking of what we are singing.

The purpose, intent, aim, or reason for any song should be clearly conveyed, and our minds should be aware of this and approve the lyrics if we are to sing the song in our worship. Our attitude and mind tell the complete story, so far as we are personally concerned. God will judge us by what is in our hearts, not in idly spoken or sung words! To sing a song joyfully unto the Lord, we must truly believe in what we are singing, and let the melody ring up from our hearts!

Most compilers of the older hymnals were concerned with the sacredness of songs they selected for their volumes, as well as for the truth and soundness, strength and clearness, beauty of phraseology, lyrical quality, and melody and melodious musical quality.

The older songs pleased the ear with their musical arrangements and the heart with the spirit and feeling conveyed by the lyrics. This combination has remained down through the years with the earnest and sincere compiler. But, in these later years, some compilers have not been so selective; and there are many individual song sheets which supposedly contain sacred songs, but which border more on the sacrilegious! Some of these are raucous, unmusical, unlovely, and filled with unscriptural writing that is composed of modern idiom, appealing to the physical senses rather than to the spiritual.

A lie can be told by singing a song just as easily as by speaking words of prose. There are unscriptural, unchristian songs just as there are unscriptural and unchristian prose writings. So every singer, every song leader or director, should be constantly on the watch for songs which are not appropriate for worship.

The pen – and a clear eye and mind! – are mightier than the sword in doing work in the vineyard of the Lord.

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"CHRIST FOR ALL" Campaign

C.C. Vaughan, Statesville, N.C.

Once in a great while a great effort is introduced and carried into effect: for the greatest cause ever, THE CAUSE OF CHRIST IN THE BEHALF OF LOST SOULS.

Never has such a cause been so overwhelming in importance as now. Therefore, we are calling on every congregation and every individual member in the two Carolinas and elsewhere to join us in this soul-saving effort. To be held five nights at: Ovens Auditorium, 2700 Independence Blvd., Charlotte, N.C., August 24-28, 1975, 8:00 p.m. each evening.

The first service will be held Sunday afternoon at 3:00 p.m. We hope to assemble 2500 at this time. We are also hoping to have this service filmed for showing on TV later. The speakers are: C.C. Vaughan, James Kennedy, and Magellan Stevenson.

WHAT YOU CAN DO

1. Plan to attend yourself. 2. Invite and bring a friend. 3. Give a donation. 4. Charter and bring a bus load to the meeting. 5. Pass out brochures advertising the meeting. 6. Pray for the meeting. 7. Boost the meeting (campaign). 8. Plan to bring a visitor or two each night. 9. Plan a week's stay in Charlotte to work in this effort.

Brethren please talk this up in your congregation and announce in bulletins and worship service.

THE SPEAKERS

Vaughan and Kennedy have conducted gospel meetings in West Africa and in many cities throughout America. Vaughan has published a book **Self-Examination in the Contemporary Church.** Stevenson and Vaughan recently made a trip to the Holy Land and conducted worship services in the city of Jerusalem. Stevenson is minister of the Church of Christ in Advance, N.C., where he has preached for several years; Chester C. Vaughan works as minister of the Belmont Church of Christ, Statesville, N.C., and James Kennedy is local evangelist of the Church of Christ, I-85, Greenville, S.C. Hear these men as they proclaim the greatest message ever heard at Ovens Auditorium, Charlotte, N.C.

Facing Church Problems

Charles L. Sattenfield, Winston-Salem, N.C.

Church problems are inescapable. They are a common occurrence in every generation. However, the Bible offers solutions to these problems if we follow its instructions. In Acts 6:1-7, Luke the historian, calls our attention to several lasting principles that will help us settle all church difficulties.

The Apparent Problem – v. 1

The work of the early church was spreading so rapidly that certain functions of the church were seemly being neglected. The Grecian Jews (Jews who spoke the Greek language and who lived outside of Palestine), were complaining against the Hebrew Jews (Jews who spoke the Aramaic language), because their widows were being neglected in the daily distribution of food. Possibly this problem occurred unintentionally or maybe it was imaginary. Nevertheless, the problem was real to those who were involved and thus a solution had to be proposed.

The Apostles' Proposal – vs. 2-4

The Apostles recognized the problem and took action. No attempt was made to deny its existence; nor did they try to "cover it up."

The Apostles knew that they were unable to handle the problem by themselves. Their work was to the "ministry of the word" and it hardly seemed reasonable for them to leave the important work of "soul-saving" for a more physical work of "serving tables." Therefore, the apostles called this problem to the attention of the congregation. They trusted the brethren enough to let them deal with this problem.

Since the Apostles did not have ample time to handle this problem alone they could have either let this work go undone or delegate it to others. Needless to say, this work was far too important to neglect, so they instructed the congregation to find qualified men who could do this job.

The Appointed Procedure – vs. 5, 6

The church was pleased with the Apostles' proposal and accepted the responsibility to act accordingly. They selected seven men who met the qualifications as set forth by the Apostles. These seven men were set before the Apostles and they appointed them over this work. The church followed the directions of the Apostles and gave these men an opportunity to work.

The Abundant Progress – v. 7

The Apostles proposed a solution and the congregation took action immediately. The result was the problem was solved and never again was it to be heard of in the early church. The end result was that the church grew rapidly. Whenever problems appear in the church and are settled, growth is bound to happen.

The Applicable Principles

Today we in the church have similar problems. We need to know how to deal with them efficiently if we are going to grow as we should. The same principles and methods that applied in the first century are still applicable today. Here is a list of several things we learn from these verses concerning "church problems."

1. **Problems do occur in the church.** They should come as no surprise to us. Whenever we have a multitude of disciples we usually will have a multitude of problems. However, these problems should not discourage us because the Bible gives us a solution to them.

2. **Organization is essential if we are going to accomplish a worthwhile work.** We, too, often think that "administration" and "organization" are for only the business world. This is not true. The church must have an organized plan if it plans to succeed in this complex society. Organization is a must.

3. **The work of the church is primarily "soul-winning."** As far as I can see it is the only mission of the church. The Apostles could not serve the physical

needs of the congregation because of a lack of time. They realized that "soul-winning" was far too important to neglect for "serving tables."

4. **In order to carry out a neglected work "delegation" is a must.** We cannot possibly do everything that needs to be done in the church. Yet, when we assign certain functions to certain members we can accomplish a whole lot more. The church is blessed with a lot of different kind of talents. We, too, often fail to use it like we should. We should allow our brethren to specialize in what they can do best. When we allow a few people to do all the work, the work will be hindered.

5. **Problems, in order to be dealt with effectively, must be presented to the congregation.** Cooperation and unity must prevail if we see any lasting results in our work.

6. **We must follow the word of the Apostles to handle church problems.** If we use our own wisdom, our work will certainly fail.

7. **The various jobs in the church must be given to "qualified" men.** Men who are not qualified certainly are not capable of being leaders in the church. The church can never grow unless we have men who can take the lead.

8. **The work that we plan to achieve in the church must get past the planning stages.** A blueprint is indispensable in building, but, unless we put the blueprint into practice the building will never get built. The apostles made a plan, and the congregation carried it out. We must plan the work and then work the plan.

9. **The result was – the work grew and the problem was settled forever.** When we in the church follow God's word in dealing with church problems, success is a must. We cannot fail if we follow the divine pattern as set forth in the New Testament.

THINKING THINGS THROUGH

Our Problems vs. God's Solutions

If we call on God for help we must be willing to accept His answer . . . that is, if we let God help us. But many people who call on God for help absolutely refuse to accept His solutions. They want God's help but it must be on their own terms. This is illustrated by the following story:

A man fell from a high precipice. On his way down he grabbed a sapling that had grown out from the side of the cliff and hung on for dear life. As he hung there, he looked down. It was about 400 feet to the bottom. He looked up. There was no way he could scale the heights. Desperately he called down, "Is there anybody down there that can help me?" All was silent – there was no one to answer. He then called up, "Is there anybody up there that can help me?" As he listened a voice came back saying, "Yes, if your faith is strong enough; turn loose." He looked down again; the distance to the bottom was overwhelming. He collected his thoughts and called back up, "Is there anybody **else** up there that can help me?"

The man in this story is simply saying that the solution is not acceptable to him, that he will have to fill his needs from some other source. And that is precisely the case with far too many who call on God.

In pitiful tones an alcoholic begged God for help. God's answer was given to her in the words of divine truth: "Be not drunk with wine, wherein is riot." (Eph. 5:18, ASV.) She would have to abstain from all alcoholic beverages (the Bible condemns and prohibits the use of strong drinks from the beginning to the end). But this woman emphatically added, "But do not ask me to stop drinking." God's solution was not acceptable to her. She wanted to be free to drink; not to be free from drink. She was simply saying, "Is there anyone **else** up there that can help?" Is there another way out?

A middle-aged man with a large family wanted to know how he could support so many children (he was actually trying to turn them over to someone else so that he would not be burdened with the responsibility). God's answer to him was clear and simple: "Work!" "Let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4:28.) But he was too lazy to work (he did not call it laziness; he said that he had never been able to find a job that was in keeping with his dignity). He wanted another solution, one that would permit him to support his family without labor. He was asking, "Is there anybody **else** up there that can help?" Is there some other plan besides work?

A young man could not understand why he was so unhappy – he sought happiness constantly. He was spending his nights in gambling joints, drinking dens, and houses of harlotry, neglecting his wife and child. His heart was crying out to the Lord to give him happiness. The Lord told him, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.) When one sees the whole picture, happiness is a by-product of doing one's duty, doing God's will. This meant that he would have to go home and assume the responsibility of a husband and father. He would also have to obey the gospel, become a child of God, and live a respectable life. He thought about it for a moment . . . and then returned to his dens of sin. The price was too high. The solution was not that which he was seeking. His response to God's answer was the same as the others, "Is there anybody **else** up there that can help?"

Thousands are seeking the forgiveness of sins, to be set free from the penalty of death through the blood of the Lord Jesus Christ. They cry out, "Men and brethren, what shall we do?" The Lord tells them, "He that believeth and is baptized shall be saved." (Mark 16:16.) Peter, in carrying out the Great Commission, told believers on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) Here it is plainly revealed what one must do to be saved – he must believe, repent, and be baptized. But this is not what many want to hear. They are not satisfied with the answer of God; they want another solution, a salvation without obedience. And so they keep calling, "Is there anybody **else** up there that can help?"

Those who please God must accept His answer to every question, His solution to every problem. They may not like His plan, they may not want to turn loose of their own ideas and sins, but they will either have to accept God's way or take the alternative course. When they turn away from Him there is no one else "up there" to whom they can go. It is either God's way or fall forever into the bottomless pit.

How Is Your Dipstick?

Chuck McGhee, Mocksville, N.C.

I was recently talking to a Christian who, like myself, was greatly disturbed by the lack of church attendance in recent times. He said something that I will always remember. He made the statement that church attendance is to the Christian life what an "oil dipstick" is to an automobile engine. The dipstick is an indicator. **It indicates that trouble is about to occur within.** If the engine is a quart low the dipstick will indicate it. If it is two quarts low, it shows it. If it shows three quarts low, it is urgent that something be done immediately or a disaster will soon occur.

Likewise, an individual's church attendance is also an indicator. If a person begins to miss the mid-week service, it is an indication that something is wrong. If a person begins to miss more and more, something drastic will soon happen unless a change is made. Lack of attendance in a person's church life is usually very evident, because it shows. It shows what is going on deep down inside, where the vital working parts of the Christian life have their power. There are other indicators, too: the way one lives,

(continued on page 18)

Southeastern Children's Home News

Left to right: Mary Keisler, Amy Webster, Tracy Keisler, Letecia Hall, Terry Webster, Home parent standing; Bonnie Webster, Home parent seated; Andy Hall.

This family lives in the Palmer Cottage of the Southeastern Children's Home. On June first, Tracy and Mary Keisler were able to return to their father and mother whose home has been restored and are now able to care for them again. We feel that this is great for them to be reestablished in their natural home. Tracy and Mary have made tremendous progress in their young lives while at S.C.H. Because of their leaving this gives us now four places to be filled. If you know of children who need a good, Christian home please contact Mr. S. Robert Collins, Superintendent, Southeastern Children's Home, Inc., 241 Wildwood Ave., Sumter, S.C. 29150 or phone (803) 775-2954.

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THE POTTER'S WHEEL

I took a piece of potter's clay
And gently fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.
I came again when days were past;
The bit of clay was hard at last;
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay
And gently formed it day by day;
And molded with my power and art,
A young child's soft and yielding heart.
I came again when days were gone;
It was a man I looked upon.
He still that first impression wore,
And I could change it never more.

– Author Unknown

May each of us consider ourselves as clay in the hand of God, and so live and conduct ourselves that God might mold us and make us a vessel of honor and glory instead of a vessel of wrath and destruction.

– Shelby G. Floyd

WHY MARRY?

Howard Winters, Duncan, S.C.

Why marry? We raise this question basically because we have been convinced that many of the divorces (and divorce is on the increase again in this country) of today are the result of young people rushing into marriage with very little reason for it except what they call "love." Once the union is consummated and the excitement of a new adventure wears off, usually in a few months after the honeymoon, they find that they have nothing in common beyond physical attraction. And as the physical attraction becomes a secondary factor in the marriage, they are stunned to find that the purpose for which they married is not sufficient to hold them together – not a sufficient foundation on which to build a stable home. Disappointment follows, and in all too many cases, separation or divorce follows disappointment. So the question, "Why marry?" is a vital one. It is now our aim to discuss a few of the most important reasons, but not necessarily in the order of importance.

1. **Love.** Fundamental to the success of any marriage is love. But we are not here speaking of romantic love alone, that type of love that stems from the passion or mere physical attraction. True love, the kind that a good marriage can be built on, is compassionate concern for the object, a love that involves the reason, the emotion, and the passion. Such love demands that one devote himself to the benefit of his mate. It is a love that gives. As one Christian put it, "Marriage is not a 50-50 proposition; it is 100 percent giving – giving all for the benefit of the other." When both partners have this kind of attitude, the marriage is based on the kind of love that strong homes are built on, the kind that pleases God, and the kind God intended for marriage partners to have one for the other.

Paul wrote, "Husbands, love your wives, and be not bitter against them." (Col. 3:19.) "Wives, submit yourselves unto your own husbands, as unto the Lord." (Eph. 5:22.) Such love is the foundation of a good marriage. Although there are some legitimate selfish overtones in marriage (as can be seen in our next sub-heading), all such ulterior motives serve only to increase or strengthen real love. When a woman submits herself to her husband and thus fills his needs he has all the more reason to be compassionately concerned for her and to do all in his power for her benefit; the same is true of a husband who understands and fills his wife's needs. Hence, real love, not the sentimental hogwash that is depicted on television soap operas, is one of the sound and Scriptural reasons for marrying.

2. **Need.** Another reason for marriage is the physical need. This is tied up with the desire to be and remain pure. Sexual activity outside of marriage is prohibited and is therefore immoral. Those who wish to remain pure while satisfying their physical need must marry. The Bible says, "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence (that is, let him fill her needs): and likewise also the wife unto the husband (let her fill his needs). The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other (that is, do not deny each other his rights), except it be with consent for a time." (1 Cor. 7:2-5.)

There is a difference in the sexual needs of men and women. The dominant need of the male is physical while the female's need is dominated by the desire for tenderness, love, and security. Of course, the male also has the need for love and security (to be wanted and needed) but this is secondary with him; the female has a physical need but it is secondary to her dominant desire. The husband satisfies his wife by giving her love and understanding, by making her feel loved and wanted, and the wife satisfies the husband's physical needs by subjecting herself to him. And as they fill each other's dominant needs they automatically fill each other's secondary needs. The husband is sexually rewarded for his tender love; the wife is tenderly loved for her willingness to reward. Each is fulfilling the other's needs and being richly rewarded in return. When this is done the marital relations are a marvelous and satisfying experience. It is two people filling each other's needs. Thus, people should marry to fill a need, and those who overlook this factor are in all likelihood headed for trouble.

3. **Purity.** It is said that the sex drive is one of the most demanding in the human body. As a young person develops physically and mentally the drive becomes more acute. The drive or desire itself should never be considered wrong (it is wrong only when it is permitted to turn into lust). God put that strong drive in each of us for a purpose, and one aspect of that purpose is to cause most of us to search out and choose a permanent partner. Jesus asked, "Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" (Matt. 19:4, 5.) This drive thus draws two people of the opposite sex together in marriage where it can be fulfilled in purity. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." (Heb. 13:4.) Those who wish to remain pure and yet satisfy the sexual drive must marry. God recognizes no other way of purity.

Young people in today's world are thrown together in so many alluring situations (many of which are created by their own habits and dress) that it is very easy for them to submit to temptation and satisfy the sexual need outside of marriage. But this the Bible prohibits in no uncertain terms. Pre-marital sex is what the Scriptures call fornication, and fornication is frowned upon as a blighting evil from the beginning to the end of the Bible. Fornication is a sin against the individual; adultery is a sin against marriage and the home. Both are equally immoral. Both are listed as a work of the flesh (Gal. 5:19-21), and anyone guilty of either cannot inherit (without forgiveness) the kingdom of God (1 Cor. 6:9, 10). Fornication is a sin against one's own body. Paul says, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Cor. 6:18.) So the sexual drive must either be controlled or satisfied in marriage. Goodspeed translates 1 Corinthians 7:9, "But if they cannot control themselves, let them marry. For it is better to marry than to be on fire with passion." When people marry for the sake of purity, and understand that they cannot divorce and remarry in purity, they remain married. They have no other choice.

4. **Companionship.** "And the Lord God said, It is not good that the man should be alone; I will make him a help meet for him." (Gen. 2:18.) Man, therefore, needs a companion, one that complements him in the whole of life, one with whom he can share his joys and sorrows, one who will support and encourage him in his philosophy and work. The woman is perfectly fitted to fill the man's needs of companionship; the man is perfectly fitted to fill the woman's needs. God saw to this in creation.

But during the middle ages there developed a theory (still held by Roman Catholicism to a large degree, especially for the clergy) that celibacy was a holier state than matrimony. This is simply to say that God is better pleased when one chooses to control his sex drive than He is when it is fulfilled in marriage. This view looks on sex as something dirty and immoral, an evil to be tolerated in marriage if one can do no better. The priests, who are forbidden to marry by Roman Catholicism, are considered holier than married men because the married have polluted themselves with their wives. But it should be remembered that when God saw man in his original state of celibacy, with no intimate companion, He said, "It is not good that the man should be alone." This is still true, and companionship is a strong and Scriptural motive for marrying.

5. **Responsibility.** Often we hear those contemplating marriage say, "We want to

be out on our own." This is a sound motive providing one understands what is involved in it. But from a limited observation it seems that far too many who make such statements have something opposite in view: they want to have a life free of responsibilities, to be free from the demands of home, family, duty, obedience, etc. They marry so they can have their own way, to be out from under restraints. But there is no such life – no life without responsibilities. God made man in such a way that he thrives on responsibilities and challenges. All of us need responsibility to bring out the best that is in us, and in marriage we have been committed a trust for which we are accountable.

Marriage is a responsibility. It does not free one from obligations; rather it binds one to them. It binds (or obligates) to love and cherish, to be thoughtful and considerate, to help and share, to work and provide, to build and hope. When two people marry they take upon themselves (the marriage vows are a promise to both God and man) the responsibility to make the marriage fruitful, useful, to serve the purpose marriage was designed to fill. After God had made the woman from his rib and brought her to him, "Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:23, 24.) Married partners are as much responsible for each other, for their home, for the fruit of their union, as they are for the members of their own fleshly bodies. Marriage is, therefore, two people accepting the responsibilities of life together – merging their resources and sharing their responsibilities.

6. **Children.** The only God-approved way for children to be born is in marriage. Children born out of wedlock is the result of disregarding God's law, God's plans, God's system. God has, therefore, made marriage imperative in continuing the human family. And children must be considered a part of marriage (not of every single marriage but of marriage in general). Knowledge of the process of conception has made it possible for a couple to have a high degree of control over the birth of children. But usually people should not marry unless they are willing to accept, love and train children. Abstention from all sexual relations is the only one hundred percent way to know that there will be no conception, and for married partners, except with consent for a short time, this is forbidden – they marry to fill a need and to abstain is to fail to fill the need they married to fill. Thus everyone who marries should do so in view of children, whether they come or not. Most people have a strong biological desire for children and this becomes a basic and Scriptural motive for marrying. Marriage and children go together.

Children should never be viewed as unwelcomed intruders into the home. They are a part of the home – God never intended for children to be born without a home, a home where they can be loved, wanted, and trained for useful service to both God and man. Children are a blessing from the Lord. The Bible says, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." (Ps. 127:3-5.)

Those who marry for love, need, purity, companionship, responsibility, and children will find that separation and divorce are unthinkable. They are dependent upon each other. Their lives have merged – they are one! "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." (Eph. 5:28, 29.)

"God wants spiritual fruit, not religious nuts."

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

High Point

JIM STUTTS, Reporting: In May, members of the church here provided the fourth annual banquet for youth throughout North Carolina. Around 60 youths enjoyed Christian fellowship, food and entertainment.

During our gospel meeting with Wendell Jacobs the church received perhaps the largest number of visitors from the community. One was baptized, while all were edified.

When vacationing, visit with us in the furniture and hosiery capital of the world.

PREACHER NEEDED

The church in Henderson, N.C. is in immediate need of a preacher to devote full time to the Lord's work. Approximately 40 members with a high potential for growth. Two-thirds self-supporting. Twenty thousand population. Those interested should send a brief resume to the church, P.O. Box 916, Henderson, N.C. 27536, to the attention of Ernie Harrison.

SOUTH CAROLINA NEWS

Clinton

TED RUSH, Reporting: Our work in Clinton has been progressing nicely. During May we averaged 49 for Bible study, 58 for morning worship, and 53 for evening worship, with an average contribution of $269.50. Thus far in 1975 there have been three baptisms and one confession of sin. The three baptized were adult ladies.

April 13-18 we had a gospel meeting with Brother Frank Chesser of Thomson, Ga., doing the preaching. Our average attendance was 73. We had 38 non-members attend the meeting. Counting the times these 38 attended more than once we had a total of 68 non-members attend. One Christian responded confessing sin.

We have a local radio program every Wednesday, Thursday and Friday at 12:45 p.m. on WPCC in Clinton. As of May 18th, "World Radio Bible Broadcast" with Tom Holland as speaker, is heard on WPCC every Sunday morning from 6:30 to 7:00.

Plans are in the making to begin a congregation in Laurens, S.C. This effort will be supported by the Westwood Church in McMinnville, Tenn.

Please pray for our efforts in Clinton and Laurens.

HOW IS YOUR DIPSTICK?

. . . from page 13

the companions he keeps, and the knowledge of God's word he has. These are important but a little less obvious and not as easy to check.

When an indicator shows "low" one of two things can be done. He can either add oil to bring it to the full mark, or he may need to change the oil to get things working smoothly again. If your attendance is low you may only need to add to it to bring it up to full. On the other hand, something may be very wrong on the inside that needs changing before a disaster occurs in your spiritual life.

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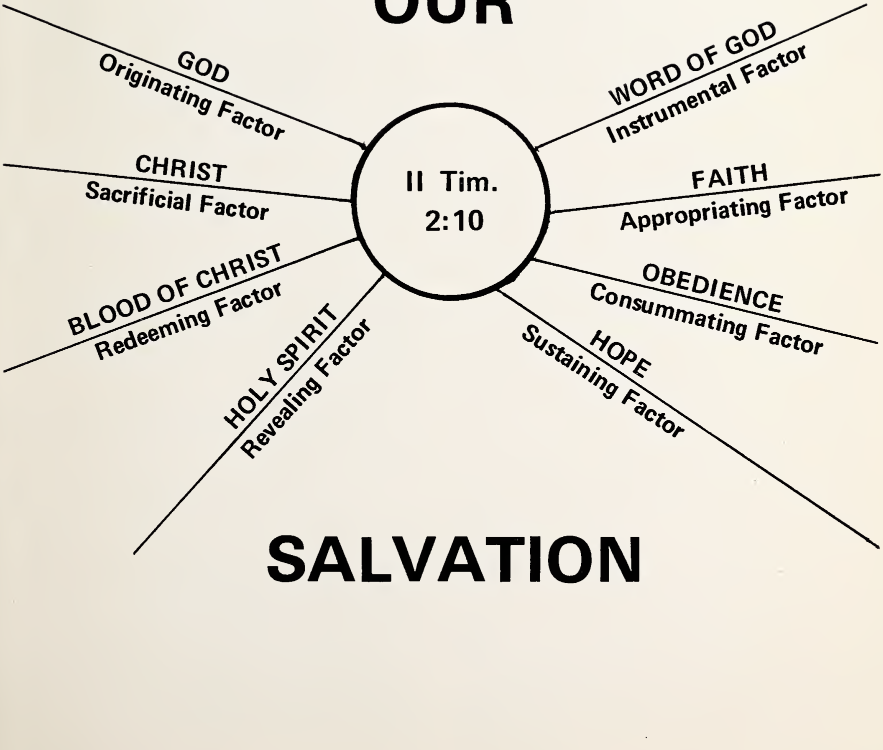
FACTORS IN OUR SALVATION



II Tim.
2:10

GOD
Originating Factor

CHRIST
Sacrificial Factor

BLOOD OF CHRIST
Redeeming Factor

HOLY SPIRIT
Revealing Factor

WORD OF GOD
Instrumental Factor

FAITH
Appropriating Factor

OBEDIENCE
Consummating Factor

HOPE
Sustaining Factor

EDITORIALS

FREE WILL

A few days ago we were writing on another subject and had the occasion to use the following sentence: "Man is a free moral agent." Now that sounds good and simple. But what does it mean? It means that when God made man He surrendered His right to control man without man's consent. That is no small matter. God limited Himself in order to free man to choose. This makes man, not God, responsible for his decisions. God sets before man a blessing and a curse (cf. Deut. 11:26-28), a blessing if he does right, a curse if he does wrong. But God does not interfere, even when man chooses to do wrong, to go in the wrong direction, to destroy himself. With this aweful responsibility before us, we can see that to be a free moral agent is a wonderful and fearful thing, a thing we had better do some long, hard serious thinking about. What we are, what we do, where we go (to heaven or hell) is our choice. God will not overrule our free wills.

ELECTION

The following delightful little story is taken from a bulletin: "A devout Negro preacher was asked to explain the doctrine of election. His reply was, 'You know what an election is, when we elect the President and the governor. In the kingdom of God an election is always taking place with only three votes cast: the Lord is always for you; the devil is always against you; and **you** have the deciding vote.' "

Most theologians would rebel at this by saying that it is an oversimplification of the complex doctrine of election, but this is not our view. Although we have never been able to state it so simply as this, we have long contended that the Bible teaches that God elects to save those who elect to be saved. Let us apply this simple principle to a few subjects:

1. **Salvation from sins.** God has voted for us to be saved; the devil is casting his vote for us to be lost; our vote will break the tie. God has provided the means by which all can be saved (Titus 2:11; 1 John 2:2). The devil is seeking the damnation of all (1 Pet. 5:8). Now we must decide with whom we will cast our lot, whether we will obey God and be saved, or follow the devil and be lost.

2. **The Christian life.** God votes for it; the devil votes against it; each of us must decide which it will be. God sets before us the virtues of righteousness; the devil is trying to deceive us with the pleasures of sin. We must make the decision between the two ways.

3. **Worship in spirit and in truth.** God wills it; the devil is against it; our action will determine the outcome.

This principle, which can be applied to any other subject pertaining to man's salvation, was summed up long ago by Joshua when he said, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the

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Lord." (Joshua 24:14, 15.) As it was with Joshua, so it is with us. We must choose whom we serve.

PREACH WITH CONVICTIONS

Gospel preachers have the most vital message in the world, but they do not always present their message with vitality. We once read a statement by N.B. Hardeman (we have forgotten when and where) which said, "When some men get up to preach, their thoughts sit down." That is to say that some who get up to preach have nothing to say; they are not burning with a message. They preach because a sermon must be preached, not because they must preach a sermon. A preacher asked a clown why it was he could tell a lie, when the people knew it to be a lie, and they would laugh and cry, while he would tell the truth and they would not be moved. The clown replied: "I tell a lie just like I believed it were the truth and you tell the truth just like you believed it were a lie." This may explain a lot of failure in reaching the lost with saving truth. Are we preaching the glorious gospel of Christ as if it were no more than a fairy tale, or are we preaching it as it is in truth the word of God, the power of God unto salvation to all who believe it? Preaching that gets results must be preaching that is backed by convictions.

STRANGE FIRE

If we are to please God, here is a principle we must understand: it is God's prerogative to command and it is man's duty to obey. When God gives a command, that is precisely what man must do. Man has no right to change or in any way modify God's word to fit his own wants. This principle is taught from the beginning to the end of the Scriptures. Take for example Nadab and Abihu: "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." (Lev. 10:1, 2.) Biblical students, in general, are not agreed upon the exact nature of the sin of Nadab and Abihu, but the Scriptures plainly state that it consisted in offering "strange fire" before the Lord. And the Bible is equally as clear in saying that the fire was strange because it was that which the Lord and "commanded them not." Although we know of no direct command to Nadab and Abihu as to the fire that was to be used in their offerings, the context demands that they knew of such instructions and it is reasonable to conclude from all that is said that the fire so used was to be taken only from the altar (CF. Lev. 16:12; Num. 16:46). They could have known this either explicitly or implicitly, by a direct command not recorded or, more likely, by arriving at an inevitable conclusion from all that God had said on the subject, especially from the divine fire that had consumed the sacrifice in the two preceding verses, chapter 9:23, 24, which is connected to this event by the conjunction "and." But at any rate their offering was rejected, their actions were sinful, and they were destroyed because they offered strange fire and strange fire was fire which the Lord had not commanded.

There are still, in the religious world today, Nadabs and Abihus bringing their "strange fire" before the Lord. "Strange fire" is any unauthorized service, any act which the Lord has not revealed in His word. It is to sprinkle when God has commanded baptism; it is instrumental music when God says to sing; it is to raise money when God's word teaches to give; it is to count beads when God asks for prayer. The Bible principle is stated as follows: " . . . that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2; see also 1 Thess. 5:21; Eph. 5:10.) Thus, before a thing is acceptable it must be proved . . . and no unauthorized act can be proved. Every act of service to God must be an act of obedience to His revealed will. When one offers that which is not taught in divine revelation, he offers "strange fire." This sin goes deeper than it may at first appear: it flouts the law of God by exalting that which is human to the place of the divine – it makes the common holy. Matthew Henry, in his comments on Lev. 10:1, 2, quotes from a Bishop Hall the following words, which sum up our principle exactly: "It is a dangerous [we would say sinful] thing, in the service of God, to decline from his institutions; we have to do with a God who is wise to prescribe his own worship, just to require what he has prescribed, and powerful to revenge what he has not prescribed." And so it is: man must obey God in all his relations to Him, and he cannot obey with "strange fire," with that which the Lord has not commanded.

"TONGUE SPEAKING"

The modern glossolalia movement ("tongue speaking") makes some powerful claims for itself, but in the final analysis (and we consider this a fact, not an opinion) it is nothing more than a religious hoax, a deception of the devil to deceive those who are seeking to substitute the mysterious for a full and complete obedience to the revealed will of God. If it were true (and it is not) that people today speak in a heavenly language, a language known only to God, it would make machines out of men. Those who practice this physical phenomenon (which is an ecstatic utterance rather than a language) claim that such gibberish talk enables them to more adequately praise God. Yet they tell us that this is not of their own doing, not an act of man, but the Spirit taking control and working through them. They not only do not know what they are saying, they also claim that it is wholly of God – the Spirit taking complete control of their vocal cords and speaking through them. It is the Spirit, not the man, speaking. But if this is the case, it is not man praising God; it is God praising Himself through an instrument whose will is not exercised and who has no idea of what is being said. It is, therefore, God speaking to and praising Himself, not man willingly praising God from his own heart and under his own power. (Incidentally, they have never bothered to inform us why it is more glorious to praise God in a "language" one does not understand than it is in one's own tongue!) If God had wanted such praise He would have made Himself tape recorders instead of men. But God made man a free moral agent, one with the power and right to choose, and it pleases Him when His creatures choose to praise Him. What would it mean to God to mechanically use man as a means through which to praise Himself? Thus if the glossolalists were really praising God (and they could not prove if their life depended upon it – and the salvation of their soul does, that they are not speaking in the language of Satan to curse God), it is not the "tongue speaker" who is doing it – it is not the man himself praising God; it is God praising Himself through a will-less machine. This reduces the practice to an absurdity, precisely what it is.

DIVORCE – A HOME KILLER

The destruction of marriage is the aim of many false philosophies of the world. But perhaps the greatest threat to the home is divorce, the means by which marriage is legally, though not always Scripturally, dissolved. As the divorce rate increases in any society, respect for marriage declines. And at some point all (or nearly so) respect for the institution of marriage is lost and it is looked upon as only an "arrangement," something that can be entered or terminated at will. But this is a far cry from the Scriptural concept of marriage. When God joins two people together in marital union they enter into a lifelong contract, one that neither part has a God-given right to break. Jesus gave only one cause for divorce (Matt. 5:32; 19:9); namely, fornication or unfaithfulness on the part of one partner, a most dishonorable and sinful thing. There is, therefore, no honorable way to end a marriage short of death of one of the consenting parties. Paul, who did not have the one exception stated by Jesus under consideration, said, "For a woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband."

(Rom. 7:2.) Thus marriage was designed by the Creator to be permanent, to bind until death.

But we are told now that nearly half the present marriages end in divorce, and the rate continues to climb. What is the cause of this flagrant disrespect for the law of God? Judge Ralph Mitchell of Spartanburg, S.C., who handles contested divorce cases, says he is often asked to state the main causes of divorce. In response to this question in a civic club meeting recently, the judge cited selfishness, alcohol, adultery, and living beyond one's means as the main reasons for divorce. He then added, "A horse race – the Kentucky Derby – taught me how to sum up all these causes of divorce in just two words. They are 'Foolish Pleasure.' " We think Judge Mitchell is exactly right: foolish pleasure is at the heart of the vast majority of divorces, and divorce is the number one home killer.

Power Of The Gospel

Richard Pectol, Winston-Salem, N.C.

Two travelers rushed toward a train coach and started to board. "Sirs, that's the wrong coach," a polite porter started to say. "We know where we're going," they rudely replied, and rushed on into the coach. They had the coach to themselves. One laid his head back for a short nap, the other got comfortably settled and began to read his paper. Soon they heard the engine chug as the train prepared to leave the station. As it pulled out, the two travelers realized that they were not moving. One of them ran to the door and yelled at the porter, "What is the matter with this coach?" "Nothing," he replied, "it just doesn't happen to be connected to any power to take you anywhere. I told you it was the wrong coach."

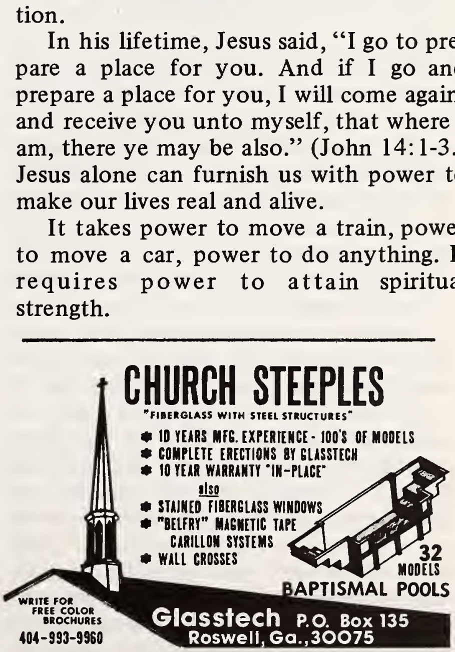
Power is important in all of our lives. You cannot move a railroad car without it. You cannot even watch television without it. You cannot drive a car without it. There could be no progress without power. That is why we are concerned about the energy shortage.

Power is also needed for spiritual living. Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." (Rom. 1:16.) Without the gospel there is no power in spiritual living. In 1 Cor. 15:1-4, Paul shows how this power is rooted in the death, burial, and resurrection of Jesus Christ.

You can add spiritual power to your life. It does not require some magic formula nor special intelligence. It just requires faith; not the blind, naive faith that ignores the problems of real life, but the living vital faith that produces salvation.

In his lifetime, Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." (John 14:1-3.) Jesus alone can furnish us with power to make our lives real and alive.

It takes power to move a train, power to move a car, power to do anything. It requires power to attain spiritual strength.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Ann Can't Answer

James Stutts, High Point, N.C.

Millions of people have written to Ann Landers for instant advice on all sorts of problems which she answers in her newspaper column. Recently, we were shocked to learn that her marriage of 36 years was ending in divorce. This is especially jolting when a good percentage of the advice she has given over the past 20 years is in regard to marriage.

Ann summed her feelings up concerning her marriage and her position as counselor by saying, "The lady with all the answers does not know the answer to this one." In view of this paradoxical situation, may we make a few observations?

First, those who often are able to give the best advice have difficulty handling their own situations. Is it possible that Ann was so caught up in the problems of others that she did not take time to attend to her own? Eli, of the Bible, did well training Samuel, but failed miserably with his own boys (1 Sam. 2). Parents, beware!

Second, our faith should be in God and His eternal Truth – the Bible. Human beings are fallible, undependable, disappointing, and sinful (Rom. 3:23). God is perfect, dependable, and an able counselor. When we have our faith in God, His Son and the Bible, we will never be misguided or disappointed (1 Pet. 1:23).

Third, when Bible Truth is the source of one's counsel, then one needs not fear to give the counsel. Ann has given great advice through the years which agrees with Bible principles. However, some of her advice runs counter to the Truth revealed by the Holy Spirit in the Bible. Regarding marriage, Ann's has not held an "until death do us part" position, but rather a "put up with them as long as you can stand it" or similar position. Thus, when one holds a position with many divorce alternatives, it is not too strange after all seeing Ann in the divorce court. Though she may have Scriptural grounds (Matt. 19:9) it is reasonable to believe that a marriage will last longer when folks are programmed by Christ's Word. Early training of children in preparation for marriage and its longevity should be an essential part of each family and church teaching program!

Finally, if folks respected, studied and obeyed the Bible, the world would not have need to "Ask Ann." May God hasten the return of His word being honored as infallible, perfect, completely furnishing us unto every good work, giving mankind all things pertaining to life and godliness (2 Tim. 3:16, 17; 2 Pet. 1:3).

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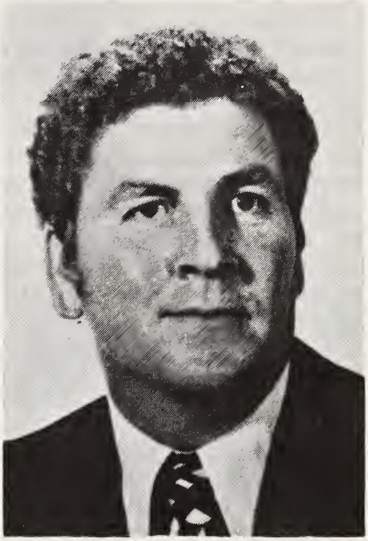
Preacher Changes

Marvin Bryant, Mobile, Ala.

John T. Yost has left the Christian Church and what he believes to be unscriptural practices and has become a ministerial part of the churches of Christ. He is now the evangelist of the Cherokee Church of Christ in Johnson City, Tennessee.

John is a 1958 graduate of McLean's College in Bluefield, West Virginia, and he worked as an accountant for 15 years. He holds a B.A. degree from Winston-Salem Bible College and is presently working on a Master's degree from Emmanuel School of Religion at Milligan College in Johnson City. It was here that he met Clayton Winters of Erwin, Tennessee, who began studying with John on areas of differences. Brother Yost said, "I am afraid that many people take for granted that the only difference between the church of Christ and the Christian Church are the musical instruments. I can assure you that there are many more differences that separate these two bodies."

John and his wife, Betty, have two sons, Ricky, 18, and Randy, 16. John can be contacted at 1704 Paty Drive, Johnson City, Tennessee 37601. Telephone 929-1086.



John T. Yost

GLEANINGS OF ENCOURAGEMENT

ENJOYMENT

Henry L. Fuhry, Asheville, N.C.

"God giveth all things to enjoy." (1 Tim. 6:17.) The Lord did not create us merely to have fun but He did put us in a world where we are to enjoy ourselves. He wants us to have fun. We must not look upon life as a gloomy walk from birth to the grave. On the other hand, it is not a continual holiday of enjoyment and frivolous fun-making. Tragedy and good fortune, happiness and sadness, joy and sorrow, discouragement and peace, all flow mingled through our lives while we go on our pilgrimage through this life. "Into each life some rain must fall, some days must be dark and dreary." But just as true there will be much sunshine and many days will be bright and cheery. There is no reason why we should not enjoy ourselves as we go through life. We have a responsibility to others as well as ourselves to be at our best most of the time. If we live under continual gloom and unhappiness we are bound to be incapacitated to effectively perform the duties expected of us. Happiness and a smile will exhilarate us and should release energy to do our tasks well. Depression and a "down-in-the-mouth" attitude bottles up our abilities and stifles our efforts. It very definitely is for our own benefit to have enjoyment and fun and at the same time to do the serious duties of life in the spirit of fun. If we practice the fun-loving habit we make the lives of those around us richer and more enjoyable.

It is true that each one of us has his own problems and difficulties. As we face our tragedies, our discouragements, our trials, and tribulations, those with whom we associate are also facing theirs. And as far as we know they may be having a much more difficult time with their problems than we. Happiness, friendliness, and a smile make for radiance and the uplifting of life which encourage those around us. On the other hand, if we are discouraged, depressed, sad, and gloomy, and show these traits, such will add weight to the burdens of those with whom we come in contact.

None of us should ever get too busy or become too tired to have fun and enjoy ourselves. If you think you are too busy you had better take inventory and make a careful examination of yourself. Ask yourself if you could not make time for fun by using the time you spend to a better advantage. Do not be too busy to do the right things and have enjoyment doing them. In Luke 10:40-42 we find Jesus admonishing Martha because she was involved in too many inconsequential things and unable to place emphasis on the proper areas. If we will make a careful investigation of our activities, quite likely we will find that a better organization of what we do will reduce the time required for performing these tasks. In our busy lives, busy days, busy activities, we naturally develop inefficient ways of doing things with poor habits of application. A hard look at what and how we are doing things will invariably show us ways to do these things more efficiently and with less time.

It is very probable that we might even be able to cut out things that we are involved in that are really not essential. Have we taken on time-consuming activities that we should not be carrying? Naturally, there are things we cannot avoid, and there are things that we must do, but there are also things that really do not need our involvement. "Man does not live by bread alone." (Matt. 4:4.)

Are we doing these things because we want to feel important, because we want to stay on the run all the time, because we desire to see our names and pictures in the news media, because we want others to compliment us, because we want preeminence, or because we just have not learned to say "no" when asked to get involved in unimportant programs? Or is it we have never learned the art of delegating? Give the opportunity to others and we may very well find that they can do it as good or even better than we can do it ourselves! If we are too busy because of any of these reasons we had better **stop, look, listen,** and do a critical self-analysis! If we are too busy to have fun such is evidence that we need to use our time more carefully.

So let us have fun and enjoyment in life! While we will have gloomy days and will be depressed at times do not let those around us hear us complain and thus make them miserable, too! Be happy, be merry, and you will attract others. You will feel better for it. "A merry heart doeth good like medicine." (Prov. 17:22.)

Biology And Origins

Bill Williams, Mooresville, N.C.

Scientists seem to find no more problems with the Bible than persons in other professions. "People-pleasing preachers" know well the point I make. In fact, true science has never been at odds with the Bible. It has frequently been at odds with some Biblical interpreters' interpretations.

James H. Jauncey in his book, **Why We Believe**, says, "Science is not a solid body of truth, but a mass of emerging theory that is constantly being revised as further facts come in. No one knows where it will lead, and there are no final answers. It would be absurd to accuse the Bible of being 'unscientific' just because it appears to be in conflict with some current theory."

True science has come up lacking a single example of spontaneous regeneration from which to criticize the evolutionist's hypothesis. The absence of continuing creation by God also leaves no evidence to measure. Yet who can deny scientists their right to search or opportunity to compare?

The proponents of the evolutionary hypothesis places his faith on what could have happened. It is based on variable progressive likenesses. Frequently he is unwilling to compare his hypothesis with

Biblical evidences.

The one believing in God's having created all things usually has compared them and finds God's creating all things easier to believe.

Pure biology can be taught without any mention of origins. Reproduction can be taught without reference to spontaneous regeneration. Archaeological findings in early history of man are yet without reliable dating equipment. These should be compared fairly with what history we have available. Until history and dating processes are in agreement, pure science should be sought; hypothesis regarded as opinions only, theories with such facts as they have to offer presented as such, and facts regarded as truths.

A man's political, social, moral, or religious position should not be regarded as just reason to refuse his teaching; yet one would have to admit that through experience we have learned to question every man's motives.

The Crucifixion Of Jesus

Charles Sattenfield, Winston-Salem, N.C.

One of the saddest and ugliest pictures ever painted by the world is that of Jesus on the cross. Yet to the Christian it is by far the prettiest picture ever painted, because there on the cross we exchanged our filthy robe of rags for His robe of righteousness. What an exchange! Jesus became poor that we might become rich. Oh, how beautiful the cross is to those who are saved. Paul stated it this way, "For the word of the cross is to them that perish foolishness, but unto us who are saved it is the power of God." (1 Cor. 1:18.) Oh, what love God displayed on that dark and dismal day to perishing mankind. I shall in this article paint the picture of the crucifixion of Christ and see all the suffering and shame that was involved with it (Heb. 12:2).

After the trial of Jesus in which He was condemned unjustly, He was scourged. This always took place before the crucifixion (Matt. 27:26; Mark 15:15; Luke 23:16; John 19:1). This was something which Jesus had foreseen, and which He knew awaited Him (Matt. 20:19; Mark 10:34; Luke 18:33). There were very few types of punishment more severe than Roman scourging. The victim was stripped, and was tied to a pillar in a bent position with his back exposed so that he could not move, according to Roman history. The scourge was made of leather thongs studded with sharpened pellets of lead or iron and pieces of bone. It literally ripped a man's back to pieces. This was what Jesus suffered that we might live. What a tremendous love! It deserves only our best.

After this Jesus was handed over to the soldiers that they might make mockery of Him (Matt. 27:27-29; Mark 15:16-20; John 19:2ff). They made Him a crown of thorns and gave Him a reed to carry in His right hand, and a purple cloak for a robe. Then they bowed down to Him and said, "Hail, king of the Jews!" They laughed at Him, spat on Him and then smote Him on the head with the reed. What shame Jesus went through. What a way for the Creator and Substainer of the Universe to die.

Then there began the procession to calvary. According to the Roman customs the criminal was compelled to carry at least part of his own cross to the place of execution. The exhausting experiences of the night of trials and examinations and the terrible torture of the scourging had left Jesus so weak that He staggered and fell under the weight of the cross, and Simon of Cyrene, no doubt a pilgrim to the passover from North Africa, was compelled by the Romans to carry the cross for Jesus (Matt. 27:32; Mark 15:21; Luke 23:26). Palestine was an occupied country, and a Roman officer had only to touch a Jew on the shoulder with the flat of the back of a spear to compel him to submit to any service, however repulsive it may be. It is said that they "brought" Jesus to the place called Golgotha (Mark

15:22). The word for brought is the Greek word "pherien," which means "to bear or to carry." Thus it could be very possible that Jesus had to be carried and supported to the cross. When the place of the crucifixion was reached, the cross was laid flat on the ground and the criminal was then laid on top of it. It was custom to give the victim a drink of medicated wine, before the crucifixion. This custom seemed to come from Proverbs 31:6, "Give strong drink to him who is perishing, and wine to those in bitter distress." The medicated wine was given to the victim to dull the pain, but Jesus tasted it and then refused to accept it. He was about to taste the bitterest death possible for man to endure (Matt. 27:34; Mark 15:23). Halfway up the upright beam of the cross there was a projecting ledge of wood, called the saddle, on which part of the weight of the criminal's body rested, or the weight of his body would have torn the nails through his hands. As the convict was stretched upon the cross, the nails were driven through his hands. Frequently, at that moment, victims cursed and swore and spat at their executioners, but it was then that Jesus prayed, "Father, forgive them; for they know not what they do." (Luke 23:34.) What love Jesus portrayed at His death! Then the cross was lifted up and was set in the hole with the victim hanging on it. It would be impossible for man to describe the pain that His body felt when this occurred. Words could never do justice to explain it in man's terms.

After the terrible event Jesus was still hanging on the cross. He was aware of what was going on down below the cross. The soldiers parted His garments among themselves, casting lots, and they set up over His head this accusation, " . . . THIS IS JESUS THE KING OF THE JEWS." (Matt. 27:37.) The wording is slightly different in each of the four gospels; see Mark 15:26, Luke 23:32 and John 19:19.

On that day Jesus was not the only victim to die such a death. Two robbers were crucified with Him (Matt. 27:38; Mark 15:27; Luke 23:32; John 19:18). One of them was fascinated by Jesus even on the cross, and made one of the most amazing statements in all history, "Jesus, remember me when thou comest in thy kingdom." He must have been a man of remarkable faith; he asked a broken Galilean hanging in agony on a cross, mocked by His own countrymen, an apparent failure if ever there was one, to save him. Jesus replied with a calm, strong voice, "Today thou shalt be with me in paradise." (Luke 23:39-43.)

The time of His death was approaching. It was "the third hour," that is, nine o'clock in the morning. The sun was directly overhead, but instead of the brightness of the noon, there came upon the land a darkness as of midnight, settling on Jerusalem for the next three hours (Matt. 27:45; Mark 15:33; Luke 23:44ff). At three o'clock in the afternoon Jesus cried out, "My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mark 15:34.) God separated Himself from His Son that He might pay the price for our salvation.

And now the drama was coming to its close. Hanging in agony, Jesus said, "I thirst," and a soldier gave Him a drink of rough vinegar wine (Matt. 27:48; Mark 15:36; John 19:28). The end was very near. Jesus uttered a loud cry, (Matt. 27:50; Mark 15:37; Luke 23:46), "It is finished." That is, it is paid in full. The debt that we owed and could not pay was paid by Jesus on the cross of calvary.

The very last words uttered by Jesus on the cross were, "Father, into thy hands I commend my spirit." (Luke 23:45; Ps. 31:5.) Then He bowed His head and died. The work in which God had sent Him to do was finished. It looked as though His mission had failed, but not so. Jesus accomplished the task that was planned in eternity in the mind of God (1 Pet. 1:18ff). When the work was finished the curtain which veiled the Holy of Holies in the temple was rent in two (Matt. 27:51; Mark 15:38; Luke 23:45); and at that moment the centurion who was in charge of the crucifixion was kneeling before the cross and said, "Truly this was the Son of God." (Matt. 27:54; Mark 15:39; Luke 23:47.)

After Jesus had died the Roman sol-

God's Cure For Emptiness

Howard Winters, Duncan, S.C.

Man was made to fill a purpose, and when he fails to fill that purpose, life becomes meaningless, useless, lonely, restless – empty! Few problems confront us with more force than this, and most of our irrational conduct can be explained by it. Billy Graham tells of visiting a great university campus and asking the dean, "What is the greatest problem that the students at this university face?" The dean thought for a moment and then replied, "Emptiness." Precisely! And that observation could not be far wrong were it applied to the total population rather than students alone. The quest of the twentieth century is empty men seeking fulfillment. But for the most part they are searching in vain because they are trying to dull their sense of need with drugs and pleasure or some other substitute rather than finding and applying God's cure. There is a balm in Gilead, make no mistake about that, but only a few find it . . . and fewer still are willing to appropriate it.

People are empty because they have found no purpose for living. And they will remain empty until they are filled with the truth of God, until they have the bread of heaven. But for some strange reason most people spend their lives searching, longing, and living for that which does not satisfy. They will not accept truth, the one remedy for their emptiness. They turn from the fountain of living water and drink from stagnant pools. Their hunger cries out to be filled, but they reject the bread offered by God. They turn from the truth to fables – fables that only dull their sense of emptiness rather than fill life's purposes.

Let us, therefore, consider a few human substitutes for the truth of God:

1. **Drugs.** Ours has become a drug culture, and perhaps every one of us has contributed something to make it so. By drugs we mean any substance that is taken into the body to alter the normal function of the nervous system. Of course, there is a proper use of drugs (but the proper use may not be as broad as most Americans think). We are not considering that aspect of the subject now. We mean drugs used other than for medical purposes.

There are probably many reasons why people abuse drugs, but we are convinced that basically they all boil down to a search for something that is missing in life. Drugs are usually an effort to fill the emptiness. Because life has degenerated to purposelessness, there is no constructive work to do (or not any that the drug abuser finds fulfilling); loneliness and restlessness are constant companions, and the realities of life become almost too difficult to face. What is the solution? The drug advocate says, "Cop out." So he takes a trip. But when he returns to reality he finds the same old world, only now it has more problems and difficulties and the vacuum has vastly expanded. He cops out again, and again . . . until addiction (which may be either psychological or physical) or death. But he has not found the remedy. The problem is magnified. The emptiness is more vast than ever. The last state is worse than the first.

Drugs are not the cure for emptiness.

2. **Pleasure.** We live in a pleasure-mad society. Pleasure is the god before which millions bow to worship. The empty, those who have found no meaningful purpose in living, try to fill the vacuum with fun and frolic. They rush from one spree to another seeking thrill after thrill. Theaters, amusement parks, athletic stadiums, entertainment auditoriums, etc., are filled to capacity. Millions of hours are spent each day in front of television sets. Pornography, which corrupts rather than improves the mind, floods the literature market. Alcohol is America's number one drug problem. All these speak loudly of people accepting poor substitutes for purposeful living.

Do not misunderstand us here. There

is a place for entertainment. A certain amount of recreation is needed and the proper amount is a worthwhile engagement. Paul says, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:8.) Thus, we are here speaking of those who abuse pleasure (take it in overdoses) by making it a way of life rather than a means of recreation.

The Scriptures foresaw this condition and warned of the abuse of pleasure. Paul said, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:1-5.) This pinpoints the problem precisely: lovers of pleasures more than lovers of God. This describes people who live for pleasure – pleasure is their way of life, the purpose for which they live. Such makes life useless and empty. "But she that liveth in pleasure is dead while she liveth." (1 Tim. 5:6.)

Pleasure is not the cure for emptiness.

3. **Avarice.** Millions, in all walks of life, have been deceived into thinking that money can fill the vacuum and bring certain happiness to the possessor. There is, therefore, a mad rush after material things. Little or no concern is given to the means of attaining riches – the end justifies any cruel and inhuman means. People become little better than beast when money is involved. They will cheat, lie, steal, make enemies, disrespect human rights and integrity, trample underfoot the poor and downcast, or use any other cruel unjust means to get their ungodly gain. The American people were formerly known for their love of country and their sacrifice to preserve democracy. But not any more. They have now turned away from both God and country in order to selfishly attain and hoard material possessions. They grab for every penny possible without regards for what it might do to others or the country. Life becomes a mad rush for riches. But usually the more riches they get the more empty their lives become.

Riches **per** se are not wrong. Material things are necessary for this material life. They are wrong only when they become the underlying purpose of life, when they serve as a substitute for God, for truth and right.

The Bible has a great deal to say on the stewardship of material things. It warns in no uncertain terms of the dangers involved. "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19:23, 24.) It should be noted that a "rich man" in Bible terminology is determined not by the amount he possesses but by his attitude toward his possessions. A "rich man" in Matthew's record becomes one who "trusts in riches" in Mark's account (Mark 10:24). Thus one who puts his trust in money is a rich man, even if he has only a dollar; one who trusts in God and uses his possessions for His glory and praise is not a rich man, though he may have millions at his disposal.

Paul further warned of the peril of riches saying, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that would be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all (all kinds of, ASV) evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things; follow after righteousness, godliness, faith, love, patience, meekness." (1 Tim. 6:6-11.) Riches are likely to create more problems than they solve for most people. They lead into temptation and hurtful lusts – they do not fill the hunger in life for purpose.

Riches are not the cure for emptiness.

4. **Profanity.** Many try to cover their empty lives with a brawdy speech. Their sordid speech substitutes for real substance in life. But there are few things that reveal a bankrupt life and character quicker than useless profanity. In former days the practice of using God's name disrespectably was considered despicable by all respectable people. But how different it is today. This sinful, vulgar, crude, self-debasing habit has become commonplace – commonplace because there are so many lives with vacuums to fill. Books, magazines, television, movies, and even the daily newspapers are not only popularizing its use but are also making it appear necessary to express strong feelings. Recently we heard scores of people trying to justify the foul language used by the former President (who had put on a public front of pious speech) in secret meetings now made public by a forced court release of the White House tapes. Such is a disgrace to any people and there is no way to excuse it. James says, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (James 3:10.) Jesus said, "Swear not at all." (Matt. 5:34.)

C.E. Fuller, in **Reminiscences of James A. Garfield**, tells of a professor, Addison Ballard, who taught him a lesson on profanity that 40 years had not erased. "In feudal times," said Ballard, "after the lands of England had been parceled out among her lords, the people were required to pay an annual rental for the use of the lands. But now and then there came a year when the seasons were unpropitious and the crops failed and the wretched cultivators of the soil could not pay their rent. At such times it became a custom to allow them, in lieu of the rent due, to bring a single peppercorn and deliver the same to the nobleman to whom they were indebted. This became known as the 'peppercorn rent,' and was understood to be a badge of servitude; an acknowledgment of their dependence. It did the lord and manor no good, but was a confession of their obligation and that they were his servants. In this day **profanity** is the peppercorn rent which men pay to the Devil; it does him no good, but is a simple acknowledgment of their willing allegiance; a badge to show that they are his servants." Precisely!

Profanity is a sign of weakness, not of strength. It is a senseless, damaging, embarrassing, degrading, repulsive habit, a habit engaged in only by those who desire to appear stronger than they actually are. It is empty men trying to appear full. We read of one man who endured the profanity of another in a public place just as long as he could and then asked, "How much does Satan pay you for all that irreverent and foul speech?" When he was told "nothing" he continued, "You certainly work cheap for a thing which destroys character and makes you less than a gentleman." Lord Chesterfield was right when he said, "A gentleman never swears." Neither do true Christians.

Profanity is not the cure for emptiness.

Now that we have observed a few things that are not the cure for emptiness, let us turn our attention to God's remedy.

Jesus spoke a parable concerning emptiness that can help us get to the principle involved in God's cure. He said, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return into my house from whence I came out; and when he come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." (Matt. 12:43-45.) This is probably the most difficult parable recorded in the Bible. But the difficulty does not lie so much in the parable itself as with the fact that we are so unfamiliar with the constituent parts making it up. We know far too little about evil spirits, how they entered and bound men in the time of Christ, the method of their work, where they dwelt and what they did when not in man, and their departure from the human heart to really appreciate and understand this parable. But the application and conclusion Jesus drew from it, the things we need to know, are fairly obvious.

The primary lesson of the parable is for the Jewish nation. Jesus had just taught the scribes and the Pharisees that a greater than Jonah or Solomon had come, but they had rejected Him. And in doing so they were inviting the evil spirit to rule the national life of Israel, whose last state would be worse than the first. To make sure this was understood, Jesus added, "Even so shall it be also unto this wicked generation." But are there not some lessons for us in the principles stated in the parable? We believe so. Apart from the primary lesson we can see three things: (1) evil spirits did depart from the hearts of men. In the parable the evil spirits were obviously indwelling the heart differently than evil fills the heart today. Nevertheless evil does depart from the heart now under the power of the gospel of Christ (Rom. 1:16). (2) When the evil is driven out by the gospel, the heart is left empty of wickedness, swept and garnished. By the new birth (John 3:5) one becomes a new creature in Christ (2 Cor. 5:17). He has a clean slate, a chance to start life over again. (3) An empty heart must be filled. It cannot remain empty. If it is not filled with righteousness, evil will return. So as a practical lesson, the parable teaches us that the heart must be cleansed from sin and evil – all undesirables must be removed. But it is not enough just to remove wickedness: the heart cannot remain empty; it must be filled with righteousness.

Notice a few things the Scriptures teach a Christian to be filled with:

1. **Be filled with the Spirit.** Paul instructs, "And be not drunk with wine, wherein is excess (riot, ASV); but be filled with the Spirit." (Eph. 5:18.) When you take away the intoxication of wine, do not leave your heart and life empty: be filled with the Spirit (to be filled with the Spirit is to be filled with the things of the Spirit, that which the Spirit has revealed in the word of God, the will of God). This is simply to say that when you remove evil from your life, fill it with good. An empty life cannot be the Christian life, and the Christian life cannot be empty.

2. **Be filled with knowledge.** With deep concern the apostle wrote, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." (Col. 1:9.) "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another." (Rom. 15:14.) Lack of knowledge can destroy the people of God (Hosea 4:6) – it can leave a vacuum to be filled by evil.

3. **Be filled with righteousness.** "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." (Phil. 1:11.) Righteousness is right doing – a life of doing right. "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." (1 John 3:7.) It is obeying from the heart the commands of God (Ps. 119:172). It is doing right as God gives the right. When one becomes a Christian, if he does not totally devote himself to righteousness, he leaves an empty place in his heart and unrighteousness will rush back in to fill the vacuum.

4. **Be filled with joy.** What a joy it is to be forgiven of sins, to be born again, to have a chance to start life over anew. But more than that: to be a child of God, to enjoy the association and fellowship of Christians, to have a hope of heaven, and to be able to work in the greatest cause on earth, the salvation of human souls, is "joy unspeakable and full of glory." Paul wrote to Timothy saying, "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy." (2 Tim. 1:4.) Joy fills a Christian heart! And emptiness takes its flight.

5. **Be filled with the fulness of God.** "And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph. 3:19.) We would not profess to know all

that might be involved in the expression, "the fulness of God." But regardless of whether we can comprehend its full import or not, we can be certain that it includes all the blessings that are given to the children of God – it is being full of the things of God, the sum of all that is derived from doing the will of God. All spiritual blessings are in Christ (Eph. 1:3), and it is in Christ that all fulness dwells. "For in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9.) When one is in Christ, in the body of Christ, he has access to this fulness. "And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." (Eph. 1:22, 23.) So when one is in Christ, the body over which He is head, the church, he has access to the fulness of God. And if the fulness of God fills one's heart and life, there is no vacuum. Life is lived to its fullest.

God's cure for emptiness is, therefore, simply to remove all evil from the heart by obedience to the gospel of Christ and then fill it with the Spirit, with knowledge, with righteousness, with joy, and with the fulness of God. No man's life can be empty when he follows God's plan. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" – the whole plan for man, the whole purpose for being (Eccl. 12:13).

CHRISTIAN HUMILITY

Roy Z. Kemp, Greensboro, N.C.

There is not a single instance in the Bible which indicates that Jesus Christ ever worried. He became angry on occasions, and He had occasions when He found it necessary to be critical and to chastise others for their thinking and actions. But He was filled with trust and belief and confidence in the power of His heavenly Father, so He did not worry.

Christ was a man of humility. He had a poise, a calmness, a serenity about Him which inspired trust and confidence in nearly every one with whom He came in contact. There is one instance when a woman touched only the hem of His garment for her healing, so great was her faith in Him.

If we desire to be more Christlike in our lives, we must emulate His steadfast faith in God. Christ never wavered in His convictions. His trust and confidence were never undermined. He had not one single moment of doubt or concern.

Christ never experienced any negative thinking, not even when He was dying on the cross. At that moment He was not fully aware of His Father's reason or purpose for His crucifixion, and it was His human side which called out for His deliverance from such a death, yet He was willing for God's will to be done.

The mind of Christ held a positive attitude, and He fearlessly, boldly, but quietly went forth to fulfill His mission and purpose, speaking ever of the love of God.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isa. 26:3.) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; Casting all your care upon him; for he careth for you." (1 Pet. 5:6-7.) "A man's heart deviseth his way: but the Lord directeth his steps." (Prov. 16:9.)

In our daily lives there are obstacles to overcome, challenges to face, and problems to meet. But there are also wonderful opportunities to serve God and to render obedience to His commands. Life does not just pass us by; we can stride along with it determinedly, courageously, and capably – but with humility.

With God-given strength and energy and guidance and with His love reigning in our heart, it is not really hard for us to live for Christ. But we must walk with humility and never feel preeminent.

Southeastern Children's Home News

Names of the ones in the picture are left to right: Richard Gaskin and Shanta Tolbert. These two live in the Sewell Cottage and have Mr. and Mrs. Dale Gillespie as Home parents.

The Gillespies are a fine Christian couple and are tremendously interested in children. We are sure that they will do a great work for the Home. Mr. Gillespie is retiring from the U.S. Air Force and he and Mrs. Gillespie will make their home in Sumter.

Another member has been added to the Home. He is Bryon Maynard, who is 12 years old, from Summerville, S.C. He will live in the Palmer Cottage with Brother and Sister Webster as Home parents.

We still have room for three (3) more children in the Home. If you know of children needing a Christian home please contact Mr. Robert Collins, Superintendent, Southeastern Children's Home, Inc., 241 Wildwood Ave., Sumter, S.C. 29150 or phone (803) 775-2954.

How To Build A House

The walls of a house are not built of wood, brick or stone, but of truth and loyalty.

Unpleasant sounds, the friction of living, the clash of personalities are not deadened by Persian rugs or polished floors, but by conciliation, concession, and self-control.

The house is not a structure where bodies meet, but a hearthstone upon which flames mingle, separate flames of the souls, which, the more perfectly they unite, the more clearly they shine and the straighter they rise toward heaven.

Your house is your fortress in a warring world, where a woman's hand buckles on your armor in the morning and soothes your fatigue and wounds at night.

The beauty of a house is harmony.
The security of a house is loyalty.
The joy of a house is love.
The plenty of a house is in children.
The rule of a house is service.
The comfort of a house is in contented spirits.
The maker of a house, of a real human house, is God Himself, the same who made the stars and built the world.

— *Frank Crane*

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: NEW GUINEA – Missionaries report that the church has received governmental recognition as of last April 8. This means the church can own property and openly conduct evangelism, benevolence and other efforts.

TRINIDAD – Missionary Bob Brown spoke on the radio against the "faith healings" of the Pentecostals, causing great response from the community and seriously damaging the image of the false teachers.

KUMBA, Cameroon, W. Africa – A radio program has been established with a shortwave station. Though primarily aimed toward helping the nation to be informed about disease and medical help, the program promises to open the hearts of thousands to the gospel while enrolling others in Bible Correspondence courses.

BANGALORE, India – Ed Wharton spoke to an average of 500 people each night during a lecture series, aimed at the educated middle class Indian. Most evangelism has been toward the illiterate only.

MALAYSIA – After nine years of missionary work, the Frank Pierce family is now back in the states. The return was necessitated by their visa expiration.

ON THE HOME FRONT: CHATTANOOGA, Tenn. – Jack Exum reports four baptisms resulting from teaching two semester courses written especially for the county prison inmates.

BETHANY, W. Va. – The tenth annual Unity Forum, aimed at better understanding between segments of the Restoration Movement was held July 2-5 at Bethany College, founded by Alexander Campbell. No speaker was to endorse any view but his own. Four brethren from churches of Christ participated.

DALLAS, Tex. – Maurice R. Neathery, minister, was severely beaten on the head with a hammer when entering his study at the church building at Saner Ave. Although he is expected to fully recover, further brain surgery is needed for a steel plate and much brain damage resulted. However, he is thankful to be alive and is being fully supported by the church while recovering.

OKLAHOMA CITY, Ok. – Former missionary to Vietnam, Ralph Burcham reports that many Vietnamese brethren have left everything in coming to the U.S. and have needs we must help fill. At least 23 young people desire to attend a Christian college. Those interested in helping may write to the Vietnamese Fund, Rt. 1, Box 121, Oklahoma City, Ok. 73111.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Winston-Salem, South Fork

RICHARD PECTOL, JR., Reporting: During the past few weeks it has been a pleasure to speak in two evangelistic efforts in the Carolinas. I preached for a gospel meeting in Myrtle Beach, S.C. This congregation is growing both in number and in spiritual strength. There was only one public response during the meeting, but a lot of interest was shown, and the church there seems to be in good shape spiritually. Buford Carroll is doing an excellent work as their evangelist.

June 8-15, I worked in the Campaign for Christ at Kinston, N.C., and served as Campaign speaker. Four have been bap-

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tized as a result of the Campaign. Nearly 100 Home studies had been set up. Elmer Scott, the local preacher in Kinston, did an excellent job in coordinating the campaign, and the church will have many opportunities during the next few months because of this effort.

Preacher Needed

Red Oak Church of Christ needs a preacher, and someone or church to support the preacher. This is a great field.

Write Carl B. Hyder, Rt. 3, Box 90, Weaverville, N.C. 28787. Call 1-704-645-6082.

SOUTH CAROLINA NEWS

Woodruff, S.C.

JESSE HAM, JR., Reporting: Brother Milton S. Parker is coming to work with the church in Woodruff, beginning Sept. 1. The church here needs a full-time man. We tried in vain to obtain support so that I could move there and work full time. The last 18 months the church has made much progress. Thank God for this! We have broken records in both attendance and contribution.

It is my desire to preach the gospel wherever I can. If anyone knows of a place that needs my services, please put them in contact with me. I can work on a commuting basis from Union at this particular time or I would consider full-time work anywhere. Any church interested should contact me at Route 6, Box 248, Union, S.C. 29379.

Belvedere, S.C.

MARSHALL FLOWERS, Reporting: In a gospel meeting with the Frankfort Road Church near Tuscumbia, Alabama, three were restored. I will be in a meeting with the church in Waynesboro, Georgia July 27 through August 1. J. Walker Whittle of Freed-Hardeman College will preach in our meeting at Belvedere June 22 through 27. Jerry Humphries will be with us in a campaign October 12 through 19. The work in Belvedere goes well. On August 31 we will begin our fourth year with this church. We are averaging 75 in attendance, with a contribution average of $330. Two of our families recently moved away. We are receiving a tremendous response to our radio program heard each Sunday morning from 9:00 to 9:30 on WGAC in Augusta. The program reaches in 52 counties in Georgia and South Carolina.

"The best thing to do behind a person's back is to pat it."

"Man's ears are not made to shut, but his mouth is."

Editorial Book Views

Sermons for the Seventies, Richard Pectol. Western Christian Foundation, P.O. Drawer W, Wichita Falls, Texas 76308. 127 pages.

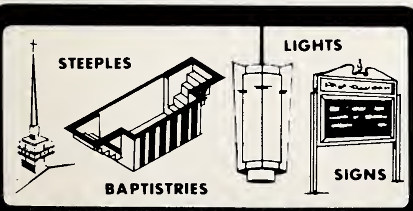
Here is another product of the Carolinas! And we are thrilled to be able to call it to your attention. Richard Pectol is the forceful preacher for the South Fork Church in Winston-Salem, where most of these sermons were preached. The book contains 15 sound, Scriptural, full-length sermons on such subjects as "Restoring New Testament Urgency," "Restoring New Testament Worship," "The Meaning of Church Discipline," "The Removal of Sins," and "A New Heart." Although the grammar will be a little too informal for some (because it is given as orally delivered – they are preached, not written, sermons), this is far outweighed, in our estimation, by the freshness and force and flavor of them appearing just as spoken – the enthusiasm and reality of the situation comes through more clearly. We do not think that it will ever be classed among the great sermons coming out of the Restoration Movement but still it represents great preaching (the sermon on giving as worship is extraordinary). This is one you will by all means want to add to your library, whether it be church, school, or personal. (All proceeds from the sale of the book will go to Western Christian Foundation.)

Better Than Gold and Silver, Sandra Mackey. Quality Publications, P.O. Box 1060, Abilene, Texas 79604. 106 pages. Paper $2.50.

A new and challenging 13-lesson book for ladies' classes. It is divided into two parts, the first part designed to amplify Bible knowledge (A Study of God, The Scriptures, The Plan, The Greatest Gift, The Body, and Take Heed), and the second part to put that knowledge into practice (A Study of Loving God, Happy Minds, The Look of Love, Be Still, Be Thou and Example, Stand Convicted, and Pressing Toward the Mark). For solid Bible teaching this is one of the best available.

Continued from page 10

diers came by to see if He was dead; to make sure they plunged a spear into His side, but Jesus was already dead, because blood and water poured out of His side (John 19:31-32). The tragedy was ended. Jesus Christ, the Son of God, was dead, yet death was not able to hold Him, because in a few days He was to raise from the dead and to live evermore. AMEN!!!



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All God's Children, Vera Holding. Quality. 80 pages. Cloth $3.95.

A very interesting novel told through the eyes of a teen-age boy being reared in an orphan home. His mother is dead and his father an alcoholic. He is torn between loyalty to his father and those who are interested in his welfare in his search for a life of his own. It is fascinating but disappointing because it does not teach, or in any hint at, distinct truth about the Lord's church.

Songs of the Sagebrush Hills, Mary Neely Capps. Quality. 86 pages. Cloth $3.95.

We are no judge of poetry but this should be pleasing to poetry lovers. It is a book of short poems ranging all the way in subject matter from the deeply serious and religious to the light and humorous. Here is a sample under the title of "Spendthrift":

For what is man
But spendthrift of his day?
And when he feels
Death's shadows o'er him lurk,
Who but will ask
That death his hand delay
And give him one more day
To do his work.

The Person and Ministry of the Holy Spirit, Edwin H. Palmer. Baker Book House, Grand Rapids, Mich. 49506. 196 pages. Cloth $5.95.

The subtitle of this book is "The Traditional Calvinistic Perspective," and that should say that we do not agree with a good many of its conclusions – in fact, we differ with the whole approach. But those who are interested in a serious study of the Holy Spirit will find many rewarding thoughts here. It is clear, concise, and easy to read. It has given us a clearer insight into what many denominationalists are saying about the Spirit. We plan to make it a permanent part of our personal library.

All books reviewed here may be ordered from **Carolina Christian Bookstore**, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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CAROLINA CHRISTIAN

VOL. 17, NO. 9, SEPTEMBER 1975

SEE PAGE 2

EDITORIALS

CAMPING

Camping in the Carolinas is bursting at the seams! Christians have never undertaken a work in this area that has been so successful. All three major camps: Blue Ridge Encampment, Palmetto Bible Camp, and Carolina Bible Camp had capacity crowds this year, even exceeding all expectation (CBC had to turn away about 70 campers besides a number of workers). Counting both campers and workers (on a weekly basis) the total number was near 2000.

Such success and growth is thrilling beyond words. But it is even more amazing when it is considered that Blue Ridge Encampment was started in 1950, Carolina Bible Camp in 1956, and Palmetto Bible Camp about 1968. If all this has happened in the past 25 years – years in which the church has been weak numerically and the camps have had to do much learning by the trial-and-error method – what will the next 25 years hold? The way it looks now it is going to take some tremendous leadership, vision, and planning to keep up with the trend. We hope the brethren associated with the camps have what it takes to meet the challenges.

OUR COVER

While at Carolina Bible Camp this year, H.R. Butler showed us a picture of some of the staff and workers of CBC in 1959 (the camp was meeting at Charlotte then). It occurred to us that many of our readers, former campers, as well as others, would enjoy reliving this moment from the past.

Those in the picture are (left to right) kneeling: T.A. Isaacs, Frank Milton, Sam Norman, O.P. Baird, Jonny Sewell; standing: Carl Lancaster, James McDonald, Nelson Smith, Jack Byars, Judy Holder, Jim Woodruff, Charles McFalls, James Davis, Ed Sewell, Dabney Phillips, Joe Riggs, C.W. Bradley. Photographed by H.R. Butler.

ATTITUDES

An attitude is the angle with which one views an object. And the way we look at things about us determines our happiness or unhappiness, contentment or discontentment, joy or sadness, delight or depression. The Bible says, "For as he thinketh in his heart, so is he." Too many people are so preoccupied with the little things that go wrong in life that they can never enjoy the great blessings that God sends to them – they can never enjoy the sunshine because of their attitude toward the rain.

Vance Vanhoy, a good man and formerly an elder in the Lord's church in Burlington, N.C., was asked one day why he was so happy all the time and what there was in this world of toil and trouble to be happy about. He replied, "Why shouldn't I be happy? I have a good job, good working conditions, and I am happy with my work; I have a good family who loves me and I love them; I have good health; I have many good friends whose association I can enjoy; I have a good house in which to live and it is located in a good neighborhood; I am a member of a great church in which I can work for and serve the Lord; in fact, I do not know of a thing that I need I cannot get. So why shouldn't I be happy?" To our minds,

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this is the happy results of the proper kind of attitude.

GETTING THE CREDIT

Perhaps too many of us blow our own horns too often! Although psychologists tell us that recognition is one of our deep human needs – a need that all of us will try to fill in one way or another – there are times when our total needs are better filled by surrendering our right to the proper recognition. We read somewhere, we think it was in one of Dale Carnegia's books, that anyone can succeed if they do not care who gets the credit. Our effort to receive full credit often destroys our effectiveness. We should learn a lesson from the following story:

It is said that once a frog decided to go south for the winter in order to be able to live in a warmer climate. But the distance made it impossible with his means of conveyance. But at last he hit upon a happy contrivance. He had two wild geese as friends. He found a string and asked each of them to take an end. As they did, he seized the string in the middle. And as the two geese rose into the air the frog happily found himself being hurried along to a warmer country. But as they traveled, the strange sight was observed by spectators from below, who kept shouting up, "Who was wise enough to think of that?" Finally the frog's pride in his own ingenuity got the best of him. He could no longer keep silent. So he opened his mouth and called back, "I invented it!" But when he did so he had to let go of the string. He got the credit but it cost him his life.

The Lord is keeping a record of all our deeds. Is it not enough that He knows? Let us be careful lest we, like the frog, find ourselves shouting out our accomplishments to our own destruction. The knowledge of having done right should be recognition enough for doing right.

MISUSE OF MEANS

By the fact of creation, all things belong to God. "For every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. 50:10.) "The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2:8.) We are, therefore, not the owners but only the stewards of what we possess. And we must give an account to God as to the way we use or abuse His world and all that therein is. But to add a more fearful thought to this matter, we often take what belongs to the Lord and use it in the service of another – we take the property which God has entrusted into our hands and use it in service to the devil! How unthoughtful, inhuman, and unchristian!

But this is not a new problem. God rebuked Israel in the days of Hosea for taking His gold and silver and making (and using in the honor of) idols. He said, "For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal." (Hosea 2:8.) The word "prepared" shows that they had taken that which properly belonged to God and had either used it to make idols or else were using it in the service of false gods. Thus God had given the Israelites all that they possessed: wine, oil, silver, gold, etc., but they had taken it to honor and worship Baal – they had used that which God had given them to honor idols! But God warned them that the day of accounting was coming: "Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover nakedness." (Hosea 2:9.)

We should learn a lesson from this. God's possessions are to be used only in God's service. Nothing can be properly used except in honor to God, and those who misuse material things (as well as God-given talent) will be called to account for it in the great day of judgment. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

BUILDING FOR GOD

What a privilege it is to be a Christian, to be a worker together with God! Sin has wrecked this old world, turning it wrong side up. Man's heart is evil. He has forgotten his Maker. He bites the hand that feeds him. Like an addict who again and again returns to the very drug that is destroying him, the world goes deeper and deeper into sin. It woos and loves the vices whose fangs are plunging poison into its vains. But the Christian, working as a co-laborer with God, is endeavoring to bring peace and righteousness to sin-cursed society – he is trying to turn the world right side up. Each time he aids in turning a lost soul to Christ he has made the world a better place in which to live. This should be the most joyful work in the world.

Helen Heit, said to be a brilliant foreign correspondent, tells the following story:

As she was making her way out of France after the debacle of 1940, she met a young Frenchman, a good friend of former days. To her amazement, she saw a radiance on the face of this friend that was in sharp contrast to the bitter gloom that was on the faces of his fellow countrymen. She eagerly asked for an explanation. "What does it mean?" she questioned. "How do you manage?" "The world is being wrecked," he answered, "but I am going to have the privilege of helping to build it back."

This story pretty well sums up the proper attitude and outlook of Christians . . . except for the added dimension that they are also working to save souls from eternal destruction. Souls are wrecked by sin but we have the high privilege to help reconcile them to God. In this way we are building for God.

TRUE GREATNESS

While being in favor of everyone getting all the academic training within his reach, we do not believe that this is the road to true greatness. Rather, it may be the road in the opposite direction. There is a tendency on the part of some of our learned brethren to look with disdain upon those who have not attained their high level of learning. Their learning has made them proud instead of humble. They seem to think that everyone is totally ignorant if he has not had a specialized study in their own particular field. However, from our limited observation, we have concluded that all of us are ignorant in most things (most of us can learn and do only a few things well) and thus it is not befitting for some of us to ridicule the rest of us for our ignorance. That reminds me of the following story told by Earl West:

John Marshall was Chief Justice of the Supreme Court for more than 30 years. In the early nineteenth century he met numerous critical problems so successfully that he is still regarded as one of the most skilled legal minds in U.S. history. On one occasion he was riding across the back country of North Carolina when his buggy was impaled on a small tree. No matter how hard he tried he couldn't release it. Finally, a slave from a nearby plantation came along and freed him. Shortly afterwards the black man told his master what happened, and also identified the man whose buggy he had released as John Marshall's. The master was aghast. "Do you know who he is?" "No," replied the slave. "Well, he is probably the smartest man in all America, that's who," the master replied. "Well," said the slave with complete indifference, "he might be the smartest man in America, but he doesn't have sense enough to get a buggy off a sapling."

When one stops to think about it, the learned brethren who have such disdain for "ignorant" preachers may be like Chief Justice Marshall. They know how to write scholarly papers filled with quotations from liberals and denominational theologians criticizing the Lord's church and those who believe the Bible for their backwardness, but obviously they do not know how to do the one thing the Lord sent His people into the world to do; namely, to save souls. While they write their learned dissertations on how ignorance keeps the church from being socially acceptable, others are building up the kingdom through personal confrontation with the saving message of Christ. Rather than parading the number of degrees they have earned in infidel schools, it would be interesting to see some of the self-proclaimed scholars list the number of people they have converted to truth. This is certainly a better indicator of success than "scholarship." And besides, Jesus said, "But whosoever will be great among you, let him be your minister" (or servant). (Matt. 10:16.) So instead of looking with disdain on the men who are in the field doing the work, the men who are reaching the lost, regardless of their academic achievement, some of the "scholars" should be down on their knees washing their feet (serving those who are serving God). This is the road to true greatness.

PREACHING CHRIST

Johnny Melton, Union, S.C.

"But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1:23, 24.) "And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:1, 2.)

The above words of the apostle Paul point out the importance of preaching Christ. Paul refused to preach anything except Christ and His resurrection.

However, prior to Paul's conversion, at a time when he was "breathing out threatenings and slaughter against the disciples of the Lord," Philip, the evangelist, fled Jerusalem and entered Samaria. The Bible informs us, "They that were scattered abroad went everywhere preaching the word." (Acts 8:4.) Philip began to preach in Samaria. Following the example of the apostles, with whom he had worshipped in Jerusalem, Philip preached Christ. Philip was not concerned with preaching himself, the heathen Roman government, the resentful Jews, the current events, or the latest philosophical rhetoric. Quite to the contrary, he realized that the gospel (i.e., the death, burial, and resurrection of Jesus, 1 Cor. 15:1-4) was God's power to save lost man (Rom. 1:16). Therefore, he preached Christ (Acts 8:5).

Today many claim to preach Christ and yet all too many times their claims go unfulfilled. They preach everything but Christ.

In answer to the question, "What does it mean to preach Christ?" let me emphasize that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17.) Therefore, we must find our answer in the Scriptures. In verse 12 of Acts 8, Luke, the beloved physician, inspired by the Holy Spirit, points out, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." From this passage we learn of at least three things required to preach Christ.

First, "things concerning the kingdom of God." In order to preach Jesus we must preach about His kingdom. The kingdom of Christ was established on the first day of Pentecost after the crucifixion of Jesus. In Matthew 16:18-20, Jesus promised to build His church and to give Peter the keys to the kingdom. In Mark 9:1, Jesus promised that the kingdom would come with power during the lifetime of some who heard Him speak. In Acts 1:8, Jesus said to His disciples, "Ye shall receive power, after that the Holy Ghost is come upon you. . . . " That power came in Acts 2; Peter used the "keys of the kingdom" as he preached the first complete gospel sermon. The kingdom was established on that day, with Jesus sitting on the right hand of God. The kingdom is in existence if we are obedient to the gospel; then God has "delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." (Col. 1:13.)

Second, "the name of Jesus Christ." You have heard the expression, "Open in the name of the law," or "Halt in the name of the law." Hundreds of years ago, explorers would discover new land and claim it "in the name of the Queen," or "in the name of the Crown." All of these instances demonstrate the fact "in the name of" means "by the authority of." Today, Jesus has all authority and power (cf. Matt. 28:18; Eph. 1:22, 23). We dare not do anything, in religion, which has not been authorized by Jesus (Rev. 22:18). And we certainly dare not leave anything undone which has been commanded (Rev. 22:19).

Third, "they were baptized." In order to preach Jesus, baptism must be preached. For some reason after these people heard a sermon about Jesus they wanted to be baptized. Today, if Jesus is preached in the same way He was in the apostles' day, people will want to be baptized. Why? Because we get into the death of Jesus, where He shed His blood (Rom. 6:1-11). Because we are baptized "into Christ," where "all spiritual blessings" are (Gal. 3:26, 27; Eph. 1:3). Because Jesus demanded baptism in order to be saved (Mark 16:15, 16). Because baptism saves us (1 Pet. 3:21).

Let us preach Christ from our pulpits. Let us preach as did the evangelists during the days of the apostles. When we preach Jesus, let us preach concerning His kingdom, His authority, and the necessity of baptism.

JESUS AND GENESIS

Charles Sattenfield, Winston-Salem, N.C.

Through the years numerous attacks have been raged against the credibility of the Bible. A more recent and subtile attack has been raged against the book of Genesis. Modern theologians, now without the slightest hesitancy, allege that the Genesis account of creation, the fall and the flood, are only "mythical." They affirm that the book of Genesis is a highly allegorical and symbolical book. Thus, it cannot be deemed reliable or historically accurate. This "mythological" view of Genesis is becoming widespread in the denominational world and is trying to show its ugly face in the church.

Few consider, however, that to entertain such a view would call into question the integrity of Jesus Himself. If Genesis is not true authentic history, then Jesus Christ was sadly mistaken. He, on several occasions, referred to persons and events in Genesis as being real. He endorsed and verified the following in the book of Genesis: the creation (Matt. 19:4), Noah and the flood (Matt. 24:37-39), Lot and the destruction of Sodom (Luke 17:28-32), Abraham, Isaac and Jacob (Matt. 8:11). Hence, Jesus put His stamp of approval on the Genesis account and forever settled the problem concerning the historical reliability of its narrative!

"Some grumble because they don't get what's coming to them, others because they do."

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Advantages Of Being A Church Member

Richard Pectol, Winston-Salem, N.C.

What are the advantages of being a member of the church? There are many people who believe that church membership is meaningless, that they can have a personal relationship with Jesus Christ without associating with the church.

Frankly, none of us want to be associated with an organization unless there are some benefits involved. A businessman belongs to the Chamber of Commerce for business and personal reasons. Parents join the P.T.A. to help their children. Young people often join clubs to make social contacts. But why should I want to belong to the church?

First, we should want to be a part of the church because of what the church is. It is the body of Christ. "He is the head of the body, the church." (Col. 1:18.) To belong to the church is to belong to Christ. Also, the church is the kingdom of God (Heb. 12:28). To be in the church is to be in Christ (Rom. 6:3-4; 1 Cor. 12:13). I want to be a part of the church because to do so is to be in the body of Christ, to be in the kingdom of God, and to be in Christ.

Certain concrete spiritual blessings come from being in the church of our Lord. We possess all spiritual blessings in heavenly places in Christ (Eph. 1:3). In Christ we have redemption and the forgiveness of sins (Eph. 1:13-14). Note 1 Cor. 12:12-14, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." In the body of Christ there is a fellowship that cannot be experienced anywhere else, because there is unity in Christ.

The Bible tells us that when we are saved, we are added to the church (Acts 2:47). Then, in the words of Peter, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that we should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (1 Pet. 2:9-11.)

Modern churches have often lost this sense of fellowship and worship and unity. But the solution is not to reject the Lord's church, but to seek to really serve the Lord in His church.

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GLEANINGS OF ENCOURAGEMENT

DEATH

Henry L. Fuhry, Asheville, N.C.

To man, the thought of death is a thing of horror and dread. The thought of going into the great unknown makes man shrink and cringe with fear. Naturally speaking, death is the end of life here upon this earth. Death, however, is as natural as being born. One has described it as the cessation of activity, the loss of hope, the shutting out of light, and the coming down of a heavy darkness. Fleshly man, if he is a true Christian, can look forward to death with joyful anticipation when he knows that the grave is the gaining of a complete victory over death. To the Christian, death has lost its sting because Christ has promised life eternal to those who will accept Him and follow Him through life. The Christian need have no fear of dying! "Verily, verily, I say unto you, if a man keep my saying, he shall never see death." (John 8:51.) Here Christ is saying if a man will accept Him, will do His will in all things, that though he die an earthly and fleshly death, he will live with Him in heaven. When it comes our time to die we may be strengthened for that dreaded hour through the grace of God. With Job of Old Testament times, we can know that death but means entrance into eternal fellowship with Christ and God. As Christians, if we firmly believe in what Christ accomplished by His death, if we know the meaning of His death and resurrection, if we accept Him, do His will, do our best to help others find their way to Him, then we can think of death with joy and we can welcome its coming with anticipation of the glorious fulfillment of hope. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isa. 25:8.)

Death, which is the last battle here on earth which we must fight, is really only a transition from one aspect of life to another. To the child of God victory in this battle is assured, because God is with him. If we have made God our portion, if we have accepted Jesus Christ as our personal Savior, if we are reconciled with God through the death of Christ, we can live joyfully and victoriously. Our hearts should be glad, our souls should rejoice, and we should live in safety and peace. The thought of death should not alarm us because death of the body and our departure from this earth cannot at all affect the life of the spirit. Only momentarily does death have a bearing upon the life of the body. If we have lived as Christ has directed, our destiny will be with Him in heaven.

God has created us and has given us life here on this earth. Such life is not merely a span of time and suddenly all ends. No, it is a continuing life! Once the believer in Christ conquers death by the victory of faith and works, he goes on living in unbroken fellowship with God as he continues to live in Christ and Christ lives in him. When we have become Christians and we continue thereafter to live the Christian life, God is our God, not for just a few years while we are on this earth, but forever and ever. Jesus said, "Whosoever liveth and believeth in me shall never die." When He made this statement His word "believeth" encompassed all that He taught. His words contained in the New Testament and written by inspired writers tell us how we must become Christians and how we are to live as Christians. In other words, the total Christian life. If we do these things we shall enjoy living with Him through ceaseless ages. We shall have an uninterrupted communion with Him after our fleshly bodies have ceased to be no more upon this earth.

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Some Things In Life To Be Forgotten

Charles C. Isenberg, Mocksville, N.C.

God made us in a wonderful way. We have the capacity to remember the fragrance of a rose when the winter snow falls. During the heat of the summer you can flash across the screen of your mind a picture of a frosty meadow.

He also gave us the capacity to forget. Now, I am not talking about forgetting where you put your glasses, or where you placed the car key – I am talking about forgetting some things deliberately.

Paul said to his brethren at Philippi, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." (Phil. 3:13.)

What are some of the things we need to forget? I can tell you some of the things you ought to forget in terms of generalities and each one thinking about his own individual life can fill in the details:

1. I am going to forget the disappointments and failures of the past year. To brood over them will only destroy the peace of mind I need in order to do the work of today.

2. I will forget those who have been unkind to me. What good could it possibly do me to remember those who were thoughtless and harsh in their judgments? I refuse to limp through life with the memory of such deeds and persons in my mind.

3. I will forget the unjust criticisms people hurled toward me. Why should I waste my time fretting over that which is not true in the first place?

4. I will forget those who have selfishly pushed me aside in order to get ahead in the game of life. I refuse to permit myself to become so little that I would seek to injure those who have deliberately hurt me.

5. I am going to forget the grief and sorrow I have known in the past year and remember that God's healing love is adequate for all of life.

Abraham Cowley, the English poet, has reminded us that, "Time is lent us to be laid out in God's service, and we cannot be too diligent in it if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable."

It is not enough to get even or to be even with a man who seeks to hurt you. You must forgive him and God expects us to be ahead of him. This teaching is expressed so clearly in Jesus' expectations of His disciples when He suggested that they walk the second mile and turn the other cheek.

To get even puts you on the same level with an enemy, but to forgive puts you ahead of him. You can never get ahead of a person as long as you are trying to get even with him!

Christian Literature

Roy Z. Kemp, Greensboro, N.C.

Christian literature speaks the language of people, and without any accent or mispronunciation. Of course, it presents many viewpoints, many voices, many sides of a question. But in any perusal of Christian literature we must remember that we are to sift the wheat from the chaff, to discard that which is not valid or that is Scripturally wrong, and retain only that which is worthy and good and which will help us to become better Christians.

Limiting ourselves to only one point of view will stifle our understanding, our knowledge, our intellect. We will grow dense, unknowledgeable, and thus not be able to learn or to improve ourselves. Varied viewpoints are good in that they tend to keep us mentally alert. We need never take wholly everything we read, but any reading will be helpful if only to stimulate our thinking.

When we read something that is Scripturally wrong, we should thus be renewed to help the writer become aware of his error. He may be just as set and determined in his thinking as we are, and it is up to us to try to get him to see differently, to try to convince him that he is in error. This can only be done by proving your point from the Bible. It is our supreme authority. The more we read our Bible, the greater should be our knowledge of it.

Christian literature has always been a main external emphasis, for the printed word is a valuable tool. It is a key tool for the Christian who is serving Christ and teaching the gospel message. It is something in which everyone can become involved — and should become involved. Too many of us read far too little! Good literature is a form of teaching, instructing, and communicating.

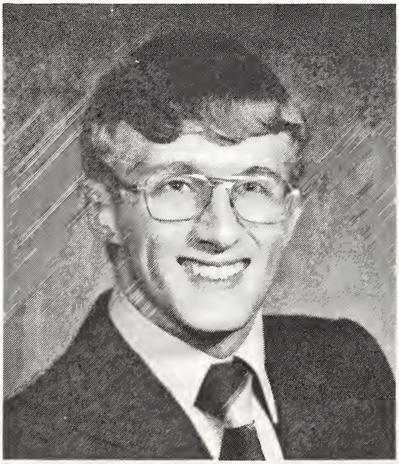
A worker in the Lord's vineyard is able to leave a magazine, a booklet, a tract, a church bulletin – any type of good printed Christian material – in a home after he leaves. If read, it should be helpful in continuing the work began. A visit usually is of short duration; a piece of Christian literature can remain. Thus it will help a Christian to do a better work for the Lord.

Christian Education—Yes

(Editor's Note: We commend this article for your serious consideration. Souls are too valuable to lose in the quest for the crumbs of education. David Pharr writes of the author: "Jeff is entering his junior year at Freed-Hardeman College this fall. He is a business major. He has lived at Rock Hill most of his life, where his father is one of the elders. Jeff is an excellent song leader and occasionally preaches. He plans to return to Rock Hill for employment and will be a great asset to the church here.")

Jeff Trotter, Rock Hill, S.C.

I am convinced that one of the greatest dangers to the church today, and in the future, is the liberalism of state universities. Young Christians each year throw away their lives on earth and a future life in heaven for a seemingly harmless secular education. What kind of education are they receiving? Is it an education centered around the love and respect of God? I dare say many university administrators hold to the complete opposite view. Many times the Bible is taught as an interesting book of fables and stories, but nothing more. Christ is represented as a mere man and God as being the author of evolution. Even a strong Christian can be swayed by constant and severe liberal teachings. Some may say that they are strong enough to remain faithful while attending one of these institutions. I pray to God that they are able to stand firm. However, it is unreasonable that a Christian should place himself in a situation which he knows is unsuitable for a child of God. Why is it necessary for a Christian to grit his teeth and turn his head in the face of temptation in order to learn a profession? Many of our Christian schools have grown and branched out in order to fulfill the varied professional desires of their students.



Jeff Trotter

What does a Christian education have that a secular education does not have? A Christian institution is founded upon an administration, faculty, and student body who love God and cherish His Word. A better learning environment does not exist. Students have the opportunity to know their teachers as people, not just as instructors. The love of God abounds in every classroom.

Do you want to send your child to a state university where the morals and surroundings are conducive to sin, not learning? Or, would you send your child to a college where he will grow in the Lord, as well as receive his training? Many times the choice is yours. Instill in your child the desire you have for him to go to a Christian college. I am not saying that all universities are evil, or that any Christian college is perfect. I am merely bringing to your attention the danger that lies in public education, and the great opportunity for good that lies in a Christian education. I plead with you to support Christian education, and pray that we all may be better able to discern between evil and good.

QUESTIONS ANSWERED

Editorial Glimmerings

Earl Steadman, from Moore, S.C., has asked us to deal with the following problem: "There are those who think that we must have three types of churches – one for the upper class, one for the middle class, and one for the lower class. How can such be justified? Will there be different classes in heaven?"

We have really never seen these distinctions practiced as acutely among classes as among races. But since the principle involved here is the same in both cases, we will cover both in our discussion. And we will start by stating a grand Bible doctrine; namely, that all Christians are brethren (Matt. 23:8), citizens of the same kingdom (John 3:5), members of the same body (1 Cor. 12:12-30), and children in the same household (1 Tim. 3:15).

Jesus said to those who prided themselves on being in a higher place, a better class, or a more honorable position than others, "But be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:8-12.) This is a straightforward statement of a principle that we must learn if we are to follow Jesus. We have encountered those who argue that they are greater or superior to others. But as far as the teaching of Jesus is concerned (and those who do right, those who desire to go to heaven must accept His words) there are no high and low, no superiors and inferiors, in the kingdom of God. All are one in Christ. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28.) This is what Jesus meant when He said, "All ye are brethren." That is simple! That is practical! And yet the beauty and profundity of brotherhood has never been sounded out by exegetical ingenuity, nor have its practical ramifications been realized by the vast majority of Christians. Within this brotherhood there are no human boundaries; it extends to every born-again child of God, knowing no rich or poor, black or white, bond or free, male or female. "All ye are brethren." This applies to every relationship between Christians.

By virtue of the new birth, then, we are born into the family of God, which is the church of the living God (1 Tim. 3:15). Everyone, regardless of social status, race, or class, who is born again becomes a child of God and a brother to all other children of God. To be a child of God is the highest privilege ever granted the sons of men, the highest honor that any man can know. There are no inferior children in God's family. "All ye are brethren" equally. But this brotherhood does not stop at some supposed or arbitrary religious line (if, indeed, it is possible to divide the religious from the social in this sense). If we are brothers religiously, then we are brothers socially. This Paul forcefully states to Philemon concerning Onesimus, his run-away slave (who had been converted to Christ). He said, "For perhaps he therefore departed for a season, that thou shouldst receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord." (Phile. 15, 16.) For Philemon to refuse to acknowledge this would have been to exalt himself above a brother. The Lord had said, "Whosoever shall exalt himself shall be abased." But, furthermore, to refuse social fellowship with a brother (any brother) would be to withdraw fellowship from him (1 Cor. 5:9-13). However, withdrawal is the action taken against a wicked brother to bring him to repentance, and thus to save his soul – the withdrawal is designed to lead him to repentance so he can be received back into fellowship. The implication is exceedingly strong here: a brother must have social fellowship with all other brothers who have not been withdrawn from. We must conclude, therefore, that Christian fellowship extends into the social as well as into the religious life of all Christians.

There can be little or no question but that one of the most powerful forces in the growth of the early church was the fact that the church was a brotherhood of **all** Christians. It was a conglomerate community of believers from all walks of life – the rich and poor, the slave and free, the white and black, the learned and illiterate, the male and female (no small achievement when the times are considered) – all entering on precisely the same footing. Regardless of the color of his skin or the social class to which he belonged, he entered the brotherhood on the same level with all others. When one became a Christian he became a child of God, added by the Lord to His church. And in the Lord's church the rich and the poor, the slave and the free, the Jew and the Gentile all sat down together, forming a brotherhood, a family relationship, a heavenly fellowship. The caste systems of pagan societies were unknown in the early church and they must be unknown in the church today. "All ye are brethren!" God is no respecter of persons . . . nor has He given us the right to be. In the fight for truth and right, it is the church (the family of God) against the world. Christians must stand together, united as a brotherhood, or else lose the battle. The Master has said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12:25.) God does not have a multiplicity of families for the different classes and races, but one family for all.

But we must not leave the matter here: there are different categories of people, such as black and white, rich and poor, learned and illiterate, bright and dull, capable and handicapped, etc. One would have to ignore plain facts, some of which God obviously designed in His creation, to overlook this. And, to some degree at least, we fall almost naturally into and find greater satisfaction in our proper class or race, as far as most of our association is concerned. But our question is concerned more with the attitudes that Christians should possess one toward another. For there to be classes or races among them, classes or races which would form the basis of non-fellowship or cause one to look upon another as an inferior heir with Christ because of his social or racial status, would be absolutely unscriptural. There is no ground upon which such can be justified.

But this is not to say that all separation (for the sake of doing a better work or better filling each other's needs) is wrong or sinful. It all depends upon the attitude and the reason back of the separation. Perhaps we can better illustrate this with the racial problem, especially as it pertains to the black and white.

We do not believe (nor do we know of

anyone who so believes) that it is wrong **per se** for two congregations of the Lord's people to meet in the same town, one predominantly black and the other predominantly white, but we do believe that it is wrong to have two different churches, one refusing to fellowship the other or refusing to work and worship together because their skins happen to be a different color. But if the black brethren honestly feel that they can do a better work for Christ by maintaining a separate congregation (when there is no ill-will toward or rejection of whites) we see nothing wrong or unchristian in this. If whites are working among whites because they are convinced that here they can best advance the kingdom (and not because they have prejudice toward the blacks or because they simply do not want to work and worship with them) we see no evil in the arrangement. And so it is with the different social classes. It would not be wrong for an illiterate preacher (who knows the Book) to work with and preach for a church made up mostly of illiterate Christians, providing he is doing so simply because he is convinced that here he can do a better work for his Lord (in fact, the man should be encouraged and supported in his work; and it may be that we have stalemated the growth of the Lord's church by not recognizing his worth and benefit). Nor would it be wrong for a Christian who holds a Doctor of Philosophy degree to work with a group of college professors and students, so long as he does not look down upon the illiterate as inferior children of God. We are all brethren, and as long as we consider ourselves as such we are not likely to go wrong on these matters. But when some consider themselves as a superior race, a higher class, or a better social group, their attitude is already wrong.

We are not here trying to minimize the problems involved: we are fully aware that they are deep and that it sometimes takes years to root them out. We are simply trying to encourage all of us to do the Lord's work wherever he is and in the best way he can, to recognize all Christians as brethren, and to solve the problems as quickly as possible. We are convinced that basically our trouble lies in the fact that we have not yet learned the lesson of brotherhood. If class or race (a failure to recognize the brotherhood of all Christians) is the cause of separation, it is despicably sinful – a very foul smell in the nostrils of God. Thus, as long as there are those who have the unchristian attitude that some classes or races are inferior to others, as long as they see the inferiors as unworthy to work and worship with the superiors, there will be sin involved, and the sin must be removed before we can be wholly pleasing to God. This is true regardless of whether the attitude is toward different races or different classes.

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For additional information, write: Charles Coil, Post Office Box BE, Florence, Alabama 35630.

Southeastern Children's Home News

In the picture above is Mrs. Bonnie Webster (the Home Mother) and Letecia Hall (the youngest member of the Southeastern Home). When you look closely at this picture, you cannot help but notice the love and admiration that Sister Webster has for this little girl, and to see how contented little Letecia seems to be. We believe that this is the kind of home that these little children are entitled to. At this writing, we still have room for three more children. If you know of children needing a good home, please refer them to Mr. S. Robert Collins (Superintendent), Southeastern Children's Home, 241 Wildwood Ave., Sumter, S.C. 29150, or call (803) 775-2954.

CHILDREN LEARN WHAT THEY LIVE

If a child lives with criticism, he learns to condemn.

If a child lives with hostility, he learns to fight.

If a child lives with ridicule, he learns to be shy.

If a child lives with shame, he learns to feel guilty.

If a child lives with tolerance, he learns to be patient.

If a child lives with encouragement, he learns confidence.

If a child lives with praise, he learns to appreciate.

If a child lives with security, he learns to have faith.

If a child lives with fairness, he learns justice.

If a child lives with approval, he learns to like himself.

If a child lives with acceptance and friendship, he learns to find love in the world.

Continue to send your contributions to Mr. Hugh L. Palmer (Treasurer), Southeastern Children's Home, Inc., 75 Nash St., Sumter, S.C. 29150.

Learning From Bible Biographies

John Waddey, Knoxville, Tenn.

The inspired writers tell us of 2,930 different men and women. They provide for us a vast number of lessons both of what to do and what to avoid. These personalities offer a rich vein of study for young and old. A preacher will find no more successful series of lessons than these. Longfellow said, "Lives of great men bring to our remembrance the possibilities of our own lives."

In studying these personalities, there are some helpful suggestions that will aid us in our research. We condense these from Wilbur Smith's **Profitable Bible Study**, pp. 44-46.

I. Collect all the material which the Bible contains concerning the one character to be studied. Be sure that you are not confusing two or more persons of the same name.

II. Carefully study the ancestry of each person noting the characteristics of his parents, if known.

III. Attempt to estimate the advantages in training which the subject received in his youth.

IV. Carefully determine the work which your character accomplished in life.

V. Was there a great crisis in this person's life? If so, how did he meet it?

VI. What are his character traits?

VII. Were there friendships that helped or hindered this person?

VIII. What influence did this individual have upon his contemporaries? Does that influence still affect the world?

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IX. Trace his growth of character.

X. Notice his religious experience, i.e., his prayer life, his faith and service to God, his worship, his knowledge of the Scriptures.

XI. What are his faults and shortcomings?

XII. Was there one great sin in his life? What effect did it have on his work, and his life?

XIII. What kind of family did he leave behind him? How were they influenced by him?

XIV. Was this person a type of Christ? How?

XV. What is the one great lesson in this person's life for me?

In addition to the above study principles, there are some important rules of interpretation that must be remembered if we expect to draw the correct lessons from the study of these great and not so great people. The following are from Bernard Ramm's **Protestant Biblical Interpretation.**

A. We must make a distinction between what the Bible records and what it approves. Men frequently make the mistake of assuming that whatever is written in the Bible is thereby approved. The fact of divine inspiration does not mean that all which is in the Bible is the will of God. Inspiration here extends only to fidelity of recording.

B. We may take direct application from all of those incidents that the Bible directly censures or approves.

C. Express commands to individuals are not the will of God for us generally. It behooves us to be unusually careful that we do not try to apply uncritically the commands given to good men of the Bible.

D. In the lives of men in the Scriptures, determine what the outstanding spiritual principle is. Hebrews 11 is a remarkable example of going through the Old Testament and isolating a great spiritual virtue for our benefit.

E. In the application of examples to

our lives, we do not need a literal reproduction of the Biblical situation. Baptism need not be performed in the Jordon nor the Lord's Supper in an upper room to be scripturally done.

"Whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." (Rom. 15:4.) May we diligently study those saints and sinners of the sacred Record that we might learn their virtues and abhor their sins. Let us follow after those who followed Christ (1 Cor. 11:1).

THINKING THINGS THROUGH

Every Word Of God

The Bible claims to be the Word of God. No subject in the Scriptures is taught so much nor so often nor in so many different ways as is inspiration, that is, that the Bible is the very words given by God to make known His will to man. Expressions such as "the mouth of the Lord hath spoken it" (Isa. 1:20), "According to the word of the Lord" (Deut. 34:5), "Thus saith the Lord" (Ex. 4:22), "The Lord spake" (Lev. 10:3), "The Lord hath spoken" (2 Sam. 3:18), etc., appear hundreds of times, each one affirming that the word spoken is the Word of God. There are many other passages which make this claim in no uncertain terms.

Jesus said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) Since Jesus quotes this from the Old Testament (Deut. 8:3) with His approval, the principle would be true regardless of when or where the Word of God was spoken. Notice in particular that Jesus does not say or imply that man shall live by some concept or thought of God expressed in general by the fallible words of men, but by **every** word of God. The word "every" modifies "word," signifying, not just the Word of God collectively, but every single word. Thus when one has the Word of God, every word is the Word of God. If the Bible is the Word of God (and it is), then every word in the Bible is a word spoken by God.

Jesus is emphasizing the fact that man shall live by **every** Word of God. The word "live" is from the Greek root **zao**, which usually has the meaning of having life or to live in contrast with non-living, that is, physical life. But it is also used to denote the manner in which one lives – the way one conducts his life. For example, Paul said, "For the grace of God that bringeth salvation hath appeared to all me, Teaching us that, denying ungodliness and worldly lusts, we should **live** soberly, righteously, and godly, in this present world." (Titus 2:11, 12.) Again, "Yea, and all that will **live** godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) See also such passages as Col. 3:7; 1 Tim. 5:6; Gal. 2:14. (Of course, we understand that when Jesus said man shall live by every Word of God He meant every word that was applicable to him.) By this statement Jesus could have meant one of three things: (1) that one has physical life by every Word of God; (2) that the Christian has spiritual life by every Word of God; (3) that a Christian's conduct is directed by every Word of God.

The first of these is no doubt true in some sense. All things were made and are sustained by the Word of God (Heb. 1:3). But it is highly unlikely that Jesus had this in mind in Matthew 4:4. Although one might sustain physical life (for a brief time at least) by bread (food) alone, there is more to life than the physical. Man needs more than bread to truly live.

The second alternative is also unquestionably true. The Word of God is that by which Christians grow spiritually. Peter says, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desiring the sincere milk of the word, that ye may grow thereby." (1 Pet. 2:1, 2. See also Heb. 5:12-14.) So Jesus could have meant that the spiritual life is by every Word of God: for that is precisely true.

However, it is our conclusion that Jesus had the third alternative in mind. The Christian life is to be directed by every Word of God. To neglect one word would be to neglect a part of God's plan for our lives. Every Word of God is not only vital to our spiritual growth, it is also necessary to our manner of conduct.

But regardless of which alternative we take, Jesus still affirms that man lives by every Word of God. And since the Bible is the Word of God, man must live by every word in the Bible. Every word in the Bible must therefore be a Word from God.

CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

West Jefferson

J. BRIAN CROW, Reporting: The week of July 7, Bro. Howard Winters conducted a gospel meeting for the church here. He did an outstanding job in preaching the gospel in timely and exceptionally interesting sermons. The meeting was well attended by brethren in surrounding areas as well as non-members of the community. Although there were no "visible" responses, the church here was edified. Since the meeting, enthusiasm and zeal have been very high.

We conducted a VBS the last week of July, and we are quite happy with the results. Attendance during the five-night session averaged 60 (we have about 20 children in the congregation)! Our VBS theme was "Love Is the Way," which taught some very valuable lessons on this subject. Consequently, there seems to be a revival of love and concern with the congregation.

At the conclusion of VBS about 20 or 25 teen-agers and their chaperones enjoyed a weekend camping trip, with teens coming from Statesville, Creston, and other areas. One young lady, who had fallen away from the Lord, realized her need for Him and fellowship with other Christians and was restored as a result.

The first week of September 1 will be preaching in a meeting in Creston. Pray with us that souls will be won.

The church here continues to stand fast for the Lord, and we seek better and more effective ways to spread the gospel in the community. Presently, we are trying to secure radio time to begin a program.

We are enjoying visits from many who are in the mountains to "escape the heat of the low-lands." When you're in our area, be sure to worship with us. A warm, brotherly welcome awaits you.

Preacher Needed

Red Oak Church of Christ needs a preacher, and someone or church to support the preacher. This is a great field.

Write Carl B. Hyder, Rt. 3, Box 90, Weaverville, N.C. 28787. Call 1-704-645-6082.

SOUTH CAROLINA NEWS

Woodruff

MILTON S. PARKER, Reporting: At this writing we are still at Trenton, Ga., but the Lord willing, by the time you read this we will be in Woodruff. We plan

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to move around the 28th of Aug., and begin work with the church in Woodruff the 1st of Sept. It will be good to be back among the Saints of God that we have known and worked with in the past. We have lived and worked at Duncan, Union, Williston, and Clinton, and have preached in meetings at a number of other congregations in that area, including two at Woodruff. So, as we make ready to move, it really seems that we are returning home. We are looking forward to a very pleasant work with the brethren at the Woodruff congregation, and a wonderful fellowship with all of God's people in that area.

PREACHER AVAILABLE

Desires to locate with congregation, large or small, that is willing to teach and practice New Testament Christianity. Have no time for "isms" or "hobbies" of any kind. Years of experience in all phases of the Lord's work. Available between now and January 1, 1976. Write: Lewis Savage, Gen. Del., Cooleemee, N.C. 27014, or call (704) 634-3133.

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Editorial Book Views

New Testament Commentary – The Gospel of Mark, William Hendriksen. Baker Book House, Grand Rapids, Mich. 49506. 700 pages. Cloth $14.95.

Those who have any of Hendriksen's commentaries will want to add this one to them and those who do not have any may want to start their collection from him with it. He has proven himself a scholarly, relatively conservative, popular, and profitable commentator. And this work promises to be as popular as any in the series. It has many commendable features (in addition to the usual comments, it is distinguished by an introduction, new translation, summaries, outlines, critical notes, and bibliography), so that one could not help but profit by a frequent reference to it. Although there are many things with which a New Testament Christian could not agree, our greatest disappointment with it lies in the fact that he rejects Mark 16:9-20. According to his view, it was not only not written by Mark, it was not written by any other inspired man. The whole section is treated as inferior. The evidence that he gives against it is interesting and might well be used to help us prepare to meet the objections. But even with this weakness (it has others also) we think it would be a good investment and will add tremendously to anyone's study of Mark.

We Left Jehovah's Witnesses – Personal Testimonies, Edmond C. Gruss. Baker. 169 pages. Paper $2.95.

This is a profitable book. We must confess that when we started to read it we thought that it would not be worth 14¢, but long before we had finished it we had to pause and thank God for the privilege He had granted us to peruse its pages. It is the story of six couples (with additional material by Gruss), told in their own words, who were able to break the heavy shackles of the Watchtower organization. No book that we have read since **Thirty Years a Watchtower Slave** has given us a deeper insight to Jehovah's Witnesses. It makes one want to go out and convert them all to Christ (exactly what we should do).

The four following books, from the Clovis G. Chappell Library, are published by Baker in paperback. $2.95 each. **Living Zestfully**, 224 pages; **Sermons from**

the Miracles, 224 pages; **Sermon On the Mount**, 227 pages; **Facts About the Cross**, 217 pages.

We were first introduced to the sermons of Chappell when we stayed in the home of Clifford S. Davis during a meeting in High Point, N.C. Brother Davis had several volumes of them and we picked one up to browse through the first day we were there. We found him so interesting (sometimes more interesting than profitable!) that we read Chappell for the whole week. Each book is a series of sermons and the title pretty well sums up the content. (On miracles, Chappell seems to think that when we know enough about the laws of nature we can both explain the miracles of Jesus and His apostles and do them ourselves; this overlooks the fact that a miracle is a direct intervention by God into His order of things – a production without the natural laws of production.) Nearly every sermon sparkles with gems of insight. Most are simple and easy to adapt. Although not always sound Scripturally, you probably will not read but one sermon until you know that you want to read them all.

The following three books are from the Charles H. Spurgeon Library, published by Baker in paperback. $1.95 each. **The King's Highway**, 126 pages; **Christ's Glorious Achievements**, 128 pages; **Counsel for Christian Workers**, 123 pages.

Nearly every preacher has at one time or another read Spurgeon – they know what is in store from him. All his preaching was filled with Calvinism, but he was a master at sermon building. These are sermons from that master.

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CAROLINA CHRISTIAN

VOL. 17, NO. 10, OCTOBER 1975

CHURCH OF CHRIST

Greenwood - Site of the S.C. Lectures
See Page 10

EDITORIALS

READ THEM ALL

The three following editorials are designed to complement each other. Taken together they set forth our views on church support of human organizations and why we are opposed to it. Although we have long been vocal on these matters, especially at the Carolina Lectures, we have never before presented our convictions on the pages of **Carolina Christian.** We are aware of the fact that some may want to add to our reason or else take issue with it. We would, therefore, be glad to consider, for publication, any constructive Biblical based contribution that any of our readers would like to make. In the meantime we do not feel that it would be out of line to ask you to read all three editorials together.

THE CHURCH

The church of our Lord is a divine institution planned by God, built by Christ, perfected by the Holy Spirit, revealed in the Bible, and made up of all Christians. After Peter had confessed Him as the Son of God, Jesus said, "I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18.) The first part of this verse is a promise made by Jesus to build His church; the force of the last part is that the bars of death or the gates of hades could not prevent Him from keeping His promise. He was going to build His church and no power, terrestrial or infernal, could prevent it. And for those who believe the Bible, there can be no question but that He fully developed His plans; that nothing, not even death and the grave, kept Him from doing what He said He would do. On the day of Pentecost, following His resurrection from the dead, the Scriptures inform us that those who were being saved were added to the church (Acts 2:47). This could not have been had the church not then been established. And from Pentecost day until the New Testament was completed, the church is spoken of as a present reality. The Lord had built His church and it was a functioning body in apostolic times. It was made up of the Lord's people and its commission was to do the Lord's work.

The Lord always had a purpose in what He did. And since He built the church, we must conclude that He had a purpose for its being. The church is not, therefore, a purposeless institution. The Lord put it here for a reason. But what is that purpose? The answer can be summed up in one brief sentence (which could be enlarged upon to no end): Jesus built His church to carry out His mission in this world, to seek and save the lost (Luke 19:10).

THE CHURCH'S ORGANIZATION

There are only two major senses in which the word "church" is used in the New Testament: the church universally and the church locally or congregationally.

The church universally is the aggregate of all Christians the world over. In this sense it has no organization nor is there a divinely appointed plan whereby the church universally can act – that is, there is no centrally organized system through which it can work. The universal church

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has no visible form, has no organization, and thus has no function as such. Its only means of expression, whether in work, worship, or organization, is through the local congregation.

The church locally or congregationally is the only Scriptural form the Lord's church can take. Each congregation is a group of Christians bound together by a common faith and practice in a given geographical area to do the Lord's work. Anything larger than the local church goes beyond the divine plan; anything smaller falls short of it. The local congregation is thus the only organization the New Testament church has. All her work must be done within the framework of the local congregation.

Furthermore, the Lord's church is designed to be self-sufficient in both function and organization. This is to say that the church, since it is divinely organized, is sufficient to do everything the Lord commissioned it to do. It can carry on its own work within its own framework without attaching to itself other organizations.

Since the Lord built His church to do His work on earth, and since the local congregation is the only divine organization the church can take, and since the church is all-sufficient in doing the work the Lord ordained for it to do, we must conclude that the Lord intended, when He built His church, for the church to work through, and only through, the divine organization, the local congregation. This is not to say that one congregation cannot contribute to or work with another congregation in carrying out the church's mission: for when one church cooperates with another church it is still the church working through the local congregation, still following the divine arrangement. But it is to say that the church cannot Scripturally do her work through an organization other than the local congregation.

That the conclusion herein reached is Scripturally sound, but few will deny; yet it has some far-reaching consequences that many of our brethren, beginning with Alexander Campbell and coming all the way to the present, are not willing to accept. We evidently have not yet fully seen or else are not willing to fully accept the wisdom of God in the divine organization nor the foolishness of the church turning to do its work through human organizations. When men think their organizations are better than the divine (can do the work of the church better, or as well, as the church itself can do it) they have, in essence, rejected God's plan – they have accepted the human over the divine.

HUMAN ORGANIZATIONS

From the day we were baptized into the body of Christ we have believed it to be wrong for the church to do its work through a human organization. And twenty-six years of studying the Bible have served only to deepen our conviction in the correctness of this conclusion – a conclusion which we can change only when we are convinced by the Scriptures themselves that some of our premises are wrong. We base our conclusion (at least in part) on the following:

1. The Scriptures are the word of God: the only, final, and complete authority in all matters pertaining to religion. What is not authorized therein is not an acceptable practice.
2. The church – the body of Christ – made up of all Christians is the one institution authorized by the Scriptures through which all Christians are to work.
3. The only organization the church can take is the local congregation.
4. Although Christians may organize and work through human organizations as private enterprises, the Scriptures do not authorize churches to do their work through, nor contribute directly to, the work of a human organization.
5. The church, therefore, cannot directly contribute to a human organization to do the work of that organization, even though that organization may be doing a work the church is commissioned to do.

This is, of necessity, a brief statement of our conclusion, and we are aware that it is subject to misunderstanding and misapplication. We are not, however, saying that human organizations are wrong **per se** (**Carolina Christian** is published by one and we are a part of it). We believe that Christians have an obligation to serve their God. And we believe that two or more Christians can join together to form an arrangement through which they can together render service. But we believe that it is wrong (contrary to the principles set forth in the Scriptures) for them to form such organizations and then call upon the church to support them by direct contributions. Furthermore, we believe that it would be wrong for the church to respond to such a call. Let the church be the church – let it do its own work through the divine organization given to it by God. This is right, authorized, and we have concluded that it is the only thing that is right. Human organizations have their place but their place is not to do the work of the church at the church's expense. Earl West was precisely right when he wrote, "The history of the restoration movement shows that the less devotion men have to Christ, the more they stand in need of human organizations." (**The Search for the Ancient Order**, Vol. 1, p. 212.) It seems to us that one would have to lose faith in the all-sufficiency of that which God has appointed before he could conclude that the function of the divine institution is to support human organizations.

"A CHURCH OF CHRIST MAN"

J.M. Powell, who formerly preached for the East Chestnut Church in Asheville, made a ten weeks around the world missionary tour during the summer months. He has recorded some interesting events which occurred as he preached from country to country. But one especially caught our attention. While he was in Hamilton, New Zealand, he met a Christian by the name of John Gerrand. John, however, had not been a Christian until after Billy Graham had visited the island where he lived a few years ago. But we quote the remainder of the story from Brother Powell:

"One night Graham was preaching on the subject of 'Repentance' and cited Acts 2:38 as a proof text. He repeated only the first word. John was within a few feet of the speaker and had a New Testament in his hands. He stood up and said, 'Mr. Graham, quote the rest of the passage.' This irritated Graham who said to Gerrand, 'Get out of here, you church of Christ man.' John said this was the first time he had ever heard the expression. He made contact with the local church of Christ and was baptized into Christ." (**Gospel Advocate**, Aug. 14, 1975, p. 517.)

Here is a man who was rebuked and called a "church of Christ man" because he believed the Bible and wanted a whole verse quoted rather than just a single word from the verse. Although he had never heard of the church of Christ at that time, he was identified with it because he wanted all of Acts 2:38 quoted. If believing the Bible and wanting to hear it all preached instead of just a part makes one a "church of Christ man," then we gladly put ourselves into that category.

THE REAL DIFFERENCE AGAIN

In our July issue we wrote a brief editorial on "The Real Difference" (between the Christian Church and churches of Christ). That difference was summed up by stating the attitude that each holds toward the Scriptures. We pointed out that the two different attitudes that had led the two groups to opposite ends of the spectrum were: (1) The Scriptures authorize everything they do not specifically condemn; (2) The Scriptures condemn everything they do not authorize. Few, very few, people are willing to admit that the first attitude is their approach to the Scriptures (it opens the floodgate too wide). But we observed with intense interest that Edwin V. Hayden, in an editorial in the August 17 issue of the **Christian Standard**, unequivocally rejects the second approach; namely, that the Scriptures prohibit everything they do not authorize. He says, speaking on the subject of instrumental music in worship, "Don't expect the noninstrument brethren, therefore, to invite us as teachers, or to sing with us where instruments are used. Don't expect us, on the other hand, to accept the divisive, impossible dogma that Scripture implicitly forbids everything that it does not explicitly command." There, brethren, is a commitment to the idea that one is not bound to that which is taught in the Scriptures – that the silence of the Scriptures authorize. Since the Scriptures either authorize all that they do not specifically forbid or else they forbid all that they do not specifically authorize, and since Hayden rejects as an impossible dogma the concept that all is prohibited that is not authorized, we must conclude that he (and the fellowship for which he speaks) accepts the idea that the Scriptures permit everything they do not explicitly condemn. He thus commits himself to serve God with that which is not commanded. With this attitude it will be interesting to see how he can reject the rosary, holy water, sprinkling, the pope, or a thousand other innovations that have come in through the authority of silence.

The Hope Of Salvation

L. Roger Powell, Waynesboro, Va.

While visiting out of town several weeks ago, Suzie and I attended a Bible class on a Sunday morning in which a lady questioned the sense of security held by members of the church. Some gentleman in the class responded by saying that he, too, felt that many members of the church were frustrated about their hope of salvation. He went on to imply that this frustration comes as a result of our study of the stories of Noah and Uzzah in the Old Testament – stories in which God executed His wrath directly upon the transgressor. The man then implied that members of the church generally are guilt ridden because of little sins they have committed since the last time they went before the congregation to be restored.

We were not at all in consent with these comments. First of all, I can see no connection between an understanding of such Old Testament stories of Noah and Uzzah and a Christian's insecurity unless, of course, one is trying to be saved while living in sin. If this is the case, then one ought to suffer a sense of guilt. I agree, however, that there are some members of the church who have just enough religion to be miserable.

Secondly, for one to go about all the time burdened with guilt from a realization of his spiritual inadequacies is useless. In 1 John 1:7 it is written, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Nowhere in the Bible does it say that the only place where a Christian can receive forgiveness is before the congregation; and, frankly, I have never heard that taught in the church. It is more than reasonable that the confession needs to be no more public than the sin committed.

Thirdly, I do not believe it is so! I do not believe that members of the church generally feel insecure about their salvation. I do not believe Christians go about continually burdened down with guilt. Just think of the songs we sing: "My hope is built on nothing less than Jesus' blood and righteousness"; "Blessed assurance, Jesus is mine"; "Amazing grace! How sweet the sound, that saved a wretch like me!" Think of the Scriptures we have heard repeated so often: "He that believeth and is baptized shall be saved"; "These things have I written unto you, that ye may know that ye have eternal life." Anyone who would read and understand First, Second, and Third John will have to come away with the feeling that we can know that we know that we know what we know.

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Are You Eating Enough?

Steve Mazurek, Sumter, S.C.

The author has never known a person who refused to eat a sufficient amount of nutritious food to maintain good health. But every soul-conscious member of the Lord's church can readily observe that many Christians are suffering from an acute case of spiritual malnutrition.

The local congregation is only as strong as its individual members, and each member is only as strong as his faith. The faith of the members is dependent, to a large extent, upon a steady diet of good spiritual food. Paul's concluding remarks to the brethren at Ephesus included the following admonition: "And now I commend you to God, and to the word of his grace, **which is able to build you up**, and to give you the inheritance among all them that are sanctified." (Acts 20:32.) The inspired word of God is the food that will make us strong spiritually. It follows, therefore, that failure to feed upon God's Word will result in spiritual weakness.

Paul told Titus to "Speak thou the things which befit the sound doctrine" (Titus 2:1). I think it is interesting to notice the footnote reading of the American Standard Version where "sound doctrine" is translated "healthful teaching." I like that; it makes the meaning so clear. As a teacher and preacher, Titus was to speak words that were sound and healthful. The church cannot be edified, and the members cannot be spiritually healthy unless they receive "healthful teaching." It is so sad that many elders, preachers, and teachers work hard to prepare worthwhile lessons for the spiritual well being of brethren, only to find that many professed members of the Lord's church would rather not be present for godly exercise and "healthful teaching."

The Lord Jesus Christ teaches us to feed ourselves spiritually when He says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) The words of the Bible are true and inspired, and came forth from the mouth of God (inspiration means God-breathed); and this is the truth we must feed upon for spiritual life and health.

I firmly believe that a true Christian will not have to be reminded of his need for spiritual food any more than he will have to be reminded of his need for physical food. A true Christian will feel "spiritual hunger pangs" when he misses a spiritual feeding. God has given us the body which naturally craves physical nourishment. God has also given us a soul which naturally craves spiritual nourishment. However, the human will can resist God to the point of being dull of hearing and spiritually insensible.

Spiritual insensibility, caused by spiritual malnutrition, can be a real problem in the local congregation. Preachers and teachers can present the word of God, but the congregation will not respond if their ears are dull of hearing. (Please read Hebrews 5:11-14.) Sound doctrine (healthful teaching) is the means by which Christians are to be motivated to love their brethren, worship, study, pray, and support the church in accomplishing the works of evangelism, edification, and benevolence. Brethren who are not motivated to do the works commanded of God by simple, straightforward presentations of holy Scripture are lukewarm (Rev. 3:14-22), and are not sincerely interested in being a Christian.

Why not give yourself a sincere and critical examination? If you are spiritually weak, and not active in the regular affairs of the congregation, then you are not eating enough spiritual food. "As newborn babes, long for the spiritual milk which is without guile, that you may grow thereby unto salvation." (1 Pet. 2:2.) The Christian life is to be a life of never ending spiritual growth. "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever. Amen." (2 Pet. 3:18.)

Jesus Christ - The Word

Johnny Melton, Union, S.C.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." (John 1:1-4.)

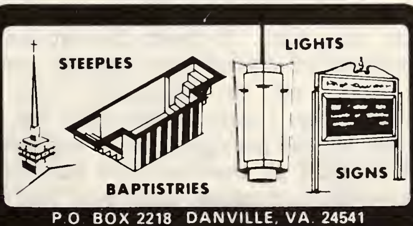
These first four verses of the prologue of the fourth gospel constitute perhaps the greatest statement of the deity and work of Jesus. In the first verse John takes the reader back to the first verse of Genesis and declares that Jesus was already there. "In the beginning was the Word," the verb was denotes continual, timeless existence. John states that when time began Jesus was already there. Jesus was in the presence of the Father. The preposition with in the second phrase of the first verse denotes fellowship. The word literally means "face to face." Jesus was in the presence of the Father with whom He enjoyed close communion and fellowship. Perhaps the most dramatic statement of the deity of Jesus in the final phrase of John 1:1, " . . . and the Word was God." The Word and God have the same nature. Jesus is God. The term God is used to describe a person or being who possesses certain attributes. These attributes are: omnibenevolent (all-good), omniscient (all-knowing), omnipresent (all-present), omnipotent (all-powerful), immutable (unchanging), and eternal. There are three beings or personalities that possess these characteristics. They are: the Father, the Son, and the Holy Spirit.

In verse three John writes: "All things were made by him; and without him was not anything made that was made." Not only is Jesus eternal but He also was the Father's agent in creation. Note that by John's use of words he denies that Jesus was created. "All things were made by him. . . ." All is a universally inclusive term. If "all things made" were made by Jesus, then He could not be included in those "things made." "All things made" were made by Jesus. Therefore, Jesus cannot be included in those "things made." The above hypothetical syllogism is valid, the antecedent is true, therefore, the consequent must be true. Jesus could not have been created. Colossians 1:15-18 bears out the role of Jesus in creation. These two passages taken together support one another and prove that Jesus was not created, but rather was the Creator.

In the fourth verse, John testifies to the Saviorhood of Jesus. He affirms that Jesus was (and is) the light and life of mankind. During His earthly ministry, Jesus claimed to be the "light of the world." (cf. John 8:12.) Sin is black, and the contrast of sin and righteousness and the light and darkness is often made in the Scriptures. Jesus is the "light" in a field of darkness. John urges the Christians to "walk in the light . . . "; that is, to follow the teachings of Jesus and to emulate His life.

Jesus also claimed to be "the way, the truth and the life." (John 14:6.) As God incarnate, Jesus of Nazareth had the ability to offer life to those who would obey Him. Not only did Jesus come to bring eternal life to His followers, but He also offers rich, abundant living in this lifetime (cf. John 10:10).

In these four short verses the "beloved apostle" states succinctly the nature and role of Jesus, the Christ. Jesus, by nature, is God possessing all of the divine attributes, including eternality. Jesus was the creative agent of the Father. Jesus is the revelation of God, the Father, to mankind. He is the light and life of men. He is the Saviour of the human family.



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Getting Away From It All

Richard Pectol, Winston-Salem, N.C.

"I've got to get away for a few days."

"I just can't rest with this on my mind."

"This thing has really been bugging me."

We all have times when we need to rest and relax. Certainly at times we need to get away from the pressure of the business. But sometimes "getting away from it all" does not dispel our restlessness.

"Getting away" will help relieve the pressures of society, but it is not adequate to dispel guilt, loneliness, fear, and separation. It might even add to these feelings. Only Christ can remove guilt, because He died for our sins. Only He can dispel that loneliness by His continuing presence in our lives. Fear can be displaced by faith as we put our future in His hands.

Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; And ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11:28-30.)

Coming to Jesus is the surest way of "getting away from it all," if we understand the significance of this new life. Note Romans 6: "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:1-5.) Everyone needs to be delivered from sin, and only in Jesus Christ can this deliverance come.

Isn't it wonderful to live in a culture where you can get away from it all when pressure builds up? How relaxing it is to have a day or a weekend off to refresh your energy. But how much more beautiful it is to know you can walk away from sin and temptation. Jesus Christ can deliver you from any problem. Turn to Him for that help today.

GLEANINGS OF ENCOURAGEMENT

Just Me, Lord?

Henry L. Fuhry, Asheville, N.C.

The world seems to be such a mixed up place these days. It appears that everyone is looking out for himself. Countries are constantly at war. Aggression is rampant. Tension among countries and people runs high. It looks like no one is thinking of anybody but himself. And so I might ask the question, "Just me, Lord?" Am I only to look after my best interests and perhaps those of my family? And that's all there is to it? But the answer comes ringing back to me. "No! You are your brother's keeper." Cain first propounded that question to God after he had killed his brother, Abel, and God asked him where his brother, Abel, was. Cain did not answer God truthfully, but instead said, "I do not know, am I my brother's keeper?" (Gen. 4:8.)

God put us on this earth to live together, to work together, to mingle together. I influence the other person and the other person influences me. No man lives wholly unto himself. As a Christian, of course, my great responsibility is to show, by example to others, that I am living for Christ, and thus exert the proper influence upon those around me. But, regardless of my lot, I owe it to them to do good unto them. I must possess and show magnanimity to all. I have as great responsibility (perhaps greater) to those outside of Christ as I do to my fellow Christians. I must have a genuine love for them and seek ways to help them, ways to guide them, and ways to point them to

Christ.

Each of us develops through our relationship with others. There are persons who will not get what they ought to have unless I make to them the contribution I ought to make. Truthfulness, helpfulness, love, goodness, friendliness, sympathy, empathy, compassion, tolerance, refusing to judge others, forgiving others, and happiness exist among men only as they are present in the lives of others. I am only one, but I am one! I help not only to make the lives of others what they are but also make the life of all mankind what it is. The influence that I can exert during my short span of life here on this earth will extend far beyond the brief time I spend here. My boy is a Christian. It has been figured by men much smarter than I that if he is successful in converting his family, and they in turn convert their families, and so on, that in 100 years, that because I was successful in converting my son, that I will have been successful in leading to salvation some 2,500 people.

In my relations with others, I owe it to them to recognize and respect their natural rights. Each person with whom I have contact is seeking just as I am seeking; namely, to determine his life. That other person has rights which belong to him. Against these rights I must not trespass. All of us are like children of the same Father and each one of us is the object of His unfailing love. You have a claim to certain considerations which I must regard seriously. Let us face it, everyone of us has the tendency to act in terms of his own interests. We must not do as we please but we must consider every other person "our brother" and we must realize we are our "brother's keeper."

I have a potential duty to you and likewise you have a potential duty to me and, thus, we both have potential duties to those around us. However much we may wish to try to evade our duty, we cannot, if we are honest with ourselves, deny its actuality. Our conscience just will not permit us to throw it off! If I fail to perform a duty to you that I know that I should perform then I suffer loss in myself. Your worth and welfare are mine for at least two reasons; first – our needs and longings and desires are pretty much parallel; second – we are of the same nature in that we both are children of God and we know that He permitted us to be born, He permits us to live, and He requires certain acts of us while we are here on earth.

The basic duty of all duties – the duty from which all other duties proceed, is love. Closely related with love are the duties of forgiveness, forbearance, justice, truthfulness, sympathy, compassion, and the setting of a right example in all we do. We may rest assured that if we will fulfill our duties to others, if we follow carefully the statement in Luke 6:31, which is generally known as the Golden Rule, "As ye would that men should do to you, do ye also to them likewise" that we shall be fulfilling the basic duty of love. No, we can never say, "Just me, Lord?"

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The 1975 S.C. Lectures

Sam Watts, Greenwood, S.C.

The 1975 South Carolina Lectures will be the highlight for this year in Greenwood. Plans are about complete and include about twenty South Carolina preachers and other Christians well qualified in their field.

The theme for this year's lecture is "EFFECTIVE PREACHING." As coordinator and director, I have set the goal for this lectureship to better equip all Bible preachers and teachers to lead the congregations and individual Christians to a greater Spiritual growth and development.

The moral and ethical principles taught in the Old Testament Prophets are very valuable to us today. Therefore, the morning sessions will be devoted to sermon thoughts and gems for the preacher and other teachers to use in their local work that the greatest potentials of Christian growth and Spiritual development are accomplished.

The afternoon sessions will be a study of the church as presented in some of the Epistles which should help in dealing with local problems and result in congregational growth and development. One of the hinderances to the growth of the church is the church itself.

Our night sessions will deal with problems our people come in contact with in almost every walk of life. We should know what we are facing today and how to better cope with the situation. A highly selected group of Christians who are well trained in their field will discuss

Time	Monday	Tuesday	Wednesday	Thursday
9:00 a.m.		Devotion	Devotion	Devotion
9:10 a.m.				
		Preaching From	Preaching From	Preaching From
9:10 a.m.		Isaiah	Hosea	Haggai
10:00 a.m.		A.M. Burton	Johnny Melton	W.G. Gantt
		Preaching From	Preaching From	Preaching From
10:10 a.m.		Jeremiah	Amos	Zechariah
11:00 a.m.		To Be	Ernest Thigpen	Raymond Climer
		Announced		
		Preaching From	Preaching From	Preaching From
11:10 a.m.		Ecclesiastes	Habakkuk	Malachi
12:00		To Be	Howard Winters	Grey Flippen
		Announced		
12:00 Noon		Lunch	Lunch	Lunch
		Preaching From	Preaching From	After Dinner Preacher
1:15 p.m.		Hebrews, Part I	Hebrews, Part II	Talk
2:00 p.m.		J.R. Costilow	J.R. Costilow	C.R. Franks, Jr.
		The Church in	The Church in	The Church in
2:10 p.m.		Galatians	Philippians	I Corinthians
2:50 p.m.		James Meadows	J.H. Rout	Andy Ritchie III
		The Church in	The Church in	The Church in
3:00 p.m.		Ephesians	Colossians	II Corinthians
3:30 p.m.		Clyde Moore	R.W. Senn	Melvin Williams
3:30 p.m.		Open Forum	Open Forum	Open Forum
4:30 p.m.		David Pharr	David Pharr	David Pharr
Dinner				
	Welcome and	Palmetto Bible	Carolina Bible	Southeastern
6:45 p.m.	Explanation	Camp Promotional	Camp Promotional	Children's Home
7:00 p.m.	Sam Watts	Jerry Senn	Howard Winters	Promotional
				R.W. Senn
7:00 p.m.	Devotional	Devotional	Devotional	Devotional
7:15 p.m.				
	VD: An Epidemic	Dangers of Drinking	Drug Use and	To Be Announced
7:15 p.m.	in S.C.	and Smoking to One's	Traffic in S.C.	
8:25 p.m.	Ronnie Stoddard, M.D.	Health	Hank Boese	
		R.W. Ross, M.D.		
	My Favorite	My Favorite	My Favorite	My Favorite
8:30 p.m.	Sermon	Sermon	Sermon	Sermon
9:00 p.m.	Ted Rush	Cliff Shaver	Frank McElveen	Jerry Senn
	To Be Dismissed	To Be Dismissed	To Be Dismissed	To Be Dismissed
9:00 p.m.				
	Sam Watts	Sam Watts	Sam Watts	Sam Watts

some of the most pressing problems confronting the people of South Carolina. Also, the night sessions will include gospel sermons by outstanding gospel preachers.

We will have about six displays and hopefully a "Used Book Store" where old books can be sold or traded. Many attractions and activities are planned and will be announced later.

In a letter dated January 10, 1975 and mailed to all preachers known to me in South Carolina, the following paragraph was included: "The Bible is the greatest book of all ages. The Bible is God's will for us. Only those things authorized in the Holy Scriptures will be permitted to be sounded from our pulpit. We will use the 1975 Lectures to promote the New Testament Christianity of Jesus Christ and Him Crucified." Our position has not changed.

The cooperation and assistance from most all we have contacted has been superb. For this I am grateful and am assured of another great for the South Carolina Lectures.

QUESTIONS ANSWERED

Editorial Glimmerings

From our good friend and faithful brother in Burlington, John Goodman, comes the following question: "Just what does the Book say about first day of the week giving?" This question comes from the end of a letter in which Brother Goodman makes some good observation about the subject and strikes some blows at many unscriptural things that are now being taught about giving, such as those who say that it would not be contrary to Scriptures for the church to take up a collection any time it pleases, that, because under certain circumstances Christians can give any time – first day of the week giving (into the church treasury) is not bound. As usual, we have a few things to say on the subject, to which we now invite your attention:

First, all that we know about this or any other subject is just what the Bible says. Paul wrote, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16:1, 2.) There is much more on giving in the New Testament but this is the only passage that specifies that it is to be done upon the first day of the week. A study of these verses will reveal some interesting insights.

Second, giving is a divine requirement. No one could sincerely and honestly study the Scriptures and deny this. "Let every one of you lay by him in store" – let every one of you give into a common treasury. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:6, 7.) Jesus taught by both example and word that it is more blessed to give than to receive (Acts 20:35). Giving proves the sincerity of one's love (2 Cor. 8:8). It is to be done on the basis of equality (2 Cor. 8:14) – it is not a one-way street. The amount is to be determined by one's prosperity and by his own purpose of heart (1 Cor. 16:2; 2 Cor. 9:7). And its purpose is to supply the needs of the destitute (1 Cor. 16:1-3; 2 Cor. 8:13-15) and aid in preaching the gospel (Gal. 6:6). When each Christian contributes into a common treasury, which is under the oversight of the church, then each one is equally related to the work that is done from the stored treasures. It becomes a joint participation (fellowship). The work done is a joint action.

Third, every Christian is commanded to lay by in store. The word "store" here necessitates a common treasury, one into which each Christian contributes on the first day of every week. It means to lay or store up in view of a special need. Young defines it as "to treasure up." Of course, we are aware of the fact that there are those who try to force this to mean that each one is to put aside some of his income at home, meaning nothing more than a personal fund from which he can draw when need arises, a fund over which he has and retains complete control. But this view does not take into consideration the impact of the whole statement. The very thing that Paul is instructing the Corinthians about is a regular collection made for the saints into a common storehouse so that such collections would not have to be hurriedly taken when he came (that is, when he arrived to get the amount to be sent to the saints). In view of this, there can be no question but that the contribution was made by each Christian into a treasury that was under the oversight and control of the church.

Fourth, Paul delivered the Corinthians an order to give on the first day of the week. It was neither for convenience nor expediency: it was an order. He says, "As I have given order to the churches of Galatia, even so do ye." It is interesting to study the word "order" as used in the New Testament. The word from which it is translated appears 16 times in the New Testament Scriptures and is translated "command" seven times (Matt. 11:1; Luke 8:55; 17:9, 10; Acts 18:2; 23:31; 24:23); "appoint" four times (Luke 3:13; Acts 7:44; 20:13; Titus 1:5); "give order" one time (1 Cor. 16:1); "set in order" one time (1 Cor. 11:34); "ordain" three times (1 Cor. 7:17; 9:14; Gal. 3:19). Thus the force of the word is that of a command or an order or that which is ordained. The command is from Paul to the Corinthians. But it was more than a command to one church: it was also a command or order to the churches (plural) of Galatia. Since the churches of Galatia and the church at Corinth were given this command we, therefore, conclude that it was ordained for all churches, that it was a general order rather than one addressed to a local situation. We must conclude, then, that those who wish to obey the command (follow divine orders) must take or make the collection on the first day of the week. How could one do otherwise and still obey the command?

Fifth, the command (or order) is pertaining to the first day of the week. When a collection is taken at some time other than on the first day of the week, the order here given is not followed. The New Testament attaches a good deal of significance to the first day of the week, significance that does not pertain to other days. It was the day on which Christ rose from the dead, the day the Holy Spirit descended on the apostles and the church was begun (Acts 2), the day the early Christians always assembled to take the Lord's Supper and engage in the other divinely appointed acts of worship (Acts 20:7), and the day the apostle John called the Lord's day (Rev. 1:10). Since the Lord's people met on the Lord's day to take the Lord's Supper, nothing could be more logical than that the Christians, while they were gathered together to remember the suffering of Christ for their sins, His glorious resurrection for their justification, and His promise to come again to receive them unto Himself for all eternity, should express their love to Him by making a sacrifice of material things. When the Scriptural significance of the first day of the week is understood, it makes giving more meaningful; separated from the first day of the week, much of its significance and effectiveness would be lost. By giving on the Lord's day, Christians cannot forget that their gift is to the Lord (it is for a more noble cause than some of the things to which an individual Christian may give at other times).

Sixth, the regular collection on the first day of the week prevents frustration and confusion by having on hand the needed means to meet the necessary demands. When each Christian gives as he has been prospered, all the resources available is on hand (or at least nearly so). Paul's words "that there be no gathering when I come," simply mean that when each gave regularly on the first day of the week as he had prospered, there would be enough when he arrived so that the process of collecting would not have to be engaged in. And when this procedure is followed today, the elders (or leaders) of a congregation have in hand the means to carry on the Lord's work without wasting time going from person to person and place to place making a special appeal. The regular collection simplifies the procedure.

Seventh, there is obviously a difference then in giving as an individual Christian to some cause (which may be done at any time) and in the church collecting and a Christian contributing to a common treasury which is under the oversight of the church. When an individual gives, that involves only the one Christian and his means; but when the collection is for the church, the whole congregation is involved. Thus, all that a Christian gives does not have to be given on the first day of the week, but when it comes to the collection pertaining to the church and its work, there is a divine order and we know no other Scriptural procedure. A Christian can do good (give to a needy person or cause) whenever and wherever he wishes – the Lord has placed no restrictions on him (so long as that to which he is giving is right). In fact, he may even give without any religious connotations whatsoever, much less worship, attached to the gift (such as to the Red Cross or the Boy Scouts). But when he contributes to the church it is a service (worship) rendered to God. And any service to God must be divinely appointed, must be authorized by the word of God. And the only contribution that we know of, falling into this category, is that made upon the first day of the week.

Finally, for these and other reasons, we believe every Christian is ordered to lay by in store on the first day of the week so that there will have to be no haphazard or unplanned collections made when need arises. Individual Christians may give at any time for other causes, but for this cause the Lord has limited it to the Lord's day. "But would it be wrong for the church to take a collection on any other day?" we are often asked. We think this is the wrong question – it is slipping in the back door. We should ask, "Would it be right or Scriptural to do so?" We know that it is right (even ordered) on the first day of the week. And before we change this practice we ought to have a "thus saith the Lord" for doing it on another day. But since there is no passage that authorizes it to be done on another day, the only right thing to do is to follow Paul's instructions: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16:1, 2.)

Baptist Minister Converted

Yvonne Gray, Winston-Salem, N.C.

On June 29, 1975, Dr. Rayford Thompson, a prominent Baptist minister of Winston-Salem, N.C., was added to the Church of Christ. Dr. Thompson was the minister of the New Bethel Baptist Church, Lexington, N.C. – a congregation of approximately 175 members.

Mrs. Thompson and their three daughters were also added to the body of Christ one week later. Several other members have obeyed the truth and were baptized into the church. Others are inclined to accept the doctrine of Christ and hopefully will soon make the decision to obey the gospel.

The building that bore the name New Bethel Baptist is now changed to the Church of Christ. Brother Thompson will continue on as minister there under the direction of Brother Eugene Lee.

A two-week gospel meeting is scheduled to be held in Lexington, N.C., by Brother Lee in September, with the hope that many lost souls will be converted to Christ through this great effort.

In addition to his ministerial duties, Brother Thompson has been active in many civic projects such as organizing the black Memorial Day March, in honor of the late Dr. Martin L. King; he has served on the executive board for the local anti-poverty program; participated in various community relations workshops as an anchor person, and has the distinct honor of being named "Who's Who Among Black Americans" in April 1975. These are only a few of the major contributions that he has made to the community.

His educational background began in the public schools of Asheville, where he graduated from high school in 1945. He attended the James W. Teamer School of Religion in Charlotte, and received a Doctor of Divinity Degree. He obtained further training at Palmers Writers School and Russell's Business College in Winston-Salem.

We are grateful to God that the gospel overpowered all of this as Brother Lee and Brother Thompson discussed "the Truth" at the City View Church of Christ on that Sunday evening, June 29, 1975.

Brethren, pray for us; we feel that the Lord has opened a powerful door for us through this man for there was no Church of Christ in Lexington. We also feel that through this door we hope to gain entrances into other doors that will enable us to evangelize in other cities in North Carolina where the Lord's church does not exist.

Our First Lady's Foolishness

Jim Stutts, High Point, N.C.

Betty Ford is in the news again. Earlier this year she shocked all Bible-believing, God-loving folks by her endorsement of the Equal Rights Amendment. Now, she is being criticized or applauded (according to one's view) for her obvious endorsement of the "New Morality."

Recently on the TV show, "60 Minutes," she was asked what she would think if her daughter, Susan, announced she was having an affair. Her reply revealed unsound thinking and a disregard for God's Word. May we notice the striking contrast between the gospel of Christ and the foolishness of Mrs. Ford?

First, she revealed she would not be surprised if her daughter had an affair. She cited the so-called honesty of today's youth, saying that their openness in regards to sex was better than it used to be. Betty's answer reveals much! If the morals or the beliefs of a parent are low, then they would not be shocked if their children functioned on that level. Also, her answer is ridiculous, for if carried to its logical end, then anything anybody chooses to do in the open is all right! If the thief wants to rob in the open, then that is honest and should not be condemned according to the gospel by Ford! Or, murdering in secret is worse than killing before the public eye, for the latter is honest with Betty's beatitudes!

The truth is, that having an affair is sin and will cause one to lose his soul in a devil's hell. Jesus said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts. . . . These are the things which defile a man. . . ." (Matt. 15:19-20.) Surely, a godly parent would be shocked, hurt and "surprised" if her daughter announced she was living in sin.

Second, she mentioned that she would have been one of those who experimented with drugs had such been available and popular in her youth. May we ask what has happened to the righteousness of our nation? Aren't there any folks in high places who respect the Bible? Our world is full of sin and it doesn't need encouragement from our First Lady. Drug experimentation has taken its toll in destroying minds, bodies and even causing death!

One wonders how many youth (and adults) are more freely engaging in that which is wrong because of what Betty said. Surely, our nation deserves a First Lady who will put righteousness first and who will either set a sterling example for all or keep her mouth shut!

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Southeastern Children's Home News

The picture on the left is Andy Hall, and the one on the right is his sister, Letecia Hall. These children have adjusted real well to the Home. As you look at these pictures, they seem to be contented and conducting themselves in a natural way. Their Home parents are Mr. and Mrs. Terry Webster who live in the Palmer Cottage. Andy is three years old and Letecia is almost two.

SPECIAL NOTICE:

In a recent board meeting of Southeastern Children's Home, Mr. Hugh L. Palmer who has been treasurer for the Home for several years, resigned because of health and personal reasons. It was with regret that the board accepted his resignation. Brother Palmer has rendered a great service in this effort and we (the board) want again to publicly thank Brother Palmer for all that he has meant to the Children's Home. Brother Palmer will continue to serve on the board.

Brother S. Robert Collins will succeed Brother Palmer as treasurer, in addition to being superintendent of the Home. Brother Kenneth Durham from Greenville, S.C., will succeed Brother Collins as secretary for the board. Brother Collins has served on the board for many years and has done an outstanding job in the past as our secretary and superintendent. We extend to him a big vote of gratitude for his untiring work for the Home.

Brother Kenneth Durham has many valued abilities and we are confident that as our new secretary he will render a great service.

NOTE:

All contributions and all who seek information about the Home, please see or contact Mr. S. Robert Collins, Southeastern Children's Home, 241 Wildwood Ave., Sumter, S.C. 29150, or phone (803) 775-2954.

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: WELLINGTON, New Zealand – The Pat McGee family is now working here on a temporary basis. The McGees have carried on a large portion of the mission work in Southeast Asia until recently when visas to Malaysia and Singapore were denied them. It was the first time in history that an application for a visa has been denied a missionary for the church of Christ. Three missionary families have been forced out of Malaysia. Though Pat continues to visit and preach in gospel meetings, the work will now be carried on by the native members.

KUMBA, Cameroun, West Africa – A new radio program has been recently launched over a shortwave station out of Buea. The program will deal with the physical and spiritual needs of the 5 million population.

HONG KONG, China – Though American missionaries are not permitted in this country, native Christians are printing literature and slowly evangelizing. It is estimated that by the year 2000, there will be a population of one billion in China – nearly one-half of the lost of the world.

SIAGON, Viet Nam – Now that the dust has cleared, we have learned of many thrilling stories of the evacuation of Christians and non-Christians from this war-torn country. Lynn Yocum, minister and director of World Mission Information Bank, Freetown, Tx., along with Jim Ridgeway and Russell McKinney helped channel hundreds to freedom – some to other nearby countries and some to America.

RHODESIA, Africa – Thirty Herald of Truth films are being broadcasted over this nation's only TV station.

ON THE HOME FRONT: ALBUQUERQUE, New Mexico – Brother and Sister M.F. (Mid) McKnight were flying in their private plane to California for a meeting when engine trouble caused them to crash land. According to reports we have received, both their backs were broken, but they are now out of the hospital doing well, under the circumstances.

HUNTSVILLE, Tx. – Preacher Ron Goodman reports 14 baptisms have taken place behind prison walls, as their prison ministry continues.

STOCKTON, Calif. – He was found with his arm around her – trying to protect his wife, who was his childhood playmate and high school sweetheart. Lyle and Pearl Leach died as a drunken driver crashed into their car. The Leaches were dynamic missionaries to Ethiopia for almost five years and were to have returned there after a speaking tour in California.

NEW YORK, N.Y. – Philip Roseberry, minister to the East New York section of Brooklyn was murdered last June. Though his life had been threatened before, he continued ministering to the needy and lost – even unto death!

FROM THE GOOD NEWS: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," as written by Paul. (2 Cor. 5:1.)

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CAROLINA CHURCH NEWS

NORTH CAROLINA

Statesville – Murdock Rd.

C.C. VAUGHAN, Reporting: God blessed us to undertake a grand event the week of August 24-28. The word of God was preached in spirit and truth with simplicity. We are thankful to all who participated in the Charlotte Campaign effort. It was the grace of God and your conscientious efforts (prayers, money, or words of encouragement) that made the meeting a success. Many souls who searched for the truth were filled, and those who needed restoring to the true way were strengthened. God's Word was preached, heard and understood.

During the week-long meeting, the average nightly attendance was 400. Many area congregations were represented nightly, with some traveling numerous miles to attend. Two souls were baptized during this effort.

We are thankful to have brethren so faithful to seeing God's Word preached.

Future plans are already being made for another such meeting next year at the same place (Ovens Auditorium) near the same time. Please pray for us as we strive to do our Lord's will. If you would like to help in a financial way or any other way in the effort for next year, please write C.C. Vaughan, 2109 Murdock Road, Statesville, N.C. 28677.

PREACHER AVAILABLE

Desires to locate with congregation, large or small, that is willing to teach and practice New Testament Christianity. Have no time for "isms" or "hobbies" of any kind. Years of experience in all phases of the Lord's work. Available between now and January 1, 1976. Write: Lewis Savage, Gen. Del., Cooleemee, N.C. 27014, or call (704) 634-3133.

Greensboro

ROY Z. KEMP, Reporting: On Sunday, September 14, a teaching class for the deaf was initiated at the Wendover Avenue Church, with Jim Thompson of the Burlington Church as instructor. It is the hope of all that the class will be successful.

A new church directory has been recently completed, assembled, and distributed to the congregation. A new directory was prepared approximately two years ago, but because of so many changes, due to persons leaving and coming into the church, a new directory was a practical necessity.

Brother Roy Z. Kemp, compiler of the first history of Wendover Church issued in July 1973, recently completed a supplement which covers the past two-year period. This first supplement lists, in chronological order, all the church's events and activities for the period from July 1973 through June 1975. The history covered 100 pages: the supplement 26 pages. It will be the aim of the compiler (and other future compilers) to keep the history up-to-date insofar as possible. Wendover Avenue Church was the first congregation of the Lord's church established in the city of Greensboro.

Brother Gene Peck of Etowah, Tenn., well known in the Carolinas and Tennessee, will conduct the fall revival services at Wendover from October 6-10. Brother Peck was formerly a resident of Greensboro and the minister of the Wendmere Park Church.

At his last sermon at Wendover, before leaving Greensboro in August 1974, Brother Peck stated that he had failed to get accomplished in his 13 years of service in Greensboro, working with nearly all the city's churches of Christ and knowing all the different congregations. But everyone who knew him, knows of his tireless efforts and hard work, and of the good that he accomplished while here. We are looking forward to his coming to us again with anticipation, and are praying for a successful revival.

Andrews

KEN CARTER, Reporting: Although we have had to do some repairs on our van, it is still running two trips for each service. During the first three weeks of July we averaged 22 each trip.

The double effort of the May meeting with Lawrence Garmon, then the Bible correspondence work, the Vacation Bible School, and meeting with Jim Lewis – all being done by the Green's Lake Road congregation in Chattanooga – have resulted in placing a respect for the teaching in the minds of many here. About 150 in the area began an eight-lesson Bible correspondence course and over 70 have completed it. All of these were contacted and presented a certificate with a nice Bible and encouraged to take a filmstrip study. Over 20 agreed to do so and men from the Green's Lake Road Church drove the 100 miles one way each week to conduct the studies, except for a few which were handled by members of the Andrews congregation. Many others agreed to continue Bible study and Green's Lake Road is mailing out the lessons of a 16-week course. One wife and mother has been baptized. During the meeting 10 new visitors from the community attended and heard the gospel preached for the first time. We have many more prospects as a result of the visiting done by Brother Lewis and the workers from Green's Lake Road. Two young men, ages 10 and 12, were baptized during the Vacation Bible School and meeting.

High Point

JIM STUTTS, Reporting: In August we were blessed with six baptisms and two restorations. I preached in a meeting in Birmingham, Ala., in August and eight responded during the effort. Our bus evangelism continues presenting great challenges to us and we hope to begin work in a new area soon. Worship with us when in the furniture and hosiery capital of the world.

SOUTH CAROLINA

Laurens

KEITH TRIPP, Reporting: On September 7, 1975 the Lord's church in Laurens met for the first time. We are presently meeting in the YMCA building and will continue to do so till our new building is completed. We hope to be in our building sometime in November of this year. The new building is located on Highway 76 (Princeton Highway) near the Laurens High School.

We believe the church here has a bright future – judging from initial response of the people. We had 37 local people for the first service and 60 from the Westwood congregation of McMinville, Tenn., for a total of 97.

If you know of someone in this area you would like for us to contact in an effort to lead them to the truth, please send us their name and address.

Our mailing address is: Laurens Church of Christ, P.O. Box 915, Laurens, S.C. 29360. Telephone 682-5188 or 575-2169.

Editorial Book Views

Knee Prints – Some Pages in the Life of Prayer, Stanley E. Sayers. Quality Publications, P.O. Box 1060, Abilene, Texas 79604. 88 pages, paper $2, cloth $3.95.

Although we have not had the necessary time to give it the close reading we would have liked, this appears to be a very good book. The author usually writes well, although he seldom deals with the knotty problems connected with his subjects. And this work is no exception. In its 27 chapters he deals with the practical aspects of prayer, not with theological questions pertaining to it. (Incidentally, there is a lot of sermon material here, making it useful in more ways than one.)

Singing and Making Melody, Kay Gowen. Quality. 53 pages, paper $1.

A most practical book for helping to improve singing (which is desperately needed in most places). It is divided into six sections or divisions: (1) Praising God in Song; (2) Good Hymns and Their Congregational Use; (3) Need for Studying Music; (4) Elements of Music; (5) Learning to Sing; (6) Singing Together in Groups (this section includes a selection of 14 songs). This will be a welcome production in many places.

Marry Only in the Lord, Bruce R. Curd. Privately published, 716 S. 12th St., Lanett, Ala. 36863. 45 unnumbered pages, paper $1.50.

Bruce R. Curd is a former Carolina preacher, known and respected by many, and we feel sure that this book from his able pen will receive a warm welcome among us. It is a strong defense of the concept that Christians must marry Christians. And in this area it is the most exhaustive study we have seen on the subject. The author deals with it under six questions (to which he adds five appendices), as follows: (1) What does the word of God teach about mixed marriages? (2) What do leading thinkers say about mixed marriages? (3) What effects will a mixed marriage have upon you as a Christian? (4) What will be the effect of a mixed marriage upon your children? (5) How will God feel if you contact a mixed marriage? (6) How may I avoid a mixed marriage? Although one would not agree with all his arguments from and applications of some of the Scriptures used, he could not question the fact that it contains some sound and valid warnings and that there are many wonderful and valuable and needed things to be gained from a study of all the things involved. You will want this one for sure . . . and you will want to purchase extra copies to present to youth who are contemplating marriage.

Remember Thy Creator, G. Richard Culp. Baker Book House, Grand Rapids, Mich. 49596. 207 pages, paper $3.95.

The author of this book practices osteopathic medicine in Harrisburg, Oregon, and in our judgment he soundly and thoroughly refutes evolution, doing so for those on all levels of learning. It is divided into three sections and 16 chapters (including 39 drawings or illustrations). The three sections are headed: (1) Evidence for Divine Creation; (2) General Refutation of Evolution; and (3) Technical Refutation of Evolution. Each chapter is filled with information on subjects relating to the sections. It is easy to read, even though it deals with technical matters, comprehensible, and authoritative. You would search a long time before finding a better book than this to help you refute the false theories of evolution.

In the Beginning, God, Clifford Wilson. Baker. 142 pages, paper $2.50.

The subtitle of this book indicates its contents, **Answers to Questions on Genesis.** Wilson is a specialist in Biblical archaeology and he uses his broad background of study to answer scores of questions that relate in one way or another to the creation account given in the Bible. The answers are brief and to the point. He does not ignore the difficulties. We found it interesting, enlightening, and profitable. We think you will, too.

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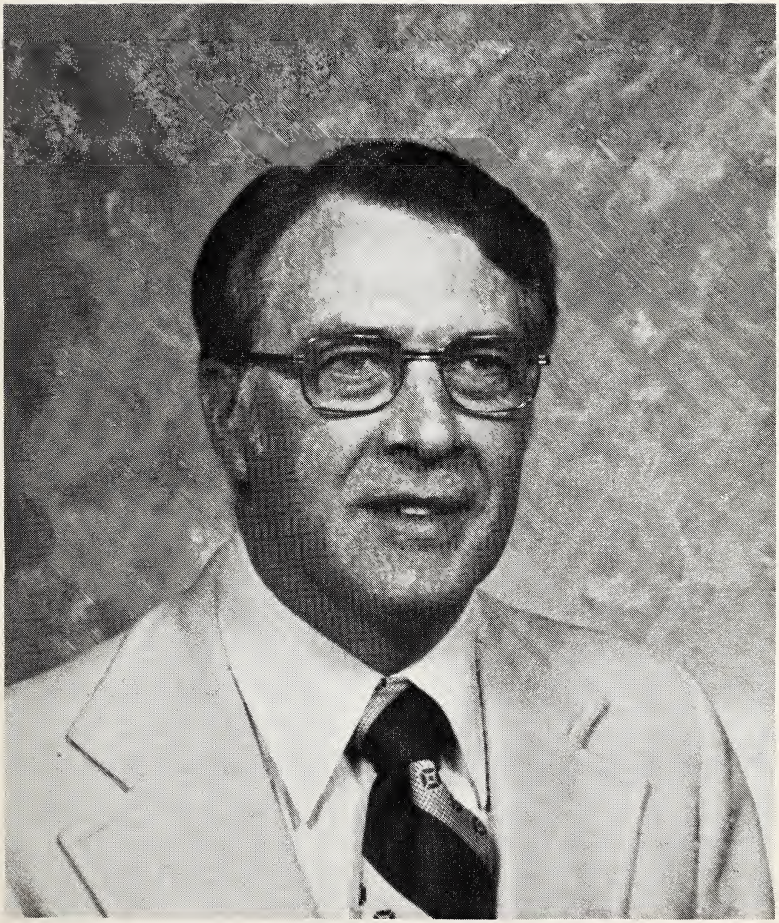

Charles Fetters
Enters Full Time Ministry
(See Page 6)

EDITORIALS

INFORMATION, PLEASE

We are always on the alert for ideas that might help us make **Carolina Christian** a more useful medium of communication for Christians in the Carolinas. One of our purposes for publishing the paper (the one that underlies and overshadows all others) is the exchange of ideas, the keeping abreast, the recording of progress, the promotion of the Lord's cause in the Carolinas. We want to share each other's successes and failures, joys and sorrows, hope and despairings. In short, **news**! But no method we have ever used to obtain such news has been very successful for long. Brethren have just not reported the things that are being done for the Lord. But, starting in January, we hope to remedy this, at least in part.

David Pharr, the widely known, able, sound, and effective preacher at Rock Hill, S.C., has agreed to summarize the news for us each month, concentrating on some areas we have never covered before, such as the announcements of forthcoming meetings and events of wide interest to brethren. Quite frankly, we are excited about the prospects and we believe you will be, too. It should add richness to **Carolina Christian** and help us better fill its purpose. David may be in touch with you about his plans and how you can help, but in the meantime you can do something for him: put him on your mailing list for bulletins, announcements . . . all kinds of mailouts. Take him into your confidence and keep him informed on everything. His address is P.O. Box 988, Rock Hill, S.C. 29730. His column will be arranged and worded as he thinks best. This will necessarily involve some editing of information sent to him. Those who prefer to report directly may continue to send their news items to our Greenville address and they will be added to the end of Brother Pharr's summaries.

THE RESTORATION PLEA

There was a religious unrest all across the frontiers of America when the nineteenth century opened – an unrest which had its roots in religious division. Everyone could see that something had to be done. Since the beginning of the Protestant Reformation, when on October 31, 1517, Martin Luther nailed his 95 theses to the church door in Whittemberg, Germany, churches with different names, doctrines, organizations, and practices had continued to multiply. The situation had reached an alarming stage. But by 1800, in America where men had begun to reason on religion and raise questions about the source and validity of each doctrine and practice, the multiplication of churches and faiths had become almost intolerable – every leader of any merit was building his own church to perpetuate his own name and creed. Good men, men who wanted to please the Lord instead of themselves or other men, began to ask, "How can our divided condition be remedied? How can the unity for which Christ prayed be restored?" The answer was soon found in the word of God. Peter said, "If any man speak, let him speak as the oracles of God." (1 Pet. 4:11.) This simply meant to let everyone believe, say, and do exactly what God had said for him to believe, say, and do.

In 1809, Thomas Campbell paraphrased Peter's statement with the burn-

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ing words, "Where the Bible speaks, we will speak; where the Bible is silent, we will be silent." This became the heart and the battle cry of the Restoration Movement, a movement to return to the Bible for every act or service rendered to God, to dispose of everything in faith and practice not clearly revealed in the Scriptures, to go back to the Bible and build exactly according to the divine pattern revealed therein, to call Bible things by Bible names and do Bible things in Bible ways. This meant that many cherished traditions, beliefs, and practices (such as Calvinism, denominationalism, sprinkling for baptism, etc.) would have to be sacrificed and every issue would have to be settled by the Scriptures themselves. Everything taught would have to be practiced; nothing unauthorized could be retained.

This plea caught on, and during the first 50 years that it was made thousands of people, in all walks of life and from every section of the country, embraced it. Denominationalism and Roman Catholicism (not to mention the cults) began to smart under its whip and crumble under the power of truth. It looked as if the time had come for the whole world to accept and follow the Bible. But then, in the height of its glory, division invaded its ranks and the Restoration Movement came virtually to a standstill. By 1875 churches everywhere were in an internal dispute that would eventually lead to a breach of fellowship and open division. What was the problem? A loss of faith in the Bible as the sole guide in religion and thus a surrender of the restoration plea. The seed of destruction had been sown, and the enemy within was liberalism in embryo.

RESTORATION AND LIBERALISM

Is history repeating itself? Maybe not exactly, but 100 years ago the Restoration Movement was brought almost to a standstill because there was an internal death or life struggle over the spirit that would eventually lead to blatant liberalism. There was a clash then as now between the "progressives" and the "conservatives." On the "progressive" side were men such as Isaac Errett and W.T. Moore, who were trying to educate the church up to the level of an ecumenical unity with denominationalism. On the "conservative" side were men such as Ben Franklin and David Lipscomb, who led the battle for a renewed zeal for and devotion to the restoration principles. By 1900 the issues had resulted in a complete severing of fellowship and open division. The "progressives" became known as the Disciples of Christ (who abandoned the plea and rejected the Bible as the revealed will of God to man) and the Christian Church (who has held the reins somewhat by taking a dose of both positions); the "conservatives" continued to make the original plea and build churches patterned after the New Testament order.

Now within the churches of Christ the same seed has been sown again and the battle must be fought all over. Liberalism (sometimes only in embryonic form) is making a renewed effort to destroy the church. Moses E. Lard described the situation 110 years ago and his words fit today exactly as they did then. He said, "He is a poor observer of men and things who does not see slowly growing up among us a class of men who can no longer be satisfied with the ancient gospel and the ancient order of things. These men must have changes; and silently they are preparing the mind of the brotherhood to receive changes." (Quoted by Earl West, **The Search for the Ancient Order**, Vol. 2, p. 131.) Now where will the present clamor for change lead? Precisely where it led 100 years ago – to apostasy and division and the formation of a new denomination. When the Bible as the sole source of faith and practice is surrendered, the restoration plea cannot survive. But for lovers of truth, there is hope: 100 years ago some men and churches stood firm for the old paths and resisted the glamor and pride of liberalism. And there are some men and churches who will stand true to God today. Without doubt, the restoration plea will continue to be made, but the time of purging has come. The next quarter of this century will be times that will try men's faith. Only the judgment will reveal the faithful who stand.

ABUSE OF DISCIPLINE

The ultimate weapon that the Lord's church can use in disciplining its ungodly members is withdrawal of fellowship. When properly carried out, this is a vital, valuable, and Scriptural tool the Lord has placed in the hands of His people to awaken hardened and negligent souls to their duty to both God and man. Its purpose is for the saving of souls who would otherwise be lost in the sinful course they are pursuing. But many churches have gone to the extreme by disregarding this action altogether. They never practice discipline for any reason. In this they are wrong and are in direct violation of the Scriptures (2 Thess. 3:6; 1 Cor. 5:9-13; Rom. 16:17, 18). On the other hand, some have swung far to the other extreme by not only withdrawing from some without Scriptural causes but also by disfellowing churches and individuals in other churches, which we consider an absolute violation of congregational autonomy. Each church is an independent and selfgroverning body, and one church has no jurisdiction over another church or its members. The Lord never gave one church power over another and it is presumptuous to act as if He did. We are informed of one church which has withdrawn from another nearby church because it claims that the church withdrawn from has some members who should be worshipping with the church doing the withdrawing. How foolish can men who are supposed to be mature enough to be elders and preachers get?

That reminds us of what happened in Denton, Texas, in 1893. A battle was being waged over instrumental music in worship. Many brethren were opposed to its introduction, but some favored it. P.B. Hall wrote the results to T.R. Burnett: "I witnessed one of the saddest affairs last Lord's day that I ever witnessed in my life. The church at Denton has been in trouble for some time over the organ and other things, until a few weeks ago, when those in favor of the organ had a called meeting with Brother W.L. Thurman for chairman, and withdrew from all the brethren who opposed them. Those who were excluded were the most faithful and devoted brethren in the church at Denton. . . . Some of those in favor of the organ went so far as to say that: 'A man who would not use the organ in worship was not fit to preach in any church in Texas.' " (Quoted by Earl West, **The Search for the Ancient Order**, Vol. 2, p. 427.)

Such cases are not as rare as we might hope or believe, but they are the abuse of discipline, being neither useful, reasonable, nor Scriptural. When will we learn to do things in Bible ways . . . and for Bible purposes?

"AMEN"

Amen! To say or not to say, that is the question.

We have never been one to attach spiritual significance to emotional expressions, especially in a public worship where God alone is to be reverenced; but neither have we advocated removing all such expressions from the services, especially when they might aid or encourage us in rendering praise to God. We believe one could go to the extreme in either direction. But there is one thing for certain, black brethren can surely put a lot more into a service than whites (and they probably get a lot more out of it as the results). Whites are spectators; blacks are participators! Whites set back and enjoy the service; blacks make themselves an integral part of it! Consequently, blacks make the job of those leading the service, whether in song, prayer, or sermon, infinitely easier. Ethel Waters, the great black blues singer, saw this difference also in show business. She says, in her autobiography, "When you worked in front of them [whites] you had to do the whole job. But in the Negro nightclubs the customers worked with you." That is a concise description of preaching to each group: black brethren help their preacher by participating with him, by letting him know that they are behind him, that what he is saying is the words of all; white brethren on the other hand expect the preacher to do the whole job by himself, while guessing whether his words are being approved or rejected. Thus it would seem to us that for an audience to join in the sermon now and then with a hearty "Amen!" would help both the pulpit and the pew – the preacher by letting him know that he is scoring and the audience by letting others know that his message is from it as well as from him. Joint participation could be a good thing in preaching.

Must We Accept Evolution?

Johnny Melton, Union, S.C.

Today in almost every school across our land the evolutionary hypothesis is being taught, if not as actual fact, then at least as that theory which is most readily supported by the evidence. Evolution is near and dear to modern man for many reasons. Basic is the desire to rid ourselves of an omnipotent and omniscient God to whom we are obliged to pay honor and homage, and to whom we are obliged to render obedience. If it can be proved that man is not the result of the creative activity of God, as the Bible declares (Genesis 1:1, 26, 27), then man is not bound to the Bible (it can be rejected as a farce), neither is he bound to God (His existence can be freely denied).

In order to accept the doctrine of evolution, an individual must make some basic assumptions. "He assumes, for instance, the existence of matter; the existence of atmosphere containing high percentages of methane, ammonia, and hydrogen; the existence of a warm sea containing methane, ammonia, water, and hydrogen; and the existence of a great source of energy, possibly solar radiation and/or electrical discharges, and/or heat. The evolutionist assumes that all this existed prior to the beginning of life, but the pertinent question to be asked is, 'What is the origin of matter, atmosphere, and energy?' In reply, the evolutionist asserts that the sun and planets were probably formed from a cloud of cosmic dust and gas, but he has no scientific evidence or data to support such a theory. Then, too, another pertinent question to be asked is, 'What is the origin of that cosmic dust and gas?' This question poses just as great a problem for the evolutionist as the problem of the origin of life itself. The whole scheme of the origin of life is so based on such thin possibilities and begs step after step after step and time on time on time that it amounts to science fiction of the wildest sort. According to Dr. Kirkley Mather, 'Mathematicians have calculated the odds against the world's being the product of chance, and it works out not ten to one, but ten to the 420,000,000,000 power to one.' "[1]

The problems of accepting the so-called theory of evolution can be multiplied many times. Rather than conforming to known and recognized scientific laws, evolution directly contradicts the fundamental scientific precepts. The problems accompanying the proclamation of this God destroying doctrine are not isolated to the schoolrooms any longer. The television programs designed for our small children are filled with this teaching. Many pulpits across this land, in an attempt to harmonize the Bible and so-called science, teach a watered-down evolution called theistic evolution. There is no such animal as theistic evolution. My friends, either the Bible is true or it is not. In a logical statement: No precisely stated proposition can be both true and false, and every precisely stated proposition is either true or false. "In the beginning God created the heaven and the earth." (Gen. 1:1.) This is a precisely stated proposition. If it is false, then evolution may or may not be true. However, the Bible could not be accepted as trustworthy, and the Bible, God, Christ, the church, everything found in the Bible should be rejected. On the other hand, if it is true (as indeed it is), then all theories which would deny this statement must be categorically rejected, including the theory of evolution. Remember, "The fool hath said in his heart, there is no God." (Ps. 53:1.)

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[1] Rex Turner, **Fundamentals of the Faith.**

Fetters Enters Full Time Ministry

David Pharr, Rock Hill, S.C.

Charles Fetters has moved from Rock Hill, S.C., to South Pittsburg, Tenn., where he will be serving the church as full-time minister of the word.

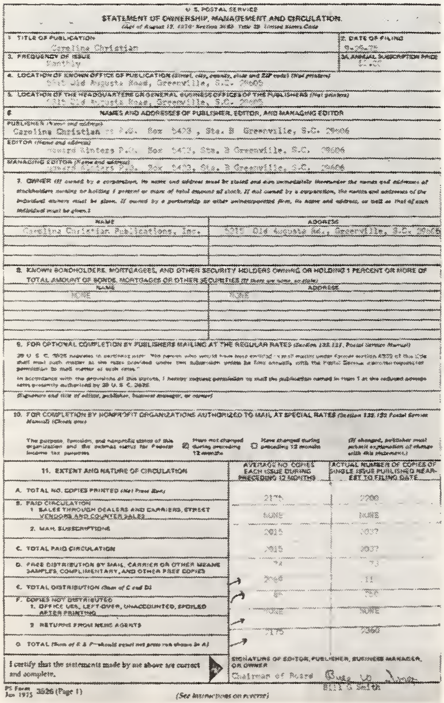
This is Brother Fetter's first employment as a preacher. While always active in church work, he has been employed in industry until now. For most of the past thirteen years he has served as an elder. He frequently spoke to congregations in the Charlotte-Rock Hill area and is recognized as a talented speaker.

Both Charles and his wife, Lela, are natives of Danville, Ill. Charles was converted from Methodism on New Year's day in 1958. They moved to Charlotte, N.C., in 1960. He was made an elder of the Plaza church in 1962 and continued in that capacity until after the congregation moved to Providence Road. They moved to Rock Hill in January of 1972. He was appointed to the eldership in Rock Hill in 1974.

The Fetters have two grown children. Their son, Bob, also plans to preach and is currently a student at Freed-Hardeman College.

Brethren in this area will miss having these good people among them, but are happy for their faith and courage and are confident that their new work will be successful.

Tentative plans call for Charles to return to Rock Hill to preach in a meeting in the fall of 1976.



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Life By Chance

Ron Wilson, Dawson, Ga.

Oftentimes astronomical figures are given in efforts to refute arguments concerning life coming into being "just by accident" (a daughter of the false theory of evolution). Such numbers as ten, with hundreds of zeros following, are given as odds against a molecule or cell or germ, etc., coming into existence by mere chance. It is realized that the aforementioned numbers are given (or should be) to impress one's common sense and logic with the absurdity of "accidental life." These figures can be somewhat impressive as far as statistical opposition to fanciful theories of evolution are concerned. But, brethren, we are ignoring something; those figures **do allow** an explanation other than the Biblical account of creation! Even one chance in a billion(s) is still a chance!

The great apostle Paul distinctly declared in Acts 17:25 (speaking of God), "**. . . he himself giveth to all life. . . .**" This statement forever settled the issue. It not only leaves **no chance** for life to have begun as an accident but also prohibits such in the future. Then, seemingly, as if not satisfied with this prophetic pronouncement against future evolutionistic errors, the Holy Spirit continues, through the mouth of Paul, "**. . . and breath, and all things.**" God is also responsible for the very perpetuation of life. Neither life nor its perpetuation is by mere chance; God is the **Giver** (even an evolutionist should know the difference between **accidentally** coming upon a coin in the dust of a path and someone graciously extending a hand and **giving** one) of both!

Please do not misunderstand, there might not be any harm in presenting vast figures to impress people, especially atheists and skeptics. But let us press the battle; let us go **all** the way against error; let us not neglect the fact that the Bible does not allow a single chance for "accident life," regardless of the figures (or millions of them) following that "chance."

Yes . . . But That's In The Old Testament!!!

J. Brian Crow,
West Jefferson, N.C.

A very common phrase we hear when offering a Scripture stating God's position on a number of various actions of mankind is, "Yes, but that's in the Old Testament."

Many of our brethren often "reject" the teaching of the Old Testament because they do not understand just what it was that Christ "nailed to the cross" (Col. 2:14). The Old Testament demanded that mankind live a **perfect** life, one without **any** moral blemish (Deut. 18:13). And living such a life was to be the result of keeping the Law of God which came to man through Moses. It demanded strict adherence to the law and allowed no half-hearted obedience. Such strict obedience, that is, perfect obedience, was not possible from a mere human and demanded a "super-human" in the person of the divine Jesus.

The letter to the Hebrew (especially chapters 8, 9, and 10) points out that a New Covenant was instituted by Christ because such was the prerogative of one fulfilling the law. Christ fulfilled every requirement of the law for the sake of justification from sin. This is what He "nailed to the cross"; namely, those requirements of the law which when kept would relatively justify one from his sins. These were the requirements which Christ fulfilled and changed. And this "law keeping" for the sake of justification from sin was all that Christ nailed to the cross. Paul points out emphatically that we are to study, know, and use the Old Testament (Rom. 15:4; Gal. 3:22-24). Such knowledge of the Old Testament is not **just to** "bring us to Christ" but also to keep us dependent upon Christ for justification.

Any who would object today to our use of the Old Testament certainly have a problem not with us only, but with men who spoke under the direction of the Holy Spirit Himself. Take, for example, Philip, who converted an Ethiopian eunuch to Christ by "preaching unto him Jesus" (Acts 8:35). It is significant that Philip's text was Isaiah 53:7f. Or, for example, Peter, whose sermon, drawn from a number of Old Testament texts (among them Joel 2:28ff; Ps. 16:8ff; Ps. 110), converted at least 3,000 at once (Acts 2:22-47). And note Stephen (Acts 7), whose sermon, composed entirely of Old Testament scriptures, received an overwhelming response even before he "offered the invitation." These men must not have known we Christians cannot use the Old Testament in order to convert the alien sinner to Christ!

Jesus said, "Sanctify them in truth; thy word is truth." (John 17:17.) Is this a reference only to the New Testament — which at that time had not even been begun in writing? Or in saying "Thy word is truth" could Jesus have been referring to the Old Testament, too? We think so. Now, if the Old Testament is the word of God, which word Jesus said is truth, is it less "truth" today than it was prior to A.D. 33? Paul refers to this Old Testament Scripture when he tells Timothy, "Every scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction. . . . " (2 Tim. 3:16, 17.) Truth is an absolute; that is, it is not a "relative" to anything. Jesus states that the word of God is truth. It is not a "relative," but an absolute. These truths have been eternal. Time will not change them. Simply because a truth was stated in the Patriarchal or Mosaic age does not mean that it has ceased to be true in the Christian age.

Let us realize this and take advantage of our opportunities to be instructed by the Old Testament as we should be and that we might, from such instruction, receive a greater appreciation of the grace and truth which come from Jesus Christ (John 1:17).

ASTROLOGY

Jerry Senn, Greer, S.C.

A prominent spokesman for astrology gives this definition of it: "The study of life's reactions to planetary vibrations." He further states: "Certain vibrations inbreathed by a newly born babe endows the tendencies of character it will manifest." The ancient heresy has become a modern fad. Today astrological columns, which include charts and readings, are found in around 550 newspapers. By comparison, Billy Graham's column is read in only 200. The magazines, **Horoscope** and **American Astrology** claim about half a million subscribers. It is reported that there are 12,000 full-time professional astrologers in this country alone. Thousands of otherwise reasonable human beings consult the "charts" daily to see what their "fate" is to be. If one doesn't read the papers a "purse-size" copy is available so "the stars" can tell you whether you will make it home to supper tonight or if indeed you should even venture out.

An article in the **Greenville News**, Sept. 9, 1975, reveals that 186 prominent scientists, including eighteen Nobel Prize winners, have renounced "the pretentious claims of astrological charlatans." They contend, "There is simply no scientific basis for astrology. . . ." These men are concerned about the "uncritical dissemination of astrological charts, forecasts, and horoscopes. . . ." Bart J. Bok, former president of the American Astronomical Society, writes, "It is deplorable that so many newspapers now print this daily nonsense. At the start the regular reading is sort of a fun game, but it often ends up as a mighty serious business. The steady and ready availability of astrological predictions can over many years have insidious influences on a person's judgment."

It is interesting to ask, why so many are "taken in" by such. The primary reason seems to be, "In these uncertain times many long for the comfort of having guidance in making decisions. They would like to believe in a destiny predetermined by astral forces beyond their control."

These scientists are to be commended for their stand. But their explanation falls short in this concluding statement, "We must all face the world, and we must realize that our futures lie in ourselves, and not in the stars." It is true that "the stars" cannot change our future, but it is untrue that "our futures lie in ourselves." There is an outside force that influences all our lives when we allow it to be felt. David wrote: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105.)

We live in an age of "depersonalization." A computer will tell you your life's vocation or select for you a mate. People who cannot reach God in traditional religion are now looking into the created universe for answers. "They have stopped talking to the Creator, and began holding conversation with the creation." For instance, on 200 college campuses, a 24-hour-a-day service is available to distribute horoscopes. Astrology always seems to revive in times of fear, anxiety and confusion. But the "absurdly general" answers it gives could just as well come from **Poor Richard's Almanac.**

When 186 recognized scientists say astrology is dangerous, perhaps we should take heed. Troubled minds are most often deceived. The "stars" provide a "cop out" from responsibility. Fate takes the "blame." A German psychologist wrote: "We can see how dangerous it is by the way in which serious psychic disturbances, a fear of life, despair and derangement are produced by it in sensitive people. Astrology paralyzes initiative and powers of judgment. It . . . encourages shallowness."

Many Christians read the horoscope as a "fun thing." It seems the appeal is stronger than we realize to read what someone says about us! Perhaps, this can be kept in balance and harmless, but we must not begin to rely upon them or make decisions based upon them. Here are a few things to keep in mind:

1. Your Father knows you inside-out! He has revealed a personal, tailor-made message, just for you (2 Tim. 3:16). Constant contact with the "sacred-page" will thrill you with His insights into your personality and needs. **Caution**: Is your desire to consult the "stars" greater than your urge to read the word?

2. Private, intimate conversations with our Heavenly Counselor pay rich, rewarding dividends. That we, with all our weaknesses, have access to Him at all is an exciting and challenging thought. When we feel alone, empty and forgotten, let's refresh our minds with a "heart-to-heart" talk with our loving Father. He is listening for your call!

3. Then, remember God's attitude toward such: " . . . let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from the things that shall come upon thee." (Isa. 47:13.) The Star of Bethlehem brought wise men to Christ their Saviour. Will you follow that star? The "horror-scope" cannot save you! He can!

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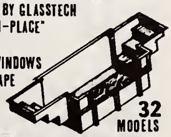

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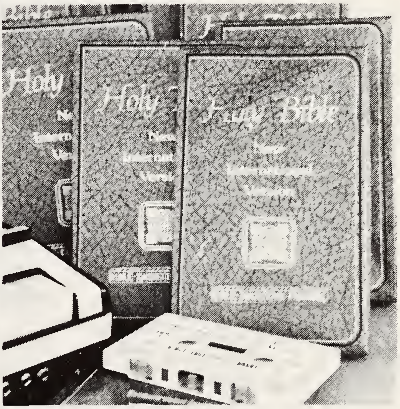

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Editorial Glimmerings

Too many people look for loopholes instead of opportunities where giving is concerned. And in such cases, the devil would be a fool not to provide the loophole. What the New Testament teaches on giving seems abundantly clear to us, but brethren continue to create many problems in conjunction with it. In previous "Glimmerings" we answered a question on "What does the Book say about first day of the week giving?" The question was from the end of a letter from John W. Goodman of Burlington, N.C. In the letter, Brother Goodman mentions a number of problems, misconceptions, and false ideas that are being preached over the brotherhood related to giving. We wish now to notice some of these.

First, Brother Goodman says, "I have heard the doctrine of 10 percent, even 11 percent, which I cannot find given in the New Testament for today. Some people might be able to give 50 percent." There is no question but that tithing was bound under the Old Testament system (Lev. 27:30; Deut. 12:6; 14:22), but it was not limited to this. Anything given beyond that which was required was a free will offering – that is, it was beyond the requirement of the law. But when we come to the New Testament the amount one is to give is conspicuous only because of its absence. The Christian system teaches one to give as he has prospered (1 Cor. 16:2), strongly implying a certain percentage, which is to be determined by the amount received and by the individual himself. The Bible has further instructed each Christian to give as he purposes in his heart (2 Cor. 9:7). This places the responsibility for determining the amount squarely on the individual. And he must make this determination, not by some rule that specifies 10, 15, or 20 percent, but by certain Biblical principles, such as the fellowship of ministering (2 Cor. 8:4), to prove the sincerity of love (2 Cor. 8:8), the principle of sowing and reaping (2 Cor. 9:6), etc. In Christianity the overt act, including the amount given, is no more important than the attitude of the heart, from which the gift must come. "The gift without the giver is bare."

The solution to the percentage problem lies in Christian stewardship. "Moreover it is required in stewards, that a man be found faithful." (1 Cor. 4:2.) Everything Christians possess belongs, in the final analysis, to the Lord. It is His by right of creation and His also by the fact of regeneration – He bought us, all that we are and all that we can be, with His own precious blood (1 Cor. 6:19, 20). Nothing, therefore, either in person or property, remains ours in the absolute sense. When one becomes a Christian he surrenders all to God. All is His! Money, time, talent, everything! It has been placed in the hands of man only for the purpose of serving and glorifying God. And every man must give an account to God for what God has given him. He must, therefore, use his means as a steward of God, to support the Lord's work, to provide for himself and family the necessities of life, to keep the physical body healthy, to plan for and invest in future needs, etc. When one recognizes the fact that he must account for what he keeps as well as for what he gives, it will surely help settle the percentage question. God's means are given to His people to accomplish His will, and no Christian ever has a single dime that does not already belong to God and for which he will not have to give an account for how it is used. We long ago concluded from this that the New Testament teaches 100 percent giving – giving all when one becomes a Christian – rather than binding a certain amount to be given to only one phase of his life's work (the contribution made to the church on the first day of the week).

Second, Brother Goodman adds, "Matthew 5:20 has been given as Scripture for the need to give more than 10 percent. I cannot see that this Scripture refers to giving at all." The verse here referred to is from the Sermon on the Mount where Jesus said, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The argument here runs about as follows: the people living under the law was required to give 10 percent. But we live under a superior system. Therefore, we ought to give as much or more than those who lived under the law. While it is true that Christianity is far superior to the law system and equally so that Christians should, under ordinary circumstances, give more than was required under the inferior system of law (we have often given it as our opinion that a tenth would be a good place for a Christian to start . . . and grow from there), this verse does not refer to giving, especially the percentage, except as the principle herein taught applies to it. The verse is not concerned with quantity (how much one does) but with quality. Jesus is saying that the quality of the Christian's service must surpass that of the scribes and Pharisees (who largely rendered a poor quality of service because of their hypocrisy), whether in giving or in living. This, then, clearly shows one of the differences in the Old and New Testament systems: under the Old quantity (without regard to quality) met the demands of law; under the New quality (quantity being determined by other principles) is the first requirement. The Christian, therefore, must be concerned with quality, and when the quality is right, the quantity will take care of itself.

Third, "In my travels," says Brother Goodman, "I have heard much on giving. In fact, this seems to be the number one subject in many places." We do not doubt that it is the number one subject with some, nor even that others have made a hobby of it. And many others may overwork the subject, but if we all preached on it in the same proportion as it is taught in the New Testament, the total amount would be astonishing. When all the passages on giving and all those related to it in some way or another are considered, there is probably no other Christian duty taught half so extensively. It is our conviction that as a whole we have not preached on it enough, or at least not enough for Christians in general to take the subject seriously.

Fourth, "Some believe," says Brother Goodman, "that we should give without consideration of our family's needs or our debts. It seems to me if we purposed as we have prospered we would consider all things." For one to provide for his family and pay his legitimate debts are works commanded by God (1 Tim. 5:8; Rom. 13:8), but this gives no reason for neglecting the support of the church. Since one must account to God for all his income and outgo (not just that contributed into the church treasury), he must determine how much to spend on family support, how much to pay on debts, and how much to give. We must plan our spending and purpose our giving, thereby making provisions for both. God will not hold one guiltless who foolishly spends until he has nothing left to give. This is one reason, at least, the Lord taught us to purpose (pledge, put into our budget) our giving. It is not haphazard; it is planned; provisions have been made for it. The care of the family and the payment of debts (both of which should have been planned along with giving) come in for their just share of the income. Why should one be neglected for the others? We have never known a man who Scripturally planned his giving to have to neglect it for long; nor have we ever known a man who did not plan his giving who did not eventually feel that he had to spend most of it on other matters. We usually do what we plan to do and we do very little otherwise. God taught us to plan our giving. And, if we are serious about it, we will not plan to let anything else interfere with our plans to give. God knew best when He said, "Every man according as he purposeth in his heart, so let him give." (2 Cor. 9:7.)

Finally, Brother Goodman says, "Some people believe the more you give the more material wealth you will receive. If this is true, then we should have no more problems: all of us could soon be millionaires. The Scripture usually cited

(continued on page 19)

Behold A Stripper Went Forth To Strip

Thomas F. Eaves, Knoxville, Tenn.

Every student of God's Word is familiar with the infamous city of Corinth. The outstanding structure in Corinth was the temple of Venus. In this temple immorality and open licentiousness were encouraged and practiced with 1,000 temple prostitutes in worship to the goddess Aphrodite. The influence of this society upon the church of our Lord in Corinth is reflected in Paul's letters to his brethren in that city.

These worshippers of Aphrodite engaged in the satisfaction of their lust in the guise of worship. (Many today defend their acts of worship on the grounds of "I enjoy it!" or "I like it!") For years the acts of the Corinthians were condemned for what it was – sin! However, in our society today, immodesty and nakedness are no longer frowned upon but actively encouraged.

Some today, under the guise of religion, are bringing into their "worship" (?) that which reminds one of the Corinthians.

1. "Church has stripper instead of Scripture: Exotic dancer Diana King danced for the First Unitarian Church of Richardson (Texas) last Sunday. And when she was through there was nothing left but her G string and the congregation's imagination." (**Knoxville Journal**, April 29, 1975.)

2. "In Toronto, Canada, the police closed down, arresting some of the personnel, a 'sex play' that had been showing at the Bathurst Street United Church for about three months." (**Sword of the Lord**, August 1, 1975, p. 3.)

3. "In Brownsburg, Indiana, a club meeting in the Messiah Lutheran Church had a demonstration of 'Belly Dancing' by one of the members." (**Sword of the Lord**, August 1, 1975, p. 3.)

Shades of Corinth

While members of the Lord's church will look upon these actions with utter astonishment and disdain, vehemently denying that anything of this sort would ever be brought into the worship of the Lord's church . . . we need to **stop** . . . and **think**! It has been less than ten years that some brethren were telling us in fervent tones that the mini-skirt would never be worn into an assembly where God's people had gathered to worship. Brethren, lift up your eyes and look upon the assembled! Immodest apparel is a regular attender at the worship services of God's people. Bible class teachers are continually embarrassed by the constant lingerie show displayed by the backless, frontless and bottomless fashions of the world.

Brethren, may God give elders, deacons, preachers, fathers and mothers the strength and backbone to teach, guide and insist that fathers, mothers, sons and daughters wear that which will exemplify purity, which is God's way of life. God's people must not conform to the world (Rom. 12:1-2), but must seek after and follow that which leads to righteousness. (Matt. 5:16; 6:33; 1 Tim. 2:9.)

Southeastern Children's Home News

The Southeastern Children's Home is in need of three more children. We have two excellent Homes in one of the best neighborhoods in the city of Sumter, S.C. Every convenience is available in these Homes to give those who come to us an opportunity to be like the average children in the community, the school and the church. The Home has two fine couples who love children and are Christians in every sense of the word serving as Home Parents. They are in constant watch over the children, just as if they were their own. If you know of children that need a home where every opportunity is given them to exercise their abilities, please contact Mr. S. Robert Collins, Southeastern Children's Home, Inc., 241 Wildwood Ave., Sumter, S.C. 29150, or call (803) 775-2954. Send all contributions to the same address.

The Christian Church Renounced

Jerry Hurt, Charlotte, N.C.

I would like to submit 12 reasons why John Yost left the Independent Christian church a few months ago. I would like to say these reasons also caused me and others in years gone by to flee from such apostasy.

I think there should be a word of caution to those who feel the Christian church is close to the New Testament pattern with the primary reason of difference being the use of instruments of music. It may seem so as it would appear on paper, but not in reality. The instrument of music was the beginning of the apostasy but not the end. The instrument of music did set the stage for not accepting Bible authority for their unscriptural practices. The instrument of music shows their attitude in seeking truth in this matter and all truth.

I would like to submit a thirteenth reason because I feel it is of such a nature and threat to all of us today. It is neo-Pentecostalism that is now reaching to the very highest levels in the Christian church. The Christian church sponsors two nationally known TV programs. Cecil Todd is the evangelist for the **Revival Fires** TV program. In this program he has told of how God miraculously healed him as a young boy and at another occasion in his youth when frightened by a thunderstorm how he prayed and "suddenly a wonderful peace came over him." Then again in one of his sermons using J.C. Penny, as an example, while in the hospital writing his farewell letters "suddenly something happened. . . . I can only call it a miracle! I felt as if I had been transplanted from hell to paradise. . . . I felt the power of God as never before. . . ." A quote from Cecil Todd's paper **Revival Fires**: "Cecil preached, the Couriers sang, we all prayed and man! did God pour out His Spirit!!! at the invitation." Another TV program sponsored by the Christian church is headed by the Vernon brothers. They have Pat Boone, Dale Evans and others, and named the show "Sing a New Song." May I close this point by saying the Christian church is sponsoring error and neo-Pentecostalism is making its way to the very top.

The church is not perpetual and every generation must do their part or apostasy will be the end. We can either take a lesson from history or relive history. I am concerned when across my desk appear bulletins from churches of Christ having congregational meetings, liberal speakers, rap sessions (rap, according to modern definition has sexual overtones), garage sales, hand clapping sessions, etc. Twenty years ago I found myself behind my desk writing against such in the Christian church. Can't we see by a glimpse of history that apostasy can happen in one generation? "Wherefore let him that thinketh he standeth take heed lest he fall." It is time for you, my brethren, to stand against liberal trends in the Carolinas. I have always felt that when one gives no response he is showing his approval.

No one can read **Carolina Christian** and know Howard Winters and not see the contribution he has made in meeting liberalism head-on.

Starting on page 14 are Brother Yost's 12 reasons.

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Churches Of Christ And The Christian Church

John Yost, Johnson City, Tenn.

Many today are asking the same question and it is about the differences between the churches of Christ and the Christian church, and those that call themselves church of christ while using instrumental music in worship.

I have spent many years in the Christian church as member, deacon, and the last three years as a preacher. I could no longer fellowship myself with this group; the reasons are stated below.

It is true when the division came between the two fellowships that the instrument was the primary, if not maybe the only difference. However, this is not now true. It is possible that the following differences that I will list are not 100 percent universal.

Listed below you will find those things that are practiced by the Christian church.

1. Now the independent Christian church has a lady minister. I know of one, maybe there are more. The Christian church disciples have over 100 lady preachers, I understand.

2. The elders and deacons do not meet the Bible qualification in most Christian churches. They have I know, in some cases, those serving in these positions, that were baptized into a denomination, not Christ. The majority are in these positions, not to oversee or serve, but to be figure heads.

3. Deacons rule the majority of the Christian churches, that I have been associated with. Once a month a board meeting is held to transact church business, and all elders and deacons are present at this meeting. Each member of that board, elder or deacon, has a vote. The usual percentage of deacons on these boards are two-to-one over the elders. Each man has a vote, and now I ask you who rules the congregation?

4. The Christian churches usually have a head elder, they call the chairman of the board. The people usually come to him with problems, etc., and he presents it to the other elders, and in some congregations the chairman is a deacon. The Bible knows of no such elder or deacon.

5. The Christian churches, even independents, now have open membership. They will accept a Baptist or those from any other denomination, if they are satisfied with their baptism. As you well know, the denominations teach you are saved before baptism. How can a person, taught such doctrine, then be baptized for the right purpose?

6. There is a missionary society now in the independent Christian church called, "Mission Service." Thus the independents are going the way of the disciples.

7. Women in the Christian church speak out like the men. They teach adult classes, men and women mixed. A good number of the Christian churches have women song leaders. Women pray in a good number of the worship services. They are in the open or behind the scene in a good portion of the congregation's business. (The Christian church does not believe – 1 Cor. 14:34-35, and 1 Tim. 2:11-14, applies today.)

8. The unscriptural choir is in the Christian church. It is used for entertainment; people that have the chief seat. This choir plays an important role in all special day services.

9. Special day services are practiced by the Christian church. Christmas – A special program on the Lord's day before Christmas is usually performed by the choir. Easter – A special program on the Lord's day before Easter is usually performed by the choir.

10. Nearly all of the Christian churches have a group who sings and plays a special before the message. Entertainment in the worship service.

11. The colleges and many of the Christian churches teach that there are Christians in all denominations. The colleges have denominational speakers on their programs of worship many times each year. A good number of the members in each Christian church believe there are Christians in all denominations,

and teach such.

12. The Christian church has added the unscriptural musical instrument to their worship service. Entertainment instead of worship is their goal. They hear not (Eph. 5:19 and Col. 3:16).

The Christian church breaks the laws and rules of God that are written and then they add more making their own laws. They are following after the doctrine of man, and they cannot hear (Matt. 15:9; Col. 2:20-22 and Rev. 22:18, 19).

I renounced this denomination because I could not accept these unscriptural practices.

Foot-Washing: Custom Or Command?

Charles Sattenfield, Winston-Salem, N.C.

It is a well-known fact that some religious bodies now practice foot-washing as an act of worship. Those doing so, usually cite John 13:14, 15 as proof of their position. "If I then, the Lord and teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you." (John 13:14-15, ASV.) This passage on the surface may appear to be ample proof that foot-washing as a religious act is Scriptural. However, as we examine this passage more closely, we see that it does not authorize foot-washing as worship today. Here are my reasons for stating such a conclusion.

First, foot-washing was an oriental custom and was never considered an act of worship. When traveling in Palestine a person's feet usually became very dirty because of the dry and dusty roads, and because they wore sandals without any socks or stockings. Hence, foot-washing was an act of courtesy and hospitality when people entered into your home. This is clearly demonstrated in the Old and New Testaments. (Gen. 18:4; 19:2; 24:32; 43:24; Ex. 30:19, 21; 40:31; Judges 19:21; 1 Sam. 25:41; 2 Sam. 11:8; Song of Solomon 5:3; Luke 7:38-44; John 13:1-17; 1 Tim. 5:10.) Even though foot-washing is mentioned some 21 times in the Bible, it was never a religious rite.

Second, if foot-washing was an act of worship it was never practiced as such in the first century church. In the book of Acts, which is in all practicality a history of the early church, we never see foot-washing being taught as a church doctrine. It was not until Augustine's time (400 A.D.) that foot-washing had any religious significance at all (Letters LV. 33).

Third, to state that John 13:14, 15 authorizes foot-washing is to miss the true meaning and spirit of the passage. Jesus is simply giving His disciples an "example" **(hupodeigma)** to be followed; a symbolical type of service to be rendered and not an exact pattern to be duplicated. He is teaching His disciples the very difficult lessons of humility and servitude. (John 13:16; Luke 22:27; 1 Sam. 25:41.) The attitude is what Jesus is teaching, not the very act itself.

Fourth, a proper understanding of what Jesus said in John 13:15 will show us that He did not intend foot-washing to be a religious ceremony. Notice the Lord did not say in this passage that "Ye should do what I have done unto you, but, ye should do as I have done unto you." He used the comparative article **(kathos)** which means "like as," instead of using **ho** (from **hos**) which means "that which." This, beyond any questions proves that foot-washing was used by Jesus as only a local custom to teach His disciples a spiritual lesson. To insist that foot-washing as a religious act today is Scriptural, is to miss the true teaching of the passage. Contrary to what some believe, John 13:14, 15 does not authorize foot-washing in worship today.

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CAROLINA CHURCH NEWS

NORTH CAROLINA NEWS

Greensboro, Wendover Avenue

ROY Z. KEMP, Reporting: On October 15, a men's leadership training and spiritual development class was begun, scheduled to run for nine consecutive weeks from 7:00-9:00 p.m. Boyd L. Cribb, Jr., and Don Burroughs are the instructors. The classes are designed to help men become more effective in church work and spiritually stronger. The author of the course is Ron Willingham, of Amarillo, Tex. The method of study was designed specially for the men of the Lord's church. Men attending the classes are from High Point, Lexington, and Burlington as well as Greensboro.

Wendover Church has been unusually busy the past several months in developing spiritual programs. The college ones got off to a good start under the direction of Brother Burroughs. Three different "Soul Talk" classes are being held weekly at the college, one night a week at the church, and one night a week at the homes of members. In addition to the regular Wednesday night Bible study classes, a Sunday afternoon class to teach the deaf sign language was recently initiated under the direction of Jim Thompson of Burlington; a "Tray Favors" making class for the ladies was started, with favors for the trays of patients at the Wesley Long Hospital being constructed; and a Friday evening devotional class at the church building have all come into existence. On Sunday afternoons at 3:00 p.m., the church members have been meeting at the Evergreens Nursing Home for a short religious service and a singing session for the patients.

During August, a five-night Vacation Bible School was held for both adults and children. Each child received a certificate of recognition and a VBS button to wear. A perfect attendance was recognized by a special seal placed on the certificate. A record attendance was recorded.

Goldsboro

WILLIAM H. LOVE, Reporting: My family and I have been in Goldsboro for a little over a year now. Goldsboro presents a busy changing situation all year round in that a good number of the families of the congregation are with the military and are often being transferred. We had nine families to be transferred away from the area recently and had eight families to move into the area to identify. The constant change presents some real problems with keeping qualified, experienced teachers. The bus work here continues, but the summer months did take a toll on the number of riders. It is also difficult to keep workers on the bus due to transfers. Three were baptized here on August 31, and three confessed neglect of duty. Another was baptized on Sunday, September 28, the first day before our meeting here with F.W. Mattox as evangelist. This meeting was held September 29 through October 5, and three members responded requesting the prayers of the church. Brother Mattox presented a series of lessons on the major themes of the Bible which was excellent for the congregation and the community. Everyone present expressed appreciation for the lessons we heard, and would recommend that same series for any congregation. Ray Fullerton, former minister with the congregation here in its establishment, will be with us for a gospel meeting in the spring.

The preachers of this area have been

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meeting every month or so for the last year for a luncheon and discussion period. In September there were nineteen present (11 preachers, six wives, and two other members) at Goldsboro. These get-togethers allow an opportunity to get to know one another better, and an opportunity to study together or discuss some of the problems of concern to us all. Several new preachers in the area, Paul Sumney of New Bern, Billy Boyd of Henderson, and Duane Osborne of Pantego were among those present recently. Elmer Scott has left Kinston for Alabama. Get together with the preachers in your area. You will find it helpful. In fact, it might even surprise you at some of the things that are going on around. Rufus Bennett plans to host the next preachers' get-together in this area at Cary, on December 1.

Kernersville

CHARLES SATTENFIELD, Reporting: This summer has been a busy one indeed. I preached meetings in Kansas and Louisiana.

On Sept. 15, I began working with the Linville Forest congregation, with Brother J.D. Parker. I will primarily be working with the youth and personal evangelism. On a limited scale, I will be available for youth meetings and personal evangelism meetings (only between Thurs.-Sat.).

SOUTH CAROLINA

Belvedere

MARSHALL FLOWERS, Reporting: The membership of the Belvedere Church of Christ was increased by 28 percent as a result of a great **Soul-Saving Campaign** with Jerry Humphries of Athens, Alabama. Brother Humphries directed the campaign and preached on Sunday, October 12, then again on Friday, Saturday, and Sunday, October 17, 18 and 19. On the days between the preaching services we knocked on doors and set up and conducted home Bible studies. These studies, written by Brother Humphries, are the most unique, thorough and effective I have ever seen. During and following the campaign, 12 precious souls were baptized and 21 public confessions of sin were made. Of those baptized, eight had had no previous connection with the church of Christ. Three preachers came from Georgia and one from Texas to help us. More of our own members were involved in this evangelistic effort than have ever been involved in any similar undertaking heretofore. We still have many excellent prospects to work with as a result of the campaign, and we are turning up new contacts and conducting home studies daily. I heartily recommend Jerry Humphries and his **Soul-Saving Campaigns** to the brotherhood. Jerry's address is 303 Gale Lane, Athens, Alabama 35611.

Clemson

CARL LANCASTER, Reporting: This is an appeal in behalf of the church in Clemson, S.C. It meets in a residence it purchased directly across the street from Clemson University. The church is made up mainly of people in various positions with the university, their families and students of the university. They are from Alabama, Kentucky, Tennessee, Texas, Arkansas, West Virginia and various other places.

The Christians that make up this congregation are making a very sincere and determined effort to minister to the students of this sizeable state university that has an enrollment of around 10,000. The church has the names of around 25 students this year who list church of Christ as their religious preference. Their goal is to keep these Christians actively involved in the church and to provide an atmosphere conducive to their spiritual growth while they secure an education in a state

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university. Another goal is to reach and influence for Christ any of the other students possible.

This small congregation has an active program going to reach these goals. Families in the church "adopt" students who attend. The family invites the "adopted" student into their home for meals, to watch TV, to use their washer and dryer, and in various other ways tries to provide a home away from home. An Agape Club of students meets once a week. Families bring food for these meetings. At these meetings students enjoy Christian fellowship, a devotional, and develop and carry out some program of service that may range from work on the building and grounds to an effort designed to increase interest among high school students.

The church wants to secure a minister to work full time especially in an effort to meet the needs of these university students. This would be a tremendous asset to the efforts the Clemson church is already making. However, they must have financial assistance to be able to do this. I work full time for the South Carolina Department of Mental Health and live in Greenville. I drive down each Sunday to preach for the Clemson church but this is entirely inadequate to meet their needs. A full-time minister, who can live in Clemson and who is effective in working with young people is a minimum requirement for this church to realize its potential.

This is an appeal to individuals and congregations who are concerned enough about the spiritual welfare and future of young people to be willing to commit themselves to make a monthly investment in helping meet their needs by helping provide the support necessary for a full-time minister. For additional information contact: David Currey, 46 Bradley Street, Clemson, S.C. 29631. Also please send the names of any students in Clemson that you would like for the church to contact.

Editorial Book Views

Woods-Franklin Debate, Guy N. Woods and Ben Franklin. H.C. McCaghren, 100 Carlton Pl., Gadsden, Ala. 35901. 241 pages, cloth $6.95.

Now and then a book comes along that so embodies the great issues of the day that it immediately becomes a classic in its field. We believe the **Woods-Franklin Debate** is such a book. It embodies the issues between the Lord's church and what is today called Pentecostalism better than any other book available at this time. It is a landmark in religious discussions. The debate was conducted in the Convention Hall in Gadsden, Ala., May 20-23, 1974. The disputents were recognized as representive men on both sides of the issues, and the speeches appear just as they were delivered (except for the usual minor grammatical changes). Ben Franklin was formerly a gospel preacher but was among the first in the church to be carried away with the neo-Pentecostal movement. He contends that the baptism of the Holy Ghost and miracles (especially speaking in tongues) remain in the church today. Guy N. Woods, who is widely recognized as today's most scholarly spokesman for the plea to restore the ancient order of things, denies Franklin's contentions and affirms that Holy Ghost baptism and miracles ceased with the apostolic age. Although Franklin readily acknowledged that he was not a debator (Woods is a veteran of more than 100 such debates and is superb on the polemic platform), he did a fair job in presenting modern Pentecostalism (his negative speeches are extremely weak — in fact, they cannot be rightly called negatives at all). Woods on the other hand, with his scores of charts, Scriptural arguments, reasoning, and logic, sets forth the truth in a clear, concise, and powerful way, while, at the same time, exploding, as with an atomic bomb, the fallacies of the Pentecostal movement. For those who want the best there is on the subject, without wading through a whole library, this is it. It should be studied by every accountable person. No library, private, church, or school is complete without it.

Swift to Hear, Slow to Speak, Jerry Butler. Quality Publications, P.O. Box 1060, Abilene, Texas 79604. 111 pages, paper $2.50.

Here is a handbook on communication in the church, designed for both classroom and personal study. It is the first book we have come across that treats communication from a sound Scriptural standpoint – that is, it is written to help Christians communicate the gospel to others. It deals with most of the communication problems with which a church or an individual is confronted, such as Christian to Christian, congregation to community, language differences and difficulties, mass communication, motivation, etc. It is so designed that you will learn the Scriptures while you learn to communicate. Its use will pay dividends.

All books reviewed here may be ordered from **Carolina Christian Bookstore**, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

. . . **from page 11**

for this is 2 Corinthians 9:6." The interpretation here given is entirely too materialistic: there are more ways to prosper than to increase the bank account (or to become millionaires). But the Bible does unequivocally teach that if we put God first in our lives (and this would of necessity include giving) He will supply our needs (Matt. 6:33). We may not understand how God does it, but that is not our department; our department is to put the kingdom first and let God take care of the rest in His own time and in His own way. However, we must see that the blessing of giving is in the fellowship of ministering to the salvation of human souls from sin, and not in the increase of our own personal bank account.

Paul states the principle of sowing and reaping in 2 Corinthians 9:6: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." If a farmer sows only one seed he cannot expect to produce more than one plant; if he sows many seeds he can expect many plants. His crop is increased in direct proportion to the amount of seed sown. Here Paul applies this principle to giving – one reaps according to the amount he sows. We cannot question the truthfulness of this principle. But to say the more we give, the more money (or material things) we will receive personally (the larger our income will become), is to miss the point. The principle is concerned with sowing seeds and reaping a crop. Now what is the crop or product Christians wish to reap in their giving? Is it to increase their personal wealth (a selfish motive), or is it the saving of lost souls and providing the needs of the unfortunate? Obviously, it is the latter. The more we give the larger crop we can expect to reap in the caring of the needy and in the salvation of souls. The blessing (the purpose for which we give) is increased in direct proportion to the amount given. Thus the principle stated by Paul does not directly have reference to the individual's wealth or prosperity, except as his wealth is tied up with the cause of Christ. It is concerned with the crop he sows to reap – the spread of the kingdom by the salvation of souls.

Many of the false concepts that have grown up around giving are the results of searching for loopholes instead of opportunities. But Christians should see the opportunities. Jesus said, "It is more blessed to give than to receive." (Acts 20:35.) It is more blessed because giving makes us more God-like than receiving; more blessed because we must have before we can give; and more blessed because we have received (from God) before giving. How could one believe this without being eager to take advantage of every opportunity God gives him to give?

"The cost of failure is greater than the price of success."

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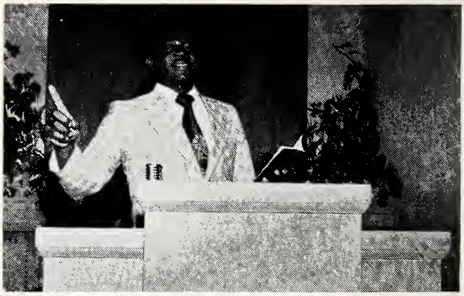

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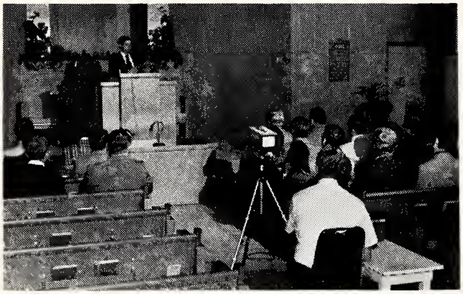

Charles Landreth of Ft. Oglethorpe, Georgia, enjoys the benefits of modern equipment for improving sermon delivery.

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CAROLINA CHRISTIAN

VOL. 17, NO. 12, DECEMBER 1975

C.R. Franks, Jr.
Making The Long Run (see page 6)

EDITORIALS

GUS NICHOLS

Just a few hours before we were to start to the printers with this issue, we received the sad news that Gus Nichols was dead. Appropriately enough, he died on the Lord's day, Nov. 16, at 3:00 p.m. With his passing the world has lost one of its greatest men and the Lord's church one of its greatest servants. No man we have ever known could anywhere near equal Brother Nichols in his proclamation of the gospel of Christ, especially as it relates to saying just what the Bible says. He loved the Bible and could quote more Scriptures on any subject than any man living in his generation, and probably more than any man who ever lived. He was preeminently a preacher of the word. His contribution to the cause of Christ has been so immense that it staggers the imagination – only an omnipotent and omniscient God could judge him and reward him according to all his works. There is hardly a Christian on earth who has not been, either directly or indirectly, touched by his influence. Few men in the whole history of the church have meant so much to so many for so much good. Few have been more devoutly loved by lovers of truth . . . or feared by its enemies. He was truly a great and a good man. A giant in Israel has fallen, and his like may never be seen again.

"THE PIOUS UNIMMERSED"

When the Bible is abandoned as the only rule of faith and practice, all the religions of the world, including sects and factions, must be viewed as equals – one man's view is equally as true (or as false) as another's. There is no standard by which to judge right and wrong, if indeed there is any such thing as right and wrong. But to be more specific, among the first problems faced by those among us who start down that long dark road of liberalism is what to do about fellowshipping those who are often referred to as "the pious unimmersed." They either must follow the Bible (a thing that is repulsive to a liberal) and acknowledge only the immersed as Christians or else they must follow their theory (the darling of their life) and recognize "the pious unimmersed" as children of God equal with themselves. But if the unimmersed are children of God, then baptism is not necessary in becoming a Christian. And whether one is baptized or not is not relevant. One might as well ask, "Can those who practice sprinkling fellowship the pious immersed?"

There is no question about it, the Bible teaches that baptism is a burial (Rom. 6:4; Col. 2:12) in water (John 3:23; Acts 8:36; 12:47, 48) of a penitent believer in Jesus Christ (Mark 16:16; Acts 2:38) in (or into) the name of the Father, the Son, and the Holy Ghost (Matt. 28:19) for the remission of sins (Acts 2:38). Since this is the case, the unbaptized cannot be recognized or fellowshipped as children of God. There is no problem here for those who believe and follow the Bible. Any person who is honestly and sincerely trying to please God and go to heaven (pious from the Scriptural standpoint) will obey God in everything he knows the Bible teaches. Thus the truly pious will be immersed when the Bible teaching is presented to them. If they refuse to be baptized when they are taught the Scriptures, willfully turning

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away from a command of the Lord and what is right, we know no reason to call them pious. Thus the pious will be baptized and we have no right to fellowship any other.

SHAMEFACEDNESS

Here is a word that should be studied seriously by every Christian woman (and its meaning should be instilled in every young girl). Paul wrote, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." (1 Tim. 2:9.) "Shamefacedness" means, according to Vine, "A sense of shame, modesty," and "is used regarding the demeanour of women. . . . " (The American Standard Version has "shamefastness," which is probably a better word because of some false concepts, such as sheepishness, that might be attached to "shamefacedness.") Since it is in the context of modest apparel, it should especially be taken into consideration in conjunction with the manner of dress.

Some things should cause women to blush. When I was a boy growing up in the mountains of East Tennessee women took great pride in dressing up. They wanted to appear in public neatly dressed and looking their very best. It would have been extremely embarrassing for a fraction of their bodies between their knees and their shoulders to have been exposed. But now it is different. Most women dress down now instead of up, and it would be a shame for some to be caught in public decently dressed. No part of the body is sacred anymore and there is little or no shame attached to nakedness. The miniskirt left nothing to the imagination from the waist down, especially when there is nothing but pantyhose underneath. Now a certain type halter (we do not know what they are called), not to mention the short, wide-around tops and see-through blouses, is designed to reveal half the breasts (from the side and back view) and when the body is positioned right, it flaps open and leaves nothing covered (except the side away from the viewer) from the waist up.

What has happened to women? Have they lost all sense of shame? It appears so, and this is why we urge Christian women (and girls) to give serious consideration to Paul's instructions to adorn themselves . . . with shamefacedness.

A CONVENIENT SEASON

When Paul powerfully preached to Felix of righteousness, temperance (self-control), and the judgment to come, " . . . Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." (Acts 24:25.) As far as we know, Felix never called for Paul – the convenient season never came. He lived his life in unrighteousness, self-indulgence, and died unprepared for the judgment. He had a chance to change his course and thus change his eternal destiny, but, like most of us, he waited for a time when it would become easier, more convenient, and less demanding. That time never came for him . . . nor will it come for us.

To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low.
And every man decideth
The Way his soul shall go.

– *John Oxenham*

There is a rather sad note in the preface of Fitzhugh Lee's biography of his famous and highly-esteemed uncle, General Robert E. Lee. It states: "The occasion has been embraced to express the universal regret that General Lee never wrote anything concerning his career and campaigns. His statements would have settled conflicting opinions on all subjects contained therein. We know that it was his intention to record the deeds of his soldiers, but not to write his personal memoirs. He waited for a 'convenient season,' and waited too long." (*General Lee,*

(continued on page 8)

PATIENCE

Henry L. Fuhry, Asheville, N.C.

"Add to your temperance patience." (2 Pet. 1:6.) "Rest in the Lord and wait patiently for him." (Ps. 37:7.) Patience is required of Christians. It is a virtue that all should strive to attain. True, in this present age it is difficult to be patient. Everything seems whirling by us so rapidly. Everybody seems to be in such a rush to get somewhere (or nowhere). If we do not get what we want when we want it impatience sets in. This then is permeated to our children so that they, too, seem unable to acquire patience. They want things immediately. Have your children seated in the car as you are going some place and what do you often hear? "Hurry, Dad, let's get there." "How much farther do we have to go?" "How much longer is it?" "Hurry, beat the car in front of us." Unfortunately, we who are parents are a great deal to blame for our children being impatient, because we have failed to teach them patience. We fail them because we do not set the example. We do not discuss patience, and its virtues with them.

In our relations with others we fail to properly meet the demands on our patience. Slow people provoke and irritate us. Inefficient folks exasperate us. Unappreciative humans annoy us. Sensitive and fault-finding individuals frustrate us. Yet, every one of us at times possess these same qualities. Few there are of us that do not become impatient with others. These characteristics are found in too many of us.

It is easy for us to become impatient with God. We think He should answer our prayers immediately – right now! We fail to realize that God is not concerned with time such as we who are earthbound. Peter says that with God a thousand years are as one day, and one day as a thousand years. God is in no hurry! God is patient! His promises unfold slowly and steadily. We expect our prayers to be answered by God without delay and as a general rule we expect them to be answered according to our wishes. We may end our prayers, "Thy will be done." But, we do not actually mean it! God will answer every prayer, of that there is no doubt. It will be in one of three ways – Yes, Wait, or No! When He says *wait* we are prone to become disturbed and we then take such answer as a denial of our prayers, and so we become impatient with God. We are apt to forget that "they also serve who only stand and wait." Patient waiting is often the highest way of doing God's will. Yet waiting is the hard time for us. Somehow we seem unwilling to trust Him and wait until He completes His wise plans. Too many of us allow ourselves to become bitter toward God because of what seems to us to be untoward experiences such as ill health, loss of loved ones, sorrow, losses, failures, reverses of life, and the like. Too often we hold God responsible and He has had no part in them. If we would look within ourselves more often, we would no doubt find that the fault lies within us rather than with God. A good definition of patience is "the blending of moral courage with physical timidity."

In our moment of impatience we too often blurt out things that we would later give anything to be able to take back. But a word once spoken can never be retrieved. We may apologize, we may try to make amends, but we cannot recall the word, we cannot blot it out once it has been spoken. As the saying goes, "We open our mouth and then proceed to put our foot into it." As Christians we must be ever mindful of our responsibility to God and to our fellowman, all fellowmen, not just our Christian brethren. We have a very real responsibility to exercise careful thinking and careful action. All of us can think of times when we acted without thinking, when we exercised too little self-control, when we were inconsiderate, unkind, tactless, and just outright irresponsible. We also know of times when we yielded to temptation instead of striving hard against it. Each time we meet and overcome temptation we grow stronger and build within us a stronger barrier against the next temptation we encounter. James says in his epistle, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (James 1:2-4.) Paul, in his first letter to the Corinthians, says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13.)

If we will but rest in God and patiently bear all experiences, even the most untoward, we will find that they will work good in us. We can always rely on God and we can always trust Him. God does all things well. As we rest and trust in Him, every experience works sweetness and patience in us, bringing blessings and strength to our own lives and to those around us. There is a saying, "Oh! for the patience of Job." And a great deal of truth is in that statement. Job was sorely afflicted, but he exhibited patience. He would not "cave in," he did not crumble. Yes, he came mighty close to the brink, but he always realized and knew that God was with him. He knew that he had done nothing to deserve the many difficulties he had to face. He retained his faith and love for God. And this faith, this stedfastness, this confidence, this loyalty, brought him through the many problems that he encountered because God saw in Job, patience, love, perseverance, and those many other qualities that all men of God must possess.

We must have faith in God and believe in His goodness even if we do not have answers to the questions arising out of our human impatience and inadequate knowledge. When we are tempted to be impatient with God, we can help ourselves by calling to mind the fact that He deals with us only for our good, regardless of our experiences. Although He permits adverse situations to arise in our lives which we do not understand, He has His own perfect and ultimate purpose to fulfill in our behalf. The experience we find hard to endure will in the end bear fruit in our behalf that is for our highest welfare.

It is impossible for us to learn all we need to know about God and His ways through a single experience. We see so little, while God sees the whole. Moreover our faith has to be a tried faith if it is to be worth anything at all. Noah's faith was tried when he was told to build the ark and was many, many years in building it, but he had faith that God knew what He was doing and he did not question God. Abraham had faith when God told him to offer his son Isaac as a sacrifice and to move again and again and to face many problems. He knew that God had a plan for him and he did not waver. Regardless of how trying an experience may be, God will come to our help at the right time. Our part is to wait in quiet patience, not rebelling under affliction, but having faith in God. Never should we murmur, never should we question. We should accept the situation as it is put to us, without any self-will, into the hands of our wonderfully kind, merciful and loving God. God will not require us to endure beyond our capacity. He will not tempt us beyond our endurance. Everything works together for good to those who love God.

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C.R. Franks, Jr. - Making The Long Run

Howard Winters, Duncan, S.C.

When C.R. Franks, Jr., moved to Charlotte in 1946 no one could have then foreseen that 22 of his next 30 years of preaching would be devoted to the Lord's work in the Carolinas. Nor could they have seen the vast impact that his long tenure would have in stabilizing the church and helping to start and maintain a good number of other related projects.

No great cause is built overnight. It is usually not one quick and sudden flood that radically changes the earth's surface; it is storm after storm with their constant blasts working with the steady stream. And so it is in the kingdom of God. The ones who build the most, the ones who experience solid growth are not necessarily the evangelists who pass through with apparent success; nor is it the fly-by-night preacher who is a powerful pulpiteer and a persuasive personal worker. In the final analysis, the best work is done by men who stay on the job and help stabilize the work through periods of discouragement as well as through periods of forward marching – ones who not only try to reach the lost but also strengthen and consolidate the saved.

We consider C.R. Franks, Jr., a man who is making the long run – one who has stayed with the job when others have found reason to leave. He has never been known as one who bursts the floodgate with sudden sweeping waves. He is more like a steady stream flowing over the mill wheel.

C.R. was born on January 22, 1913, in Hamilton, Alabama. He attended the public schools in Hamilton and there determined to be lawyer. To prepare himself for the practice of law (he admits that he had plans for being the most famous lawyer in the history of Alabama) he entered the University of Alabama at Tuscaloosa. (Incidentally, one of his fellow students at the university was Bear Bryant, the famous football coach of later years.) But the practice of law lost its glamor and he later entered the North Birmingham School of Preaching (a school no longer in existence).

After giving up the idea of becoming Alabama's most famous lawyer, preaching had taken the first place in his life. He was baptized by C.A. Dunn, Jr., in his home town, and preached his first sermon 36 years ago in what was then the Walnut Street Church in Gadsden, Alabama. As a preacher he has never been known for verbosity or any other peculiar trait of the trade. Nor is he known for any outstanding scholarly attainment. Yet he has a deep rich voice, and is well informed on any Bible subject that comes up for discussion. He has made some special studies in such fields as the eldership, church history, and teacher-leadership-training, and puts them all to good use in his preaching. Because he believes the Bible to be the inspired word of God, the message the Lord wants taken to the world, his sermons are Scripturally sound – he preaches the Bible instead of preaching about the Bible. A glance at his weekly sermon topics (usually run in the bulletin) will convince one that his subject matter is as broad as the Bible itself. He does a considerable amount of preaching on Christ and the church, and he feels that the most needed lesson in the Carolinas is the proper distinction between the law and the gospel. There is one noticeable thing about him that is different from most preachers: he seems to have an aversion to all prolonged discussions or arguments. In a group, he will state his convictions clearly and then leave the heated discussion to others. Perhaps we can sum it all up by saying that he is not wordy but what he says is worthy to be heard.

Twenty-two of C.R. Franks' 36 years of preaching have been spent in the Carolinas at the following places (we list only the date he began working at each): Charlotte, 1946; Greensboro, 1947; Rockingham, 1953; Burlington, 1961; Spartanburg, 1965; Asheville, 1968; West Columbia (where he is still located),

1969. His longest stays were at Greensboro (six years) with the Wendover Avenue Church and at West Columbia, and in these two places he feels that he has done his most effective work. But wherever he has gone he has had a stabilizing effect on the church. We have long felt that his greatest strength lies in his ability to stabilize a church and get it interested in accepting new challenges. This writer followed him in the work at Burlington, where he had preached for about three years. When I arrived to start working with the church I found it more consolidated, more ready to go to work, more ready to meet the challenges before it than at any time in its history. This was true because Brother Franks had been successful in leading it to a higher degree of devotion, a deeper sense of unity, a wider vision of mission, an abounding love for truth, and an eager spirit to attain greater things for the Lord.

"Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." (Prov. 18:22.) This is especially true of a preacher because of the unique position of a preacher's wife. On this score, C.R. struck gold when a former girl friend introduced him to Mary Nell Couch of Winfield, Alabama. Mary Nell was a lovely young lady and a challenge for any young man to woo and win. C.R. won and Mary Nell teamed with him for life. She is a delight to be around and in most places they have lived, she is as well remembered as he is. It has been my pleasure to be in their home and enjoy their kind, generous, and thoughtful hospitality. Although she keeps herself in the background, her life has influenced many for good. C.R. found a gold mine when he found Mary Nell.

The Franks' have two children, both born in the Carolinas. Charles Edward was born in Charlotte on May 13, 1947, and James Allan in Greensboro August 15, 1950. Both are now graduates of Abilene Christian College, and both are presently living in Abilene, Texas (Jimmy is married; Edward is not).

While preaching is Brother Franks' primary interest, some of his best work has been in starting and promoting a number of works related to the church but not necessarily in line with his duty as a preacher. Perhaps the most important and far-reaching of these is Palmetto Bible Camp. He and a number of other brethren (we do not have the names of all of them) had vision enough to see that Carolina Bible Camp, which had served both states from its inception in 1956, had reached its capacity under its present arrangements, that scores of campers were having to be turned away each year, and that something needed to be done to remedy the situation. Thus, they wisely conceived of starting another camp, one primarily for South Carolina. C.R., W.G. Gantt, and Richard Beasley drew up the charter and Palmetto Bible Camp became a reality. C.R. served on the Board of Directors for a while, and he is one of only three men who have the distinction of serving on both camp boards at the same time. The wisdom of establishing PBC has been fully vindicated. CBC soon reached its capacity again, and in a few years PBC outgrew CBC in the number of annual campers and has now purchased its own beautiful and spacious camp site north of Greenville. It has four weeks of camping each year, from the middle of June until the middle of July, and has capacity attendance each week. All in all, it has been a marvelous and extremely successful undertaking.

Although Brother Franks has lived in South Carolina since 1960 (and previously from 1965 to 1968) and has continued with more than a passing interest in PBC, he has chosen to continue his work with CBC. He has been on the Board of Directors for about 12 years and has served the camp as sports director for ten years. In directing the sports department he has emphasized the fact that Christian principles can be forcefully taught in recreation as well as in the classroom. He expects everyone, both campers and workers, to manifest the Spirit of Christ in every game, whether it is won or lost. Consequently, the sports at CBC are kept on a high level and are always a delightful experience for everyone who goes.

Two other things that Brother Franks led in starting are the annual Youth

Forum (held first at Central in Spartanburg while he was there) and the South Carolina Lectures. The Youth Forum is conducted the last days of each year and the South Carolina Lectures the first full week in November. Both have made tremendous contributions to the cause of Christ in the Carolinas.

We have often said that every preacher should serve as the host for at least one lecture program. But Brother Franks probably holds the record in the Carolinas for this. He has helped plan and conduct seven of them – planned five and actually served as host for two Carolina Lectures and two South Carolina Lectures. In addition to these he conducted two rather large lecture programs in Asheville. He says, "Thus for a total of seven times I have been 'on the spot' concerning these events and have thoroughly enjoyed them and have perhaps been the greatest beneficiary of them."

One thing that has always interested us about Brother Franks is his practice about Christmas. For the most part, he holds the same views as the rest of us, but his practice (which, to say the least, is consistent) makes him stand out. He says, "I am not a fanatic about it. I consider it just as I do Easter and All Saints' Day: I just leave them all alone." About the first of December each year he sets forth his views to the church for which he preaches in the bulletin. The following, taken from the *West Columbia Bulletin* for November 29, 1973, is typical and sums up well his views as well as his practice:

"We have made it a practice for years to observe X-mas just as little as possible. Everyone in America and most of the world is effected by it in one way or another and so it is at our house. But just because of the bare and simple truth about X-mas we prefer to give it as little attention as possible. What do I mean? The actual truth of this is that it is a Roman Catholic day. It was promulgated by them without any Biblical foundation at all. Sure, Jesus was born, but when? The Bible does not say nor does it intimate a 'birthday celebration' in His name. We know that the Roman denomination started it, that in brief, they took a pagan celebration to sun gods and 'Christianized' it and finally declared that Jesus was born December 25. Since it is their day as is Easter, Valentine's Day and scores of others, at our house we prefer to let it be theirs. For that reason we do not send cards nor gifts, and prefer that you not send them to us. Many members of the church have been in recent years sending the price of cards and postage to a children's home or other charitable works such as one of the camps. Do not feel apologetic if you observe the day – we had children, too, remember! But we feel that truth demands that we leave it alone all we can."

Since 1946 the church has experienced a rapid expansion in the Carolinas. When C.R. moved to Charlotte, he was one of only three full-time preachers in the whole state of North Carolina making a plea for a return to the ancient order of things, the other two being C.W. Bradley in Rockingham and Cecil Derryberry in Winston-Salem. Today there are probably more than 75. We cannot help but wonder what would have been the results if more of the men who are a part of the Carolina story would have, with C.R., made the long run and stayed with the job longer. At any rate we are grateful that Brother Franks has stayed, that he has been as a constant flow over the mill wheel to furnish power to keep the Lord's church growing, that he has laid foundations that will reap eternal rewards, that his long labors have helped to stabilize the cause we love. In short, he has built bridges that will make it easier for those of us who must cross the fords ahead.

. . . from page 3

Preface.) "He waited too long!" That is the full story of those who wait for a convenient season, whether it is to write a memoir, to obey the gospel, to live a faithful and devoted Christian life, or to do a constructive deed. Rather than wait, our rule of life should be, "That thou doest, do quickly." Today is the day of salvation. And there will never be a more convenient season than now.

SAUL OF TARSUS

Johnny Melton, Union, S.C.

Saul of Tarsus, later to be known as the Apostle Paul, is first mentioned in the Scriptures as an enemy of Christianity. In Acts 8:1, we find Saul consenting unto the death of Stephen, that is, giving his approval to this tragic event. Then in Acts 9:1, 2, Luke records these words, "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."

After securing the papers needed to perpetrate his evil plans, Saul departed for Damascus. Every student of the Bible is familiar with the events that took place along that lonely Damascus road. As he neared the city, about noonday, a light shined round about him. Saul saw the resurrected Jesus (1 Cor. 15:8) and heard Him ask, "Saul, Saul, why persecutest thou me?" Saul responded in fear and astonishment, "Who art thou, Lord?" To which Jesus answered, "I am Jesus of Nazareth whom thou persecutest." Saul, convinced of the truthfulness of the Gospel, and the validity of Christianity, humbled himself and begged, "Lord, what wilt thou have me to do?" Jesus commanded him to go to the city and there it would be told to him what he "must do."

Saul, blinded by the light, was led to the city of Damascus, to the house of Judas, on the street called Straight. There, being the penitent believer that he was, he prayed to God and fasted for three days. Ananias, commissioned by Jesus, came and restored his sight and commanded him, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins calling on the name of the Lord." (Acts 22:16.) After Saul obeyed the gospel he became its greatest champion. He was as ardent a defender of truth after his conversion as he had been a destroyer prior to obedience.

I want to ask the very important question: When was Saul saved? Quickly, someone will suggest that Saul was saved on the road to Damascus. As evidence, it is suggested (1) the Lord appeared to him – what a marvelous experience. (2) Saul confessed Jesus (Acts 9:6). Surely he was saved on the Damascus road. Was he? Let us see. (1) It is true Jesus appeared to Saul; however, this did not save him. The gospel is God's power to save (Rom. 1:16). The gospel had been placed in earthen vessels (2 Cor. 4:7) – i.e., entrusted to men. Men today, as in Saul's day, are saved through preaching (1 Cor. 1:21). Therefore, Jesus instructed Saul to go to the city where "it shall be *told* thee what thou *must* do." (2) Had the appearance of Jesus saved Saul, then Jesus would be a respector of persons. This would be the case because Jesus has not appeared to every man in the same fashion. God is no respector of persons (Acts 10:34; Acts 17:30, 31).

Others suggest that Saul was saved after he had repented and prayed. Saul, being convicted of his sins, repented. His penitence is demonstrated by the fact that he refused food or water for three days and prostrated himself before God in prayer. Surely he was saved when he repented and prayed. Let us see. (1) God has never told the sinner to pray for anything. (2) Repentance is absolutely necessary to salvation, but it alone will not save. (Judas repented of betraying the Lord, but who believes that Judas will be saved?) (3) Saul had not yet been *told* what to do for salvation, therefore, God's commandments had not been met and he was not saved.

When, then, was Saul saved? After Ananias asked, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Prior to his baptism Saul was still in his sins. No sin can enter heaven, therefore, he was not saved. Baptism saves us

(continued on page 12)

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Your friend,

Joseph R. Chambers

Rev. Joseph R. Chambers

. . . from page 9

(1 Pet. 3:21); therefore, before his baptism, Saul was not saved.

Notice God's plan of salvation:

1. Believe on Jesus. (Heb. 11:6; John 8:24.)
2. Repent of sins. (Luke 13:3, 5; Acts 2:38.)
3. Confess your faith. (Matt. 10:32, 33; Rom. 10:9, 10.)
4. Be baptized for remission of sins. (Matt. 28:18-20; Mark 16:15, 16; Acts 2:38; Acts 22:16.)

After Saul had obeyed, and *only* after his obedience, was he saved. My friends, I urge you to give serious consideration to this lesson, search your Bibles and "go thou and do likewise."

Promoting Growth In The Church

Roy Z. Kemp, Greensboro, N.C.

The growth of a church results from attitude, leadership, and outreach. Attitude produces a growth consciousness; leadership produces growth stimulus; and outreach produces growth process.

There must be a right attitude if there is a clear conscience to create growth in any activity. There must be a void of offense to God and to man, for an improper attitude toward God's expectation of us will leave us in the end making excuses and alibis, blaming everyone and everything else except ourselves for failure. Thus, the proper attitude reflects growth consciousness.

Leadership is a primary necessity in any church growth for competent and able leadership guides and directs along proper channels. Many successful leaders in churches at first were incompetent, inefficient, and unlearned in performance simply because they were unlearned. They needed training and leadership themselves. Having gained greater knowledge and experience made them more competent; this excited and encouraged them and caused them to produce greater growth for the church. When we see our responsibility toward God, we will have created a hunger to become better equipped to do His work, and our responsibility to train others becomes paramount to us.

Knowledge is power – power not to inflate one's own ego but to illuminate the minds of others. A good leader will carefully survey the abilities of his coworkers, giving guidance and instructions whenever needed, and encouragement at all times.

A good leader will never give destructive criticism! Constructive criticism is always good and should be welcomed. Its purpose is to help, not to destroy. Spiritual preparation and spiritual renewal are even more important in the leader than in the learner.

Involvement is also a necessity, because a task which involves others as well as self is a great motivating force for all. People can witness wherever they are or wherever they go. Good leadership is not one doing all the work necessary, but getting others involved in the work that is to be done.

No one should be overburdened, but all are expected to learn and to grow and take their rightful place in the church. To engage successfully in an outreach program, men need to be "set on fire" for God. An effective outreach program is a good ministry for the work of the Lord.

Outreach can be developed in the individual as well as in a collective body. Every Christian should be a faithful and willing worker for the Lord. When persons have such an attitude and are involved in such programs, there need not be so great a need for methods; each person will find his own level of ability and accomplishment.

Genuine love for God and His Son is a measurement by which to judge a person's passion for soul-saving. As explained in Acts 13, Christians are to go forth to bring the gospel message to unbelievers – to go out into the harvest fields that are now white with harvest. There is a drastic need now for Christian workers.

The cowboy philosopher, Will Rogers, once said: "Everybody is ignorant, but only on different subjects." Thus, any beginner in the learning of church growth is ignorant on the subject, as a usual thing; but ignorance does not have to remain – it can be eliminated and eradicated if the spirit is willing and the desire is great.

It is the business of each Christian to tell others about the love of Jesus Christ and to bring them to Him. The most exciting door through which anyone may pass is the door that is opened by Christ. This glorious message is to be preached.

Words for the beginner or learner in church growth (and Christian growth) are these by Charles Kingsley: "It is not darkness you are going to, for God is light. It is not loneliness, for Christ is ever with you. It is not an unknown country, for Christ is there."

What we can do, God will never do, but what we cannot do, God will gladly do. Ours are the hands God used to perform His work. If one *broods* over bad days, one will only *breed* more of the same. Therefore, we must not grow weary or despondent over minor and trivial matters. The greater purpose must ever remain before us. Where there is a will, God will provide a way!

QUESTIONS ANSWERED

Editorial Glimmerings

A lady from the church in Moore, South Carolina, called (I failed to put her name down and have forgotten who it was) and asked us to write on the following question: "To what organizations can a Christian contribute?" Her immediate and special concern was with the United Way. In answering this question we need to observe and understand some Scriptural principles.

1. All that a Christian is or has belongs to the Lord. "All souls are mine," says the Lord. (Ezek. 18:4.) "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.) Man is a steward of God's gifts to him and he must answer to God in the day of judgment as to how he uses or abuses that which has been entrusted to him. A Christian's means is, in the final analysis, God's means – God places His means in the hands of a Christian to use for Him. Every contribution, then, should be made, regardless of to whom or to what given, in view of God's ownership and man's stewardship.

2. Some of God's means must be used to support the family, the government, and other necessary civil and social institutions. Jesus taught this principle when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.) It would be a grave mistake for a Christian to think that he has no obligation to the community, to the school, to the health of others, etc. Every Christian has social and civil responsibilities as well as religious. There is inhered in this the obligation to help find the cause and cure for cancer, heart disease, birth defects and hundreds of other things that are a necessary part of living. Christians could (and often should) contribute to blood banks, March of Dimes, community projects, PTA's, etc., where the contribution is used solely for the benefit of humanity and not to advance some unscriptural religious cause or promote some false doctrine. Christians are a part of the community in which they live and they should share in whatever is done for its welfare. They should not expect to reap the benefits of a community without sharing the responsibilities and obligations.

3. To contribute to any cause is to have fellowship (joint participation) in the work done. For example, when Christians contribute to the church treasury they jointly participate in all the work that is done with or from that treasury, whether it is to support a preacher, relieve the needy, or edify the church. This is what Paul meant when he wrote to the Corinthians saying, "Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." (2 Cor. 8:4.) By their gift they would have fel-

lowship with Paul in the ministry. From this it must be obvious that a Christian can contribute to anything he can rightly fellowship, but he can contribute to nothing in which fellowship would be contrary to the Scriptures. This is a very vital point when the United Way is considered. The contributor is having fellowship with every agency that receives funds.

4. Christians can support only that which is pure, right, good, and Scriptural. Many community projects fall into this category. We personally have supported, worked in, and even served as president of the local PTA. While we were associated with it, all the efforts we engaged in were for the benefit of the school and the welfare of children. Nothing was done that a Christian could not do personally. But suppose the PTA in which we served had planned a dance where alcoholic beverages would be served? This would have, in our estimation, been wholly unchristian. We could not participate. But what would we do in such a case? We would first try to change the plans, but if that failed we would be forced to withdraw our support and contributions. Under no circumstances could we, as Christians, have fellowship with such sinful practices. This is simply to say that a Christian must consider more than the organization itself: he must look at all the work it is doing, for when he contributes to it he is jointly participating in all the work, not just the part he approves. The organization may be doing dozens of good works, all of which Christians can participate in and only one unscriptural one. Still the Christian could not contribute because he would be having fellowship with that one evil work. In short, our contribution to an organization makes us a joint participator in all its actions.

Now some might respond by saying that one can earmark his contribution for a specific agent or cause. While this is theoretically true, practically it is a camouflage or a farce. In united funds a certain percent of all that is raised goes to each participating agency. Any earmarked funds for one agency just releases more funds to another. So in reality one cannot contribute to a special cause through a common fund. Those who soothe their conscience by earmarking would, in our opinion, be much wiser to contribute directly to the agency they desire to help. Earmarking defeats the purpose of a united fund and still fails to meet the needs of the contributor. Earmarking is not the solution.

5. What about the United Fund (sometimes called the United Way, United Appeal, Community Chest, etc.): can a Christian contribute to it? From what has been said, one can see that the answer to this question depends on what or who shares in the benefits. There might be communities in which the united fund has no participating agencies to which a Christian could not contribute (the United Fund is a *community* fund-raising organization, and different communities have different things to support). If this is the case, then we see nothing wrong in a Christian giving the united way (although we prefer to give directly to each agent we support). But in most cases there are agencies involved (such as the Salvation Army or other religious organizations) that a New Testament Christian could not support because they teach things contrary to the Scriptures. When an agency to which a Christian cannot contribute directly is a recipient of the funds, then he cannot contribute to the united fund. A contribution to the fund is a contribution to each agent benefiting from the fund. So before a Christian gives to anything he should know to whom or to what the money is going – for what it is being spent. If an agent is receiving funds from an organization to which a Christian could not contribute directly, it would be wrong for him to contribute to or through that organization. In short, it would be just as wrong to contribute to an institution or cause through the united way as it would be to do so directly. So remember this, when you contribute the united way you are having fellowship in everything that is supported by that organization. But most, if not all, United Funds support things Christians cannot support. Therefore we conclude that they cannot, in most cases, contribute to the United Way.

One more word: we have spoken here of individual action. We do not believe that it is ever right for the church as such, out of her treasury, to contribute to any human organization to do the work the church is commissioned to do. And furthermore, we know of no authority for the church contributing to a human organization to do the work of that organization. Thus we know of no situation in which a church would be justified in contributing to an organization such as the United Way.

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: RUSSIA – Dr. Jack Boyd recently returned from a trip through East Europe and reports it is against the law for children to be told of the love of God until they are 18. At that time they are inducted into the Russian Army where the anti-religious propagandizing intensifies. Yet, in spite of this, Stephan Bilak and his Russia for Christ radio broadcast is beamed into this country. Dr. Boyd is pressing for a daily rather than weekly program, aimed more at children.

TAKORADI, Ghana, W. Africa – Usually, American congregations support mission efforts. But the church here recently sent $44.00 to America to assist in supporting the International World Radio broadcast. Though only a little, we should know that many folks in this part of Africa do not make forty-four dollars a year!

QUITO, Equador – Missionary N. Ed Sewell reports that a professor of Anthropology who had been been studying an Indian village since 1969, expressed amazement at the great change in the village since the gospel was planted there. The professor stated that drunkenness, fights and other immorality used to permeate the village, but the 10 percent Christian population had changed the entire village for the better.

KUMBA, Cameroon, W. Africa – The church in this country of some five million souls was established in 1967. Through intensive work by missionaries, campaigners and the Christian Mobile Clinic, the country now has about 75 churches with an average of 50 to 60 members.

ON THE HOME FRONT: WEST MONROE, La. – The first Camper Rally On Saving Souls (CROSS) is being planned for May 1976. Christian campers from all over the nation are expected to meet together at a campground (yet to be announced) and camp evangelism will be the theme. Interested campers may write CROSS, P.O. Box 545, W. Monroe, La. 71291.

HOUSTON, Tx. – On Jan. 1, 1973, the Central Church here began the State Prison Ministry. As of last Nov., 500 souls have obeyed Christ.

MALIBU, Ca. – On Sept. 16, Norvel Young, Chancellor of Pepperdine University, was hospitalized as a result of an accident in which two lost their lives. Serious changes were made against Young, some of which have been dropped. Unconfirmed reports are that he faces vehicular manslaughter charges. The accident occurred just before President Ford's visit to Pepperdine.

DENTON, Tx. – Dr. Thomas B. Warren, Professor of Philosophy of Religion and Apologetices at Harding Graduate School will meet Dr. Antony Flew, Professor of Philosophy at the University of Reading near London, England, in a debate on the existence of God. The discussion will be Sept. 20-23, 1976, on the campuses of North Texas State University and Texas Woman's University.

KNOXVILLE, Tn. – John Waddey reports that fewer than 6,000 men are now giving their lives to preaching Christ, while we are losing 800 yearly through death, desertion or disability.

JASPER, Ala. – Gus Nichols, one of our oldest gospel preachers is near death at this writing, having suffered a series of strokes since Aug. 10. (See editorial for an update on this item – H.W.)

CHELMSFORD, Mass. – This congregation was established in 1970 where no church existed, and now enjoys 120 faithful workers. The "Andrew Factor" of John 1:41 is the secret of their fantastic growth – one soul teaching another!

CAMP PENDLETON, Ca. – Ira Rice reports that 161 Chinese war refugees have been baptized into Christ as a result of the evacuations from Vietnam and Cambodia and teaching efforts of men like Stephen Ma, minister to Chinese people in Los Angeles.

FROM THE "GOOD NEWS" – "And ye are complete in him, which is the head of all principality and power." (Col. 2:10.)

Southeastern Children's Home News

This is the time of year that we all begin to think of others more than perhaps other times. Why not take upon yourselves the responsibility of making the children of Southeastern Children's Home happy by making a special contribution of some kind. It may be in the form of money, clothes, toys, food or whatever you decide. So many times our giving is really selfish. I mean by that, we give with the idea of receiving something in return. The kind of giving that will truly make us feel good is by giving to someone in need and to see the glow on their faces of joy and happiness and to realize that someone cares.

You may contact Mr. S. Robert Collins for information about the needs of the children and also send your contributions to the above name at 241 Wildwood Ave., Sumter, S.C. 29150, or call (803) 775-2954.

We have room for three children. If you know of children needing a good home, please contact Mr. Collins at the above address.

"Bitter are the tears of a child . . .
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Deep are the thoughts of a child . . .
Quiet Them!

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CAROLINA CHURCH NEWS

NORTH CAROLINA

Aberdeen

BILLY R. VOSS, Reporting: After a three-year absence from the work in this area we have been back for some 18 months. We believe the church here has the potential to make progress in the future. In our spring meetings six were baptized into Christ. Jackson P. English of Lumberton did the preaching. Recently we have had one to be baptized into Christ and a brother who has been unfaithful for a number of years was restored. We encourage Christians to worship with us when in this area – the "Golf Capitol of the World."

I did the preaching in gospel meetings in the Walnut Grove community near Savannah, Tennessee in September. There were five responses (three baptisms and two restorations). I have one meeting scheduled for next year. I would like to schedule two other meetings and/or singing schools during 1976. If there are those who are interested, they may contact me by mail: P.O. Box 1176, Aberdeen, North Carolina 28315, or call me at 944-2520.

We solicit and covet the prayers of the faithful in behalf of the church and its progress in this area.

Winston-Salem, South Fork

CLIF DAVIS, Reporting: We would like to announce that the National Youth Outreach Campaign will be held in Winston-Salem this summer. The dates will be July 25-August 1, 1976. During this week we are inviting Christian teen-agers from all over the United States to come and help us tell our city about Christ. We will provide room and board for you and your teen-agers while you are here.

The group will knock on doors all over the city during the day (Monday-Saturday). Each evening (Wednesday-Sunday) we will meet at Reynolds Auditorium to hear Brother Landon Saunders of Abilene, Texas, preach.

If you are interested, or have any questions, please contact me: c/o Church of Christ, 205 Keating Drive, Winston-Salem, N.C. 27104; phone (919) 765-4812 or 768-0249.

You will hear more from us in the future. We hope you will come to share in the fellowship and in the spreading of the gospel.

Fayetteville, Village Drive

B.G. LANGSTON, Reporting: The Cape Fear Church is to host the 32nd annual Carolina Lectureship, April 5-8, 1976. V.P. Black will be with us to keynote the subject of "Stewardship," the theme we have chosen for the entire lecture program. Ted Underwood and his wife will also be here to speak on stewardship in teaching. The remainder of the program will be filled by our capable brethren from North and South Carolina, speaking on the subjects of Stewardship in Handling Properly the Word of God in Worship, in Prayer, in Singing, in Personal Evangelism, in Attendance, in Possessions, in the Home, on the Job, in the Community, in Local Church Work, as an Elder, as a Deacon, as a Preacher, of the Body, of the Soul, of the Mind (Heart), of Youth, of the Aged.

Greensboro, Wendover Ave.

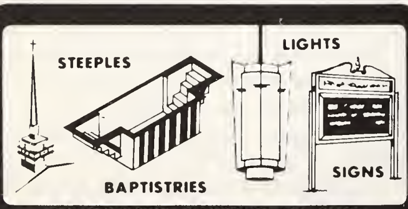
ROY Z. KEMP, Reporting: It has been very encouraging to note that the results of the UNC-G campus ministry of the Wendover Church have been fruitful thus far in the fall semester. During the month of September, there were nine responses from the college students; during October, there were six baptisms and one restoration. The church's "Fall Retreat" for adults was held on November 14-15 at the Mill Point Road Family Retreat Center in McLeansville, North Carolina. The retreat covered approximately 18 hours of intensive Bible study. The purpose of the retreat was to inspire and challenge those attending to great heights in Christ; to deepen their personal relationship to God; to help them begin to live the new life above and beyond their own human resources; to make richer and more meaningful relationships to brothers and sisters; to unfold a more personal and intimate study of God's word; and to produce in their witness and prayer lives a greater eagerness and expectancy. Boyd L. Cribb, Jr., Wendover minister, spoke on "A New Creation." Don Burroughs, Wendover's UNC-G campus minister, spoke on "If Then You Have Been Raised with Christ." Martin Bentley, of Raleigh, spoke on "Perfect in Christ." A panel discussion period followed the final lecture.

In November, the Wendover Church was saddened to learn of the death of its oldest member. Brother Ferrel Bugg, aged 93, a resident of the Masonic Home in Greensboro, died on November 11. He had been at the home since 1967. Burial was in the cemetery of the Masonic Home. Brother Boyd L. Cribb, Jr., officiated at the funeral services.

High Point, Eastchester Dr.

JIM STUTTS, Reporting: One soul has been added since our last report. We received a record number of visitors during the fall months. Our attendance figures and contribution figures are averaging all-time highs.

I conducted a lecture series on The Bible vs. Evolution in Wilson, N.C., alerting folks of the false doctrine of evolution being taught by our tax money in most public school science textbooks. State atheist, Lawrence C. Roush, has been challenged to a public debate on evolution by this writer. Further word on this should be forthcoming.



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Rock Hill

DAVID PHARR, Reporting: The annual *South Carolina Youth Forum* will be held at the Charlotte Avenue Church of Christ, Rock Hill, South Carolina, December 30-January 1. Contact David Pharr, P.O. Box 988, Rock Hill, South Carolina 29730, for information.

Spartanburg, Fairview

RAY SMITH, Reporting: It has been quite some time since a report was furnished by this congregation, so we will attempt to give you a brief recap of what is probably the most progressive phase of the work by this congregation in many years.

Brother Raymond Climer came to Fairview in early 1973 and things began to move. Since he has been with us we have brought our building to near completion, classrooms built, brick veneer, new seats, carpet, etc. Our attendance has grown, about 50, and the contribution has increased considerably, now to approximately $245.00 weekly. In July of this year Brethren Climer and F.G. Smith were appointed elders. They are the first elders in the history of this congregation. Also, our participation in the fair booth in October, the placement of numerous tract racks around Spartanburg, home Bible studies, supervision of correspondence courses, all point to better things in the future of this congregations. May we see continued growth in the work of the Lord.

October 13-18 was a very important week for the congregations in and around Spartanburg County. This was the week of the Piedmont Interstate Fair. It wasn't important in that the fair was in Spartanburg, but in the fact that it gave us an opportunity to reach some possibly unreachable souls. Arrangements were made for a booth in the commercial building annex and plans were coordinated by the Fairview congregation with the help of other congregations. A map was placed in the booth to show the locations of twelve congregations and adjoining posters gave specific locations of each of the twelve. An eight-lesson correspondence course was displayed with corresponding encouraging posters to provide an opportunity for those interested to enroll in the eight-lesson course. Some 70 persons did enroll in the course and hopefully all of these will complete all lessons and come to learn the Truth. A viewer, filmstrip and cassette combination was supplied by the Greer congregation on which Jule Miller filmstrips could be shown during the week. Seven persons did request home Bible study and these are presently being contacted to set up definite study schedules. Tract racks were set up in the booth and approximately 3,000 tracts were distributed during the week. We feel that much good was accomplished by the efforts put forth during the fair this year. We are looking forward to having a better booth next year.

Editorial Book Views

The Horizontal Line Synopsis of the Gospels, Reuben J. Swanson. Western North Carolina Press, Inc., Dillsboro, N.C. 597 pages, cloth $23.95

When this book came in for review and we saw the price on it we decided that it would be useless for us to mention it. After all, who would pay that much for a religious book written by a man we have never heard of before? But the more we looked at it, the more fantastic it became. We soon changed our tune and was exclaiming, "Who wouldn't give that much or even more for this book?" It offers a new approach to a comparative study of the four books dealing with the life of Christ. It is a line-by-line harmony. Part I uses Matthew as the lead gospel and quotes every word in it and gives the parallel statements from each of the other three books in lines under the lead book. This is done line by line so that one can see at a single glance what all the writers say, thus emphasizing the similarities as well as the differences. Part II does the same thing but uses Mark as the lead book. Part III does the same with Luke and Part IV with John. This scheme, the horizontal line synopsis, makes comparison far simpler and easier than anything ever published before (or at least to our knowledge). It does what parallel columns cannot do; namely, to put everything before your eyes in no more than four lines (usually there are only two or three). Instead of dealing with a whole paragraph or a full page of parallel columns, one is dealing only with one line and the parallels for that line. Anyone who uses harmonies for comparative study would save enough time in a very short period of study to pay for this book many times over.

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Prophet Elijah Coming
Before Christ
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Rochester, N.Y. 14619

New Light on the Gospels and *New Light on New Testament Letters,* Clifford A. Wilson. Baker Book House, Grand Rapids, Mich. 49506. Respectively 128 and 125 pages, paper $1.25 each.

It was formerly believed that there were several hundred words peculiar to the New Testament writers – that they had invented them to convey the spiritual message of the gospel. But this is not true, as is shown by these interesting and profitable books. Archaeology has uncovered huge amounts of documents showing that the New Testament was written in the common language of the people rather than in a special or spiritual language. As one goes through these books seeing the lives, habits and speech of people who lived in that day, he can almost feel that he is breathing the same atmosphere with them. Some of the words sparkle with new or additional meaning.

A Symposium on Creation V, ed. by Donald W. Patten. Baker Book House,

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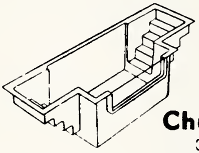
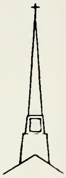
Grand Rapids, Mich. 49506. 135 pages, paper $2.95.

This is the fifth in a series of books designed to show the evidence for creation and the fallacies of evolution. Like the four preceding ones, this one offers some marvelous insights. Some of the chapter headings are: "The Gentile Names of God," "The Testimony of Radiocarbon to the Genesis Flood," "Evolution: The Ocean Says No!", "The Case for Global Catastrophism." This should be enough to whet your appetite to read the whole book. Although some of it is technical, it is written in such a manner as to make understanding relatively easy.

All books reviewed here may be ordered from **Carolina Christian Bookstore**, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.





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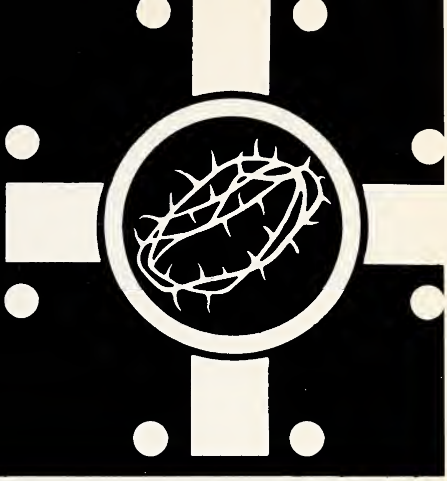

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Every Saved Person Must Believe. Mark 16:16

Love Is Its Foundation. John 3:16

—G.F. Gibbs

EDITORIALS

HAPPY BIRTHDAY

Carolina Christian is seventeen years old! Actually it has already passed that milestone, and with this issue we start our eighteenth year. Although it is still a teen-ager, we feel that it is characterized by a maturity for above its age. Last year, 1975, was the best year the paper ever had in circulation, in participation, in finance, in influence, and (we say it as humbly as it is possible for an editor to do so) in contents. Subscriptions have come in from all over (one request came from a huge library in London, England) and out-of-state readers are at an all time high. But still we can do better by increasing its circulation in the Carolinas and by contributing useful material to its pages. It is published for the benefit and promotion of the cause of Christ in the Carolinas and is therefore equally opened to every Christian in both states. For this reason it deserves and should have the support of every child of God interested in the progress of the Lord's church in this area.

But how can you help us continue this upward trend – how can you help make the paper more useful? By subscribing for yourself and for a friend, by asking the church where you worship to purchase a bundle or send it to each family in the church (at 15¢ per copy per month), and by telling others about the paper and its contents. To our faithful subscribers we wish to say a big THANK YOU. You have helped us become what we are. But do not forget to renew your subscription. This year promises to produce many things you will not want to miss.

THE SOUL'S VALUE

The human soul is far too valuable to be considered in terms of material things. Jesus asked, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.) All the world, with its power, prestige, and wealth, is not equal in value to one soul. Since we measure nearly everything in terms of its material value, the standard in measuring the soul's value has not always been appreciated, especially by worldly-minded people. The soul's worth can be seen, if seen at all, in its Maker (God, who never created anything without purpose and value), in its beginning (the creation of man in the image of God), in what it is (the eternal spirit, the vital part of man), in the price paid for its salvation (the precious blood of the only begotten Son of God shed on the cross), in the preaching of the gospel (billions of man hours and money have been spent in the writing, translating, publishing, distributing, and preaching of the Bible), and in its eternal destiny (heaven or hell). Thus, regardless of the cost in terms of our own sacrifice or service, the soul is worth saving.

SPIRITUAL CORPSE

There are some people who are dead while they live (1 Tim. 5:6) – they have physical life but they are dead spiritually, dead to the most important things in life. We read of a country preacher who said, in preaching a funeral, "The corpse has been a member of this church for twenty years." It struck us that this was a rather lengthy time for a physical corpse to hold

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Howard Winters, Editor

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membership in a congregation. Of course we know that the preacher meant that the deceased had been a member of the church for twenty years prior to his death, but we cannot help but wonder if this statement would not be literally true of many members if their spiritual condition was under consideration. Some in the church of the Laodiceans were dead and did not know it (Rev. 3:14-22), which is usually the case! There are probably spiritual corpse in every church, more in some and less in others, and they have been lying in state for the public to view for years. They ought to be revived . . . or else there ought to be some burials. The Lord's church does not need a membership made up of corpse, either physical or spiritual. It needs members who are alive and vigorous, living and active. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14.)

SIN IS STUPID

Fyodor Dostoevsky, in his novel, **Crime and Punishment**, has his lead character to say, in referring to his crime when it had failed to produce the results set for it in his theory, "Everything seems stupid when it fails." We are not sure that this is universally true, but it is certainly characteristic of most underhanded, covert, and evil schemes that fail and are uncovered to the public eye. Take the Watergate Affair for example. Richard Nixon is quoted as saying, after the cover-up was uncovered, "Watergate was a stupid mistake." Of course it was! But was it stupid only because it failed? Suppose it had not failed; suppose instead it had succeeded and had proven to be a great help in the re-election campaign and had given the Nixon administration a great advantage by having a secret tool to use as a lever in applying pressure to his political enemies. What then? Would the Nixon memoirs have called it a stupid mistake? Hardly. It would have, in all probability, never have been mentioned. But regardless of its success or failure it was the same crime (success would have only made it worse).

This may often be true of us. When Christians are caught in sin, they often confess that their actions were stupidity. But the question is, how would they have felt about the same sin if they had never been caught? There was the man who was secretly having an affair with another member's wife; and the treasurer who had used over $1000 of the church's treasury for personal things; and the preacher who forged checks on the church for about $900; and another who left town owing debts he never intended to pay. Each were caught. All but one confessed the stupidity of their sins. While we admire any man who in penitence will confess his wrongs when he is overtaken in it, we cannot help but wonder sometimes what would have been his attitude toward the same sin had he never been caught. Sin is sin, whether it is made public or not; while to some, wickedness may seem more stupid when it fails. This is not the case: it is actually more sinful (or at least it is indulged in more) when it succeeds. When man sins, whether that sin is discovered or not, he ought to recognize the stupidity of his action. "For the wages of sin is death." (Rom. 6:23.)

NO EXCEPTIONS

"And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. 2:3.) This is a strong rebuke, seemingly to the Jews, but it may be directed to some of the Christians at Rome, because they were condemning the Gentiles for their vile sins (listed in Romans 1) while they stood guilty of the same sins – sinners condemning sinners for sinning! It is basically a rebuke to those who think that because they are, or think they are, in covenant relationship with God they can sin with impunity. They think they are exceptions to the penalty of sin – they think sin will not be imputed to them because of who they are.

This reminds us of the Jehovah's Witnesses. They started out by preaching that all religious organizations were apostasy and sin. But they ended up with one of the world's tightest knit and closely human-ruled religious organizations. Now they say all religious organizations are sinful . . . except their own. Theirs is an exception to the rule.

But before we too severely condemn those to whom Paul wrote and the Jehovah's Witnesses for their attitude, we need to take a look at ourselves. We believe (although we cannot put our finger on any one thing to prove it – our concept is derived from the total picture) that this was one of Alexander Campbell's basic troubles (and this would include most of those who followed his thinking on this matter) in leading the church of his day to establishing the Missionary Society. We have never read more scathing rebukes of human organizations than Campbell presented in the **Christian Baptist**, his first paper. Yet, in later life, he said that he never intended his arguments to be used against the Missionary Society. It seems to us, therefore, that he reasoned that such are wrong for denominationalists because the denominationalists are wrong but they are right for us because we are right in being Christians. Thus the church, because of what it was, was an exception to the rule.

But to bring the matter closer home: how many of us justify our unscrupulous actions (in mind if not in word), such as stealing, lying, committing adultery, forsaking the assembly, etc., by thinking that we are an exception to God's rule, while thinking that others must pay the penalty of sin but that we can get by with it? To be perfectly honest, do most of us not think that the wages of sin will never be paid to us? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

THE LORD'S DAY

The Lord's day (Rev. 1:10), the first day of the week, the day Christ rose from the dead (Matt. 28:1-6), means different things to different people. What does it mean to you?

To some it means:

1. A day off, a day to rest, a day to sleep late.
2. A day of recreation and entertainment.
3. A day of games and races.
4. A day to visit or to receive visitors.
5. A day to see and be seen – a day to show off new clothing, hair style, etc.
6. One hour – between 11:00 and 12:00.

But to faithful children of God it means a memorial day; a day of worship and service, a day in which one is constantly reminded of the facts that Christ lived on earth, that He died on the cross, that He was buried, that He rose again on the morning of the third day, and that He promised to come again; a day in which one is reminded of his surrender to Christ, of his devotion to Him, that he belongs to Him (that he is not his own, that he is purchased with a price); a day in which one renews his allegiance to Christ and His cause. The Lord, the Lord's people, and the Lord's day are all connected in the Lord's cause.

STUDY

There is no substitute for knowledge, and a failure to attain it is often a grave sin. God rebuked ancient Israel by saying, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." (Hosea 4:6.) One cannot obey the will of the Lord without knowing His will, and he cannot know His will without study. In fact, we might go so far as to say that a study of the Bible is imperative. Thus that Christians need to study the Scriptures, study them regularly, study them seriously, will admit of no doubt. But with all of its importance, study is not an end within itself: it is only a means to an end. The end is to know and do the will of God. It seems to us that too many Christians just study and study and study, but never get around to applying or practicing what they have learned. We learn to do. Practice is the end of study. There is a sad note in Fitzhugh Lee's biography of Robert E. Lee. He tells of one of General

(continued on page 11)

Helping The Local Preacher

Lewis Savage, Mountain City, Tenn.

The work of the gospel preacher is to "cry aloud," and to "spare not," to "lift up his voice like a trumpet," to show all men their "transgressions," with a due awareness of his own (Isa. 58:1). He must preach the word; be instant in season and out; reprove, rebuke, exhort in all longsuffering and doctrine (2 Tim. 4:1-4). He will speak the things that "become sound doctrine" (Titus 2:1; 2 John 9). He will not shun away from the "whole counsel of God," but will preach it without fear or favor (Acts 20:27). He will not be persuaded by false brethren who are carried away with the lust for liberalism or denominationalism; who love the "praise of men more than the praise of God" (John 12:42, 43). He will not allow himself to be carried away with the way of the world. He will seek out, find, and walk in the "old paths" of New Testament Christianity.

You may help the local preacher by standing by him, by encouraging him in what is described above. Take your spoken and active stand for truth with him, with any gospel preacher. Hold up his hands in the truth of apostolic preaching and teaching. Let him know that he has your prayers, your hands and your heart, in the fight for right. You will, in this action, be a source of spiritual strength to yourself, to the preacher, the congregation where you work and worship, and, most of all, God's Word will be glorified, Christ exalted and the doctrines of men will suffer loss. Do not let the local preacher "fight his own battle" by himself.

Also, the work of the local preacher is to win lost souls to Christ by the gospel. This is his most important work and the one in which he rejoices most. He wants to be a soul winner for Christ and His church. If he fails in this, at least in effort he has failed. The gospel he preaches is God's power for man's salvation (Rom. 1:16). The preacher wants to be sure that the lost hear that gospel. He is aware that "faith comes by hearing" and that real Scriptural faith will lead the sinner to gospel obedience. The preacher knows that it pleased God "through the foolishness of preaching to save them that believe" (1 Cor. 1:21). His work is soul winning!

Now, you may help the local preacher by opening doors for him, especially in personal work efforts. You may open paths for him to walk in. You may clear some difficult roads. You may walk with him in these roads that you have opened, while both of you rejoice, bringing "in the sheaves." Too many times we expect the preacher to open his own doors, to clear his own roads and to cut out his own path in search for prospects for teaching. He should and will clear many of these. But there is a good possibility that you are better acquainted with the people of your community than he will ever be. The people know you. They expect you to show at least some interest in their salvation. If there are loose ends in your own life, piece them together, repent of your sins and go out and win your neighbors to the Lord. Please remember that the local preacher cannot do all the needed personal work in a successful way. Work with him. Open the doors that may already stand ajar.

Another way to help the preacher in his work is to give him the expedient tools that he needs. If he feels that he can help the cause of Christ through radio or TV preaching, daily or weekly, see, if at all possible, that he gets the opportunity. His greatest talent may well show itself in this work. However, if you are "not sold" there is a good possibility that he will never succeed. People continue to listen to radio and watch TV. Do not kid yourself that they do not. Radio work may well complement all other efforts put forth by the local church. If you have it, use it, and use your local preacher in it. Local people care too little about the "canned sermons" that come from afar – from preachers they will, perhaps, never have a chance to meet.

Another tool the preacher may use in his work is the local newspaper. Yes, people continue to read. Reading keeps the printing shops in business. Millions of dollars are spent each year in advertising because we read. Send out the message of salvation through the printed page. Thousands have been converted through this effort. There are other expedient tools that may be used by the local church and the preacher. Give yourself to these. The church will grow!

You may also help the local preacher by not expecting more of him than he is able to produce, in work or Christian living. It is true that the preacher must be an example "to the believers, in work, in manner of life, love, spirit and faith." He should know how to "behave" himself in the house of God, the church. He must "flee youthful lust." Too many preachers have made wrecks of their lives by failing to heed the warnings given to Timothy by the apostle Paul. But the preacher (and this is not to excuse him) is human, like you. He is apt to make mistakes and sometimes exercise poor judgment. He is not infallible. When we ask him to conduct himself as a Christian in all aspects of his life, are we asking more of him than average members of the church ask of themselves? This is certainly more than God, our heavenly Father, would ask of any Christian. No Christian, preacher or otherwise, can always conduct himself as he should "in all aspects of life." If we could, then certainly the blood of Christ today would be of no value to any of us. We would have no sins to repent of and no mistakes to confess (1 John 1:8-10; James 5:16). This is not to say that we should create sins to repent of or make mistakes to confess (Rom. 6:1-2). In Christian living, the church should never expect more of the preacher than it is willing to give. There is no double standard. We must all be "the light of the world and the salt of the earth." Willful ungodliness in the Lord's church cannot be winked at. Discipline in the church has become a thing of the past and we find ourselves, at times, not the salt of the earth, but the filth. It is no wonder that Satan walks on us.

Finally, you may help the local preacher by letting him help you. Part of the preacher's work is the edification of the saints, the setting in order of things that are lacking, and the assisting in the selecting and appointing of elders and deacons in the local church (Titus 1:4-11; 2:1-10). Let him see the fruits of his labor in these efforts. Let him see your own spiritual growth. He will have no desire to boast of his success, but will lift up his praise to God, with you, in thanksgiving. This will mean more to him than dollars and cents – to learn that you are growing in grace and knowledge of our Lord Jesus Christ (2 Pet. 3:17, 18). If the local preacher is not helping the church, there is a possibility that he serves as a hindrance, and should make a change in directions. Most preachers, in my opinion, want to help the church. They want it to grow. They want to be a part of that growth. Let the local preacher help you.

"One of the troubles in the world today is that we have allowed the Golden Rule to tarnish."

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Is This All There Is?

Steve Mazurek, Sumter, S.C.

Is this present physical world all there is? Is the grave the door through which we enter total oblivion? Does man have nothing more than mundane existence? The answer to all of these questions is no.

It is true that our mortal bodies are temporary, and subject to instant destruction. Even the longest life is brief when compared to eternity.

The gospel truth, which the world must believe, is that we have an immortal soul which shall exist eternally. The body will not last; life is not forever. But the soul is forever.

The body is the house of the soul, and the soul will leave this house at death. "And the dust returns to the earth as it was, and the spirit returns unto God who gave it." (Eccl. 12:7.) God gave us our physical life, and God gave us our soul. When we die, our soul returns to God. What God then does with our soul depends upon what we have done with our life. The way we live determines the eternal destiny of our soul.

Solomon did almost everything there was to do. Afterwards he still felt empty and unfulfilled. He discovered there was more to man than body and mind. Solomon learned that earthly matters are vanity. He also became certain that to ignore the soul was the height of folly.

With unmistakably clear language, Solomon tells us what is more important than anything else. "Let us hear the conclusion of the whole matter; all has been heard: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:13, 14.)

Fearing God, and keeping His holy commandments is more important than anything else because this world is *not* all there is. A glorious heavenly home awaits all those who have done the will of God. Living this life as if this is all that exists is not the best way to live, and it is for certain the wrong way to die. "What shall it profit a man if he shall gain the whole world, and lose his own soul?" (Mark 8:36.)

We should rejoice in the knowledge that this world is not all there is. The world contains sin, guilt, sorrow, pain, death, sickness, anxiety, hatred, strife, vanity, disappointment, failure, injustice, prejudice, and atrocity. None of these things will exist in heaven. "And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." (Rev. 21: 3, 4.)

Place your faith in Jesus Christ, as Lord and Savior, and acknowledge your trust in His precious blood by regarding it as the atonement for your sins (Rom. 3:21-25). Repent of your sins (Acts 17:30-31), confess your faith (Rom. 10:10), and be baptized for the remission of sins (Acts 2:38). God will then add you to the church (Acts 2:41-47), that you may worship and serve Him the rest of your life. Only those who have thus become Christians, and are leading a faithful Christian life are ready for their journey into eternity.

"If in this life only we have hoped in Christ, we are of all men most pitable." (1 Cor. 15:19.) The confident expecta-

(continued on page 19)

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Seeking Preeminence

Henry L. Fuhry, Asheville, N.C.

"I wrote unto the church; but Diotrophes, who loveth to have the preeminence among them, receiveth us not." (3 John 9.) There are many who desire church leadership but who are not willing to pay the price of such leadership. It takes a lot of self-denial to be an elder or a leader in the church. But not every elder or leader or member desiring the office of elder or leader is willing to deny himself. It takes a lot of hard work to be an elder or a leader; but not every elder or leader or man wanting to be an elder or leader is willing to work hard. It takes a lot of courage, thick skin, and self-composure to be an elder or leader, but not every person in such positions or desiring to be an elder or a leader possesses these qualities. The late Harry S. Truman, our 33rd President, once stated, "If you can't stand the heat you had better stay out of the kitchen." No doubt he meant that if you desire to be a leader you had better be prepared for hard work, self-denial, be able to withstand criticism and hard knocks. Being an elder or a leader necessitates that one work when he does not feel like working; it means passing up leisure when there is a conflict with duty; it calls for giving up associations with some in order to devote time to others. Yes! It costs to be a leader. Too many want to be elders or leaders, but they do not want to pay the cost.

Col. 1:18 reads, "And he (Christ) is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." This inspired Scripture positively rules out the preeminence of any man insofar as the church is concerned. We read in John 12:43, "For they loved the praise of men more than the priase of God." The eldership (or leadership) is not something that exists for mere satisfaction. True, it is surrounded by authority and the aura to get things accomplished, but I am afraid that too often it is sought after because of the so-called prestige, honor, power, or glory, attached to its possession. Leadership is not something that is to be desired for the glory of the individual. True church leadership is never concerned with mere gratification of self. A sincere church leader is a person who has a worthwhile task to do and who has the ability to get others to work with him in doing it. A real church leader will never ask a member to do something that he himself would not be willing to do. He will never take unilateral action. As a matter of fact, the elders or leaders of a congregation will not take highly important action on their own, making momentous decisions that affect the entire membership, without first getting the opinions of the congregation. A church leader will ask others to assist him, will seek their suggestions and ideas, and will give them due consideration, all things being weighed, before taking final action on a momentous situation. The elders or leaders will outline general guidelines which will be good for the congregation and which will assist them in shepherding the "flock," but the real leader will not usurp the person he has asked to do the assignment.

The church leader must be earnest in purpose to achieve. He who talks and acts as if he meant it, influences others to believe in the worth of his vision and purpose. Friendliness is essential to church leadership. The genuine leader is not a "boss" who drives his fellow Christians, but one who carefully helps and guides them. He is one who is willing to arise at midnight should an urgent call come to him from one of those he shepherds. He is one to whom the members of the congregation can come for counseling or to talk over their problems and have the feeling that he is genuinely interested in what they have to say and can be depended upon to keep the conversation with strict confidentiality. He does not rely on his authority to get the members to do as he directs but gets their goodwill by setting the example. Always he gets the loyalty of others and can work with his fellow elders or leaders by increasing their self-esteem. Never will he say, "You will do it my way" (this is childish immaturity). The true leader appreciates the dignity of the individual and he shows in words and by attitude such appreciation. He communicates, cooperates, coordinates, and conciliates. There is no basis whatsoever for "one man rule," or "leading elder," or any such titles in the church.

The church leader will never resort to usurpation. There are various causes for usurpation. Basically it is man's innate tendency to seek ascendance over his fellows. Man loves to be lord, to wield power, to be set on a pedestal, to have others in subjection to his will. There is in human nature that which prompts many to desire preeminence among their fellowmen and to seek to lord it over them. Because of this, man has a natural bent to take unto himself all the authority and power he can get. But, true Christian leaders and all who are Christians must not and will not get themselves entangled in these situations.

George Washington, in his farewell address, said, "The spirit of encroachment tends to consolidate the power . . . in one and thus to create . . . a real despotism. . . . If in the opinion of the people, the distribution or modification of the constitutional powers in any particular be wrong, let it be corrected by an amendment in the way the constitution designates. But let there be no change by usurpation, for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed."

I think we can apply at least portions of this address to the church. Whenever there is leadership by usurpation, such leadership is abrogating God's word and there will be problems in the congregation. The story is told of a preacher who wrote an article on "preeminence." This preacher never did know of the total outcome of his article. But, he did learn that at least 25 subscribers to the paper in which the article was published cancelled their subscription and gave as their reason for such action that the article was taken by them as a "personal attack." They saw themselves in this article! The shoe fit! The conscience is quick to recognize its owner when the truth is driven home. "He that speaketh of himself seeketh his own glory." (John 7:18.)

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Will A Man Rob God?

Howard Winters, Duncan, S.C.

There are some things that are simply too low, too fearful, too degraded for sensitive men to do, such as to curse God, lie to God, mock God, steal from God, etc. They are unthinkable sins. Yet some reach such depths in their attitude that they can commit such crimes and have no more compunction of conscience than if they had sinned against man. To emphasize this, Malachi records a conversation between God and the Israelites of his day. God asked, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." (Mal. 3:8, 9.)

Will a man rob God? We consider this a rhetorical question which was designed to elicit a strong negative answer – a man with any respect or awe for God will automatically answer with a resounding "no." Surely if he holds anything at all sacred, a man will **not** rob God. Surely one will not stoop that low, regardless of his depths of degradation! The very thought is shocking for those who fear the Lord.

But the negative answer may be even more stronger than first appears. John Calvin may well be right in translating the question, "Will a man defraud the gods?" He says (in his commentary on Malachi), "Though it (the Hebrew word here translated God in the KJV) be in the plural number, is applied, as it is well known, to the true God; but it is applied also to idols; and in this place the Prophet seems to me to compare the Jews to the Gentiles, that their impiety might be made more evident. . . . In this place the Prophet seems to bring forward the Gentiles as an example to the Jews; for they discharged their duty towards their gods; but the Jews despised the supreme and only true God: 'Behold,' he says, 'go round the world, and ye shall not find among the nations so unbridled a liberty as prevails among you; for they render obedience to their gods, and sacrilege is abominable to them; but ye defraud me. Am I inferior to idols? or is my state worse than theirs?' " Thus, "Will a man rob the gods?" No, that is too sacrilegious even for idolaters. "Yet," God says, "ye have robbed me." What an indictment! They had done the unthinkable. They had stolen from God – taken that which belonged to God and appropriated it unto themselves. And yet they asked, "Wherein have we robbed thee?" God replied, "In tithes and offerings." God was thus trying to shake them to their senses.

But what would cause a people to rob God? We think that such a crime could be committed only by ignorance or by those who have been hardened by other vile practices – such flagrant abuse of the holy must be preceded by a long list of sins. Take a look at some of the sins Israel was guilty of in Malachi's time, sins that had led to this unthinkable crime of robbing God.

1. They had refused to see or accept the love of God (1:2).
2. They had offered polluted sacrifice – offered God the rejects (1:7, 8).
3. They had profaned (made common) the table of the Lord (1:12).
4. Their service to the Lord was a weariness (1:13).
5. They did not take the word of God to heart (2:2).
6. They had corrupted the covenant (2:8).
7. They had profaned God's holiness with idolatry (2:11).
8. They had disregarded marriage – forsaken the wives of their youth (2:14-16).
9. They had turned from God's ordinances (3:7).
10. They had concluded that there is "No profit in serving God" (3:14).

Is it any wonder then that such a people could steal from God? They had been hardened through the deceitfulness of sin – they had lost respect for the holy!

But all this was said of an ancient people. What does it have to do with us here in the twentieth century? Do we rob

God? We certainly do when we withhold from Him that which is properly His. For example:

1. We rob God when we fail to give as we have been prospered. Under the Old Testament system God's people were commanded to tithe or to give a tenth of all they earned. When they did not obey these instructions, when they gave less than a tenth, they were robbing God. Under the New Testament God has given a different plan. Each Christian is to recognize the fact that he is a steward of God, and each must determine for himself how he is to use that which God places in his hands. He is thus to give in view of the fact that all belongs to God and he must decide how much he will contribute to the church, how much he will use for recreation, how much for food, and how much for other necessities of life. The Christian must learn also that it is more blessed to give than to receive (Acts 20:35). He must propose to give as he is prospered (1 Cor. 16:1, 2; 2 Cor. 9:6, 7), letting his love determine the exact amount (2 Cor. 8:8). But contrary to the thinking of some, it would still be possible to insult God with the quality or amount of the gift if it was not in proper proportion to the prosperity. God told Israel, "Offer it now unto thy governor; will he be pleased with thee, or accept thy person?" (Mal. 1:8.) A gift not fit for a king or president would not be fit for God. And so one robs God when he fails to give as prospered.

2. We rob God when we fail to give Him the proper amount of our time. Although all time belongs to the Lord, He has graciously made arrangements for some of it to be spent in providing for our physical needs, some for recreation, some for self-improvement, and some specifically in His service, such as worship, benevolence, teaching, preaching, etc. Paul said, "Walk in wisdom toward them that are without, redeeming the time." (Col. 4:5.) In the strict sense one cannot redeem time (that is, buy it back), but he can redeem it in the sense of buying it up or making the best use of it. This is what Paul had in mind. We are stewards of time. And we must make every minute count. A minute wasted is time stolen from God.

3. We rob God when we fail to serve Him in the manner and to the extent He has enjoined. God has given each person some distinctive features, capabilities, interests, and inclinations that make him different from all others. Consequently he is fitted for a special task (Cf. Matt. 25:14-30). For this reason each one has a particular work to do, a work no other can do for him. In Paul's analogy of the body of Christ with the human body (1 Cor. 12:12-30), he emphasizes the function of each member of the body, the ear hears, the eye sees, the tongue speaks, etc. "For the body is not one member, but many." (12:14.) "Now ye are the body of Christ, and members in particular." (12:27.) Thus each Christian must function in his own place in the body – each one has an obligation to use what God has given him in the Lord's service, to do what he can do. To do otherwise is to rob God of the service due Him.

4. We rob God when we fail to praise His name. God is the Creator; man is the creature. This relationship must permeate every act of man. All praise is due the Creator for whatever the creature is or does. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." (Heb. 13:15.) To fail to render this praise is to rob God of that which is due Him.

Will a man rob God? He should not – even the very thought is repulsive. And yet he does! He robs him by withholding from God the money, time, service, and praise that is due Him.

STUDY . . . from page 4

Lee's ancestors who was distinguished for his learning, and then adds the sad note that he had spent "almost his whole life in study." Such study is commendable only when the learning is put to a practical use. And so it is with a study of God's holy word.

Snapping The Binding Chain Of Sin

Roy Z. Kemp, Greensboro, N.C.

Those who refuse to believe the message of God's Holy Gospel will forever remain in spiritual darkness and will be eternally lost. But the honest seeker of salvation who recognizes the need of accepting Christ as his personal Saviour and who comes to Him with a repentant heart, may receive forgiveness of his sins and know the Lord's love and mercy.

The Bible teaches us that it was written by the divine inspiration of God and set down by His chosen writers. His holy word can be believed; it can be accepted as being authentic and reliable. It is our blueprint for living.

Jesus Christ is the central figure of the Bible in both the Old Testament and the New Testament. All of us were dead in trespasses and sins until we received the great forgiveness of our Lord.

The evils that we were subject to were only the outward symptoms of man's innate and natural condition. But there is joy in the knowledge that man may receive a spiritual rebirth and come into the right relationship with God.

Once this has been done, many things will depart from him. He will become a new creature in Christ. All the old things will depart; all the old rags of sin will be cast off and he can don the new and shining robes of righteousness.

A snapping of the binding chain of sin can do great wonders!

It has been stated that God formed us, sin deformed us, and only Jesus Christ can transform us. He can change us from children of wrath to children of God by His great love and mercy and forgiving heart.

There is a wondrous tomorrow awaiting those who receive Christ and who will faithfully and lovingly serve Him. Heaven is very real and its rewards are blessed and certain. When Christ is put first in a believer's life, his worth and witnessing take on a newer and greater meaning.

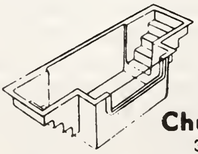
"I can do all things through Christ, who strengtheneth me." (Phil. 4:13.) And Christ can snap the strongest binding chain of sin!

Just A Thought . . .

Dennis Hargrave, Columbia, S.C.

The story is told that a well-dressed couple came into a toy store with their two children. "We want some toys that will keep the children entertained," said the mother. The salesgirl showed them a variety of games and play equipment, but to each there was some objection. "It seems to me," the mother said impatiently, "that if you really knew what we are looking for, you could find it among all those toys." The salesgirl sighed, "I'm sorry, Madam, but I believe what you are really looking for, and what your children really want, is a mother and father, and we don't sell those here."

This story describes a serious problem of our day. Children are precious and they need affection and guidance from devoted parents. This takes time but it is well-spent time. Titus 2:5 says for mothers to be **"keepers at home."** Why do we think we can push this verse aside? It is **God**'s word. 1 Tim. 5:8 says that he who provides not for his own is worse than an infidel. Does this apply to money alone? I think not. The Bible teaches parents to bring up their children in the nurture and admonition of the Lord (Eph. 6:4). A child trained right will stay in the good way (Prov. 22:6). We should not depend on Bible class to show our children the way. We need to start at home. But before parents can start training at home, they need to be home, also.



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Editorial Glimmerings

"What is basically wrong with paraphrases, such as Ken Taylor's **The Living Bible?**" – A Teen-ager.

Although they have some commendable features when properly used (as a commentary instead of a Bible), the basic objection to paraphrases is that they are interpretations, not translations. A translation gives us as nearly as possible the exact word (that is, its equivalent) used by God in the original; paraphrases tell us what the paraphraser thinks God meant by the original words. There is a vast difference in the two, and the difference should always be vivid in the mind of the user (and anyone who does not know the difference could not possibly use a paraphrase properly).

To illustrate the difference between a translation and a paraphrase, suppose a young man in the armed services of the United States of America has fallen deeply in love with a young lady in a foreign country where he is stationed. The young lady is unable to speak any language but her native tongue. The young man is suddenly shipped back home before they have time to make any plans or arrangements. When he arrives at his destination he immediately writes her a letter in English, in which he tells her of his most intimate feelings for her, how he longs to see her, and the hopes he has that he will soon be able to return to be with her so they can make plans for their marriage and their future together. Now it is obvious that she cannot read the original (just as most of us cannot read the original of the Scriptures), but would she rather have someone literally translate it for her so that she would have as nearly as possible the very words of him she loves, or would she prefer for someone who can read both languages to write out for her an interpretation of the letter's meaning? We all know that any young lady who really loves a man would want his very words in so far as that is possible in a translation, not just an interpretation of the words (although with a translation before her, a paraphrase might be useful in helping her understand some meanings). When we read a true translation of the Scriptures, we are getting as nearly as possible the very words used by God Himself; when we read a paraphrase we are getting the opinion of a man as to what he thinks God meant by the words He used.

As an example of this difference, take **Today's English Version** (the American Bible Society's Good News for Modern Man) on Acts 20:7. It replaces the translation "the first day of the week" with "Saturday evening." The whole verse reads in the TEV, "On Saturday evening we gathered together for the fellowship meal. Paul spoke to the people, and kept on speaking until midnight, since he was going to leave the next day." It is thus the paraphraser's opinion that the expression "the first day of the week" (in Greek, **en de te mia ton sabbaton**) means they came together on "Saturday evening." And there is a remote possibility that this is the case, depending on whether the Roman or Jewish method of reckoning time was used by the author of Acts. (We personally do not believe that it means "Saturday evening" but we regard it as a remote possibility that they were using the Jewish method of counting time, beginning the day at 6:00 p.m. rather than the Roman method of starting the day at midnight.) But assuming that this is the meaning, it is still not what the inspired writer said: it is an interpretation, not a translation. The original says, "On the first day of the week." And "Saturday evening," even if it is the time period in which the Christians had met, is not, and never can be a translation of the words used – it is an interpretation (and in our judgment a very poor one at that). The paraphrase does not even remotely tell us what the original says – it changes the words entirely in order to express a human opinion. And when you have the human opinion expressed, it is just that, human opinion and not the word of God – an interpretation, not a translation. And that clearly tells us what is basically wrong with paraphrases.

The Five Faces Of A Liberal

John Waddey, Knoxville, Tenn.

The Lord's church is troubled across the nation by an element of teachers that have never shared the common salvation and faith of Jude 3, or else have abandoned it. Rather than being backsliders who fall away, they are devious heretics who stay among us to change the faith and practice of the church into a different form. The correct term to use in identifying these false teachers is difficult to decide. Since the term "liberal" has been tagged upon them, and since they are liberal in their attitude toward the authority of the Bible, we shall stick with that.

Sadly, a great number of our brethren are deceived by the sly tactics of these liberals. Like the Greek actors of old, these evil men hide behind a variety of masks, each portraying a totally different side of his nature.

First, there is the face he shows the preachers and elders of a strong, doctrinally sound congregation. He says what they want to hear. He even preaches acceptable Bible lessons. He gives right sounding answers to questions. He even says he is against liberalism. (Of course, he reserves his own private interpretation of the word.) He leaves the impression (false albeit) that he is just as sound, conservative and loyal to the cause of Christ as any among us. I have observed this personally in several instances. A liberal preacher can move to any unsuspecting congregation and preach perfectly Scriptural sermons for a year or two until he has established himself and then the mask is removed. Surely these are hidden rocks in our love-feasts (Jude 12).

Secondly, there is the face a liberal shows the young people of the congregation (especially the high school, college age and the young intellectuals) when he raps with them or speaks to their youth meetings. He will be very pious and holy, speak the youth dialect and say just what they want to hear. He talks of love and service and loyalty to Jesus. If no dangerous (sound) adults are present he generally coyly ridicules and knocks the older brethren and leadership of the congregation and brotherhood. With his smooth and fair speech, he beguiles the hearts of the innocent (Rom. 16:18).

Thirdly, there is the face shown, when the liberal writes about the "conservative" opposition in the liberal media or when speaking in a forum of liberals. Here you see his **true** colors. The fangs really hang out. A transposition occurs: the gentle lamb becomes the roaring lion. The loving, pious, spiritual giant suddenly loses all his spiritual trappings and becomes a virulent spouter of venom toward all those brethren who would stand in his way and challenge his false doctrine. No terms of derision are too strong. Name-calling and "labelling" which he protests under other faces, he freely uses while speaking from this mask. Like Diotrephes, he prates against God's faithful men with wicked words (3 John 10).

Fourthly, is the face shown when confronted by a defender of the faith and exposed in his foul work. Usually the liberal takes the "bleeding heart" approach. He poses as a martyr who is persecuted unjustly. He begs sympathy and strives to avoid giving any answers that would reveal his true stance. He seeks to make the faithful defender of the faith look like a cruel, unloving persecutor.

Last, there is the face shown when the liberal is finally exposed and driven from the ranks of God's people. Some go into the camp of other sectarians like themselves; others drop completely out of organized religion. Here you see all disguises cast aside and the unbeliever in his naked shame. Usually you discover that his unbelief reaches far back into his career among us. He freely speaks of his disgust and revulsion at being hemmed in and restricted by Bible authority. It often becomes obvious that his apparent loyalty was a charade while he worked to convert others to his corrupt ways. Like Hymenaeus and Alexander he has made shipwreck concerning the faith, and he must be delivered unto Satan to be taught not to blaspheme (1 Tim. 1:19-20).

It is no pleasure to write thus of men who have dwelt among us in the kingdom, who have shared the cup of the Lord with us. But as Paul wrote to the church at Philippi, "I tell you even weeping, that they are enemies of the cross of Christ: whose end is perdition, whose God is the belly, and whose glory is in their shame. . . ." (Phil. 3:18-19.) We must mark them, lest they destroy the cause we hold dear. (Rom. 16:17-18).

Thinking Things Through

The Matter Of Examples

At this time there is a healthy discussion going on in the brotherhood as to whether examples are binding, and if so, which ones are. We welcome it because we think there are some areas in which our thinking is still covered by a thick fog. For years we have said that the Scriptures authorize in one of four ways; namely: (1) by direct command; (2) by approved example; (3) by necessary inference; and (4) by expediencies in carrying out a command, example or necessary inference. If the Scriptures authorize an action in any other way, we have never seen it seriously argued.

The key word here is "authorize." To authorize means that God has given the power or right to act – that He has put His stamp of approval upon it. Everything that is authorized is permissible and may be engaged in, but all authorized (permissible) acts are not necessarily bound. For example, all Christians are authorized to eat meat (1 Tim. 4:3, 4) but they have a perfect right to be vegetarians if they wish. In this case, that which is authorized is not necessarily bound. Take another case: the early Christians met on the first day of the week to break bread. The Bible says, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:7.) We believe weekly communion, and that on the first day of the week, is here bound as a divine pattern. It is both authorized and bound. Thus, the difficulty is to determine which examples authorize only and which are bound as exclusive patterns for all Christians to follow. (To escape this difficulty, some are making a distinction between an action and an example, saying that all examples are bound but actions are not. But they are just pushing the difficulty to another point. How are we to make the distinction between an action and an example? Or when is an action an example?) The very fact that we are 2000 years into Christianity and 200 years into the Restoration Movement and still have not solved the problem indicates that there is no easy solution and that we may be in for some rough sledding ahead.

It is our present conviction that examples authorize but do not bind **per se**. For an example to bind there must be evidence that the action was being done, and done in that manner, place, or time, in carrying out a divine requirement. Paul supported himself while he preached the gospel (1 Cor. 9:15), but this was not bound on others (1 Cor. 9:6-14). Other preachers could do so if they wished. Thus, it was authorized; but there is no reason to assume that Paul did so by divine requirement. It is, therefore, not bound. Some of the early Christians sold their land, houses, and other possessions (Acts 4:34-37; 5:1-11) and placed their value at the disposal of the apostles. This is something every Christian is authorized to do if he wishes, but it is not bound as an exclusive pattern. There is no reasonable evidences to indicate that in this they were carrying out a requirement of the Lord for all Christians. But take the example of Acts 20:7. The disciples were assembled together. This was by divine requirement (Heb. 10:25) They assembled

(continued on page 19)

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: INDIA – There are over 600,000 souls in India, most of whom are hungry, almost naked and have never heard the gospel story. The Lord's church has some mission work being done with phenomenal success. In the last 12 years, 150,000 have been baptized, 1,000 congregations established, and 200 denominational preachers converted. In campaigns in 1974 and early 1975 by two teams, 2,687 were baptized. J.C. Bailey, long-time missionary to India, says that 55 to 60 percent of those now being reached are remaining faithful. Efforts for the future will include strengthening the existing Christians.

LONDON, England – One of the most difficult mission fields is being tackled by the Fourth St. congregation in Tuscumbia, Ala. Systematic campaigning on a continuous basis is the strategy now being initiated so all London will be evangelized, section by section.

KUMBA, Cameroon, W. Africa – Missionaries here are begging for Bibles, good literature which has been discarded and especially song books, are needed. Much of what American churches discard can be used here. Any church which has purchased new song books may donate the old ones. Bibles, song books and tracts may be sent to Box 91, Kumba, W. Cameroon, W. Africa (mark: "PRINTED RELIGIOUS MATERIAL – NO RESALE VALUE").

ACCRA, Ghana, W. Africa – The Accra School of Preaching has been forced to close on a full-time basis due to a lack of students. One reason cited is that potential preacher students have to quit their jobs to study and yet there is no financial support for them after graduation. American churches are encouraged to help train and support these men.

WELLINGTON, New Zealand – Missionary Pat McGee met the preacher of the very strong Open Brethren church in a public debate on baptism last Oct. 13-16. Much good was accomplished and many fine prospects were made.

ON THE HOME FRONT: TULSA, Oklahoma – The Garnett Road congregation has proven it can be done! In Nov. it was reported that 367 people had been baptized in the last 21 months and that one a day is being added on the average. Let's all get busy!

MALIBU, Ca. – Norvel Young, who was involved in an auto accident several months ago which took the lives of two elderly women, has been charged with involuntary vehicular manslaughter, to which he pleaded guilty. The Pepperdine University Chancellor had also been charged with driving under the influence, but this charge was dropped.

GAINESVILLE, Fla. – The Crossroads and 39th Avenue congregations here have reached agreement. The 39th Ave. church had withdrawn fellowship from Crossroads' elders and ministers regarding liberalism in teaching and practice. Through the diligent work of Parker Henderson, former Crossroads minister, agreement was reached with the Crossroads elders agreeing to stop questionable and unscriptural practices and to carefully choose those speaking on their lectureships.

FROM THE GOOD NEWS: "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." (John 9:31.)

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CAROLINA CHURCH NEWS

David Pharr, Rock Hill, S.C.

Introductory remarks: This column is intended to provide a summary of news items gathered from bulletins and other sources. Accordingly, I am urging that bulletins be mailed to me at P.O. Box 988, Rock Hill, South Carolina 29730. Reports sent in specifically for **Carolina Christian** will appear following the digest. This is a new endeavor and I beg for patience and assistance as I seek to broaden my news sources and to provide a concise and clear report of facts.

NORTH CAROLINA

Wendell Jackson plans to locate with the small congregation at Roanoke Rapids following his graduation from White's Ferry Road School of Preaching. Financial assistance is being sought.

Marvin Bryant will lead an effort to reach denominational preachers in the High Point area during March 14-17. Jim Stutts, minister of the Eastchester congregation, can provide more information.

A meeting was held at the Union County Courthouse in Monroe on November 14 to discuss the possibility of establishing a congregation in that city of 12,000. Several brethren already live in that area and indications are that such a work will begin in the near future.

After almost eight years in Charlotte, where he served as both an elder and preacher for the Plaza (formerly Sugar Creek) congregation, Charles Mullins will be moving January 25 to Murfreesboro, Tennessee, to work with the Kingwood Heights brethren. Plaza will be seeking a new preacher.

Providence Road in Charlotte continues to expand its bus program having decided to add a fifth bus. This growing church also plans to further expand its building and an announcement has been made of a $300,000 bond issue.

While the brotherhood laments the passing of Gus Nichols, among the greatest of men to serve this century, we note with thanksgiving that one of his sons is a faithful and able minister within our own area. Hudson Nichols (Gastonia) continues the wonderful Nichols' tradition of preaching.

Monroe

KEITH CUTHRELL, Reporting: We are happy to report that there is now an organized effort underway to establish a congregation of the church in Monroe. On November 14 an initial planning meeting was held in Monroe and representatives from seven surrounding congregations were present. Consensus was reached to form a planning committee composed of the male heads of households who plan to attend a Monroe congregation, and to ask the surrounding congregations to select one man each to be our liaison with that congregation. We have commitments from seven families to work with a congregation here.

There is no congregation meeting in this city of 12,000 souls and the Christians living here travel to adjoining counties to worship. The time is ripe. A suitable building is available for purchase and enthusiasm is high. We are encouraged by neighboring congregations to move now.

If anyone knows of persons in the Union County area who should be contacted and taught, please tell us. We will soon be soliciting financial support and taking applications for a minister. Hopefully, we will begin meeting in a matter of months. Address inquiries to Monroe Church of Christ, P.O. Box 154, Monroe, N.C., or call (704) 289-1693 / 289-5234.

High Point, Eastchester Dr.

JIM STUTTS, Reporting: One soul has been added since our last report. In March we have invited Marvin Bryant to hold a gospel meeting (14-17) during which he shall address area denominational preachers. The state atheist has yet to respond to our debate challenge. Our plans for the new year are great and we pray for God's strength to do what we plan.

SOUTH CAROLINA

David Pharr, Rock Hill, S. C.

Chester now has a five-minute radio program over WCMJ-FM. Clyde Moore is the speaker seven days a week at 12:05 p.m.

Lancaster continues to seek a full-time minister.

A new congregation began meeting at Mauldin December 7. We understand that several families from Augusta Road, Greenville, moved to this new work. They did so with the encouragement of Augusta Road.

C.R. Franks, West Columbia, is investigating the possibilities of a "Carolina Elder-Preacher Meeting." He suggests an annual event for two to three days of fellowship and study.

Woodruff enjoys the happy advantage of having Milton Parker and his good wife working with them. There is a need, though, of $150.00 per month in outside support. Some able congregation needs to consider this opportunity.

Richard Beasley, remembered by many as having preached at Shandon in Columbia, has moved with his family to Pittsburgh, Pennsylvania. Richard had been living in Charlotte, North Carolina, where he was employed in the field of education.

GEORGIA

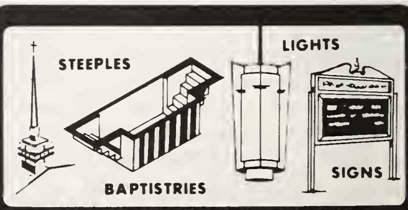
HENRY G. HUCKEBA, Reporting: Southeastern School of Evangelism in Doraville, Georgia, will conduct its annual lectureship March 3-6, 1976. The theme will be "Bible Prophecy" and will include lectures on "Armstrongism," "The Max King Heresy," "Premillennialism," "The Messianic Prophecies," "Matthew 24," "Revelation 20," etc.

An outstanding array of speakers will deliver these lectures. Among these will be Franklin Camp, Roy Deavers, Johnny Ramsey, Allen Highers, Clarence DeLoach, Jr., Winfred Clark, H.A. Fincher, Steve Kepley, Maurice Lusk III, and Gary Headrick.

Christians in the Southeast are urged to attend this great lectureship. Write to the school if you wish to stay in the home of area Christians.

QUITO-ECUADOR

N.E. SEWELL, Reporting: A few lines of greeting to some of you who perhaps do not hear from us often. Be assured that we have not forgotten you. One of our favorite diversions is recalling old friends and pleasant associations of days gone by. We will begin our tenth year here on Feb. 2, long enough to feel at home here, but the years have rolled by steadily and it doesn't seem long. When we think of the 55 years Brother Rhodes was in Japan, and the 49 years Brother Merritt has been in Africa, and the fact that a few preachers in the U.S. remain almost that long in one place (Gus Nichols), nine years or even twice that long doesn't seem overmuch for evangelizing an entire nation. Too much turnover on the part of workers is bad for any work. The Lord has given us a good harvest here. Over 3,000 have been baptized, 920 to date this year, of which 2,300 remain active. There are over 100 congregations of which over 85% are completely self-supporting and 20 have their own buildings. Ten of our converts are preaching full time, and others part-time. There are more members of the church of Christ in Ecuador than in all other Spanish-speaking South American countries combined (does not include Brazil). But there is still virgin territory within this country in the southern one-third of the nation. The task of sowing the seed continues. If any of you would like more information on the work here, or if you are not receiving regular reports and would like them, let us hear.



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BOWLING UNITED INDUSTRIES

Editorial Book Views

Struggles of the Kingdom, James S. Woodroof and O. John Payne. Woodroof-Payne, 406 E. Center St., Searcy, Ark. 72143. 209 pages, Cloth $4.95.

Here is a vital and major new contribution to mission work. The thesis of the book is stated on page 119: "The principle of struggle . . . is a principle inherent within the kingdom of God. Any attempt to avoid struggle, to keep the boat so steady that there is no struggle, defeats God's expressed design for developing the body. Struggle in the body of Christ is like labor for a woman in childbirth. She would prefer not to go through the labor, but labor is essential to a woman's giving birth to a child. Struggle is also essential to the birth and development of the church." To develop this thesis the authors tell the story of the struggles and successes of ten years of work in Christ church, New Zealand. The Jim Woodroofs were with the original group who went there in 1965. John Payne and his family replaced the Woodroofs in 1970 with the specific aim of bringing the church to maturity. This book is, therefore, the story of the struggles in beginning and building up the Lord's church in a mission field. It contains many valuable and useful lessons. Everyone associated with mission work, either in going or sending, should read and digest it. It could well become a handbook for missionaries and it will most certainly be required reading in many courses in missions.

However, while there are some excellent qualities about the book (and it merits a candid and serious study), there are three things that disturb us: (1) Its emphasis (especially by Payne) on evangelistic authority. (2) The undercurrent (especially by Woodroof) that the authors have found something that makes Christianity more meaningful than a simple obedience to the words of Christ – that they had obeyed the gospel and practiced Christianity but it was not until they got to New Zealand that they discovered the real meaning of having and preaching Christ. This has a tendency to separate Christ from His word. (3) There seems to us to be something strangely incongruous about the standard it sets for others and what it actually is. For example, one of the authors says in his chapter on "Synthetic Conversion" that preaching about the gospel will not get the job done (and this is true: for it is the gospel that is God's power to save) and yet this whole book is "preaching" about the gospel, not the gospel as the authors would define it in this context. Why reprimand others for doing precisely what you are doing when you reprimand them?

All books reviewed here may be ordered from **Carolina Christian Bookstore**, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

IS THIS ALL THERE IS?

. . . from page 7

tion of a home in heaven makes this life rich and full, and it makes death a gain and victory (Phil. 1:21-23; 1 Cor. 15:57). It is truly wonderful to know that this present world, and this temporary earthly existence is not all there is.

THE MATTER

. . . from page 15

on the first day of the week, which obviously was by divine instructions (1 Cor. 16:1, 2). They assembled together to break bread. Thus the purpose of their coming together was bound (1 Cor. 11:17-34). When one adds the divinely required assembly, the day, and the purpose together, he inevitably reaches the conclusion that the Christians in Acts 20:7 were following a divine command - a command intended for all Christians. Hence, we conclude that the example is bound as an exclusive pattern.

This seems simple enough to us, but we admit that there are still some thorny questions that need to be answered. And while some of the best minds in the brotherhood wrestles with them, let us remember that an approved action (or ex-

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ample) authorizes (whether, how, and when it binds must be determined by other means), and on this basis we can all safely proceed. Take the Lord's Supper again: we know that it is acceptable to take it on the first day of the week, whether the example of Acts 20:7 is bound or not. That time is authorized. But as of now no one can prove that it would be acceptable at any other time -- there is no Scriptural precedent for any other day. Thus, if the first day of the week is bound (and we believe that it is because of the background commands pertaining to the example), then we are safe in acting on the basis of authorization alone (even without knowing that it is bound); if it is not bound, we are still safe because it is authorized by an approved example. So in any case, communion upon the first day of the week is authorized, and it is yet to be proven that it is authorized on any other day.

Christianity is a religion of authority. This means that before any act is acceptable it must be authorized. Christians must, therefore, be sure that what they do is done with divine approval. Examples authorize, even when they do not bind.

REFERENCE MATERIAL

Thayer's Greek English Lexicon of the New Testament	$ 9.95
Cruden's Unabridged Concordance	7.95
Young's Analytical Concordance	15.95
Adam Clark's Commentary on the Bible – 1 Volume Edition	14.95
Eerdman's Handbook to the Bible	12.95
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An Expository Dictionary of the New Testament Words – Vine	13.95
Barnes Notes on the New Testament – 1 Volume Edition	14.95
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The International Standard Bible Encyclopedia – 5 Volumes	39.50

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CAROLINA CHRISTIAN

VOL. 18, NO. 2, FEBRUARY 1976

THE DOCTRINE OF SALVATION

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in the present world; Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

— Titus 2:11-14.

The Bible Doctrine Of Salvation

Johnny Melton,* Union, S.C.

The words of the Philippian Jailer in Acts 16:30, "What must I do to be saved?" constitute the greatest question to ever fall from the lips of mortal man. There is no subject more important than salvation. There has never been a dearer price paid for anything than the price paid for the salvation of fallen man. In studying the Bible doctrine of salvation, emphasis is placed on the conditions of salvation, while little is said concerning the results or implications of salvation.

It is to the implications of salvation that this special issue of **Carolina Christian** is addressed. When one complies with the God-ordained conditions of salvation – i.e., hear the gospel (Rom. 10:17), believe in Jesus as the Son of God (John 8:24), repent of past sins (Luke 13:3), confess the name of Jesus (Matt. 10:32), submit to baptism, by immersion in water, for the remission of sins (Mark 16:16; Acts 2:38; Rom. 6:3, 4; Acts 8:36-40) – then he is redeemed by the blood of Christ (Eph. 1:7); he is justified (Rom. 5:1, 2); he is sanctified (1 Cor. 6:11); he receives the "washing of regeneration" (Titus 3:5); he becomes an adopted son of God (Eph. 1:5). If he then continues to "walk in the light" (1 John 1:7) and is "faithful unto death," (Rev. 2:10) heaven will be his reward in eternity.

The articles in this issue will deal with the following subjects: Redemption, Sanctification, Justification, Regeneration, and Adoption. There is a general misunderstanding of the nature of these operations in the religious world at large. To our chagrin this misunderstanding is not limited to the religious world at large but is found to be widespread in the church of our Lord. It is our fervent prayer that these articles will help to enlighten us in our understanding of the nature and the ramifications of salvation. In these articles emphasis is placed on the time that the action takes place. For instance, the article on sanctification seeks to answer the question, "When is one sanctified?" We want to forever lay to rest the mistaken notion that redemption, justification, sanctification, regeneration, and even adoption are milestones in one's Christian journey.

No study of the Bible doctrine of salvation would be complete without an assessment of some of the false doctrines in the world concerning salvation and a thorough Scriptural refutation of such doctrines. There are no two more widely held false doctrines involving man's salvation than the doctrine of total hereditary depravity or original sin, and the doctrine of the impossibility of apostasy or once saved, always saved. Therefore, in this issue we have a discussion of and a refutation of these erroneous doctrines.

It is our sincere desire that the reading of these articles will cause all Christians everywhere to appreciate what God, through Christ, has done for us. Further, it is our plea that those who have a mistaken notion concerning salvation and its implications will, through these articles, arrive at a clear understanding of the Biblical precepts. And certainly, we would hope that those who are not New Testament Christians who read these articles will be so impressed with what God has done and can do for them that they will

(continued on page 18)

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REDEMPTION

David Pharr, Rock Hill, S.C.

Because he is weak, careless and enticed, one allows himself to be taken captive by his worst enemy. He is stripped of all his rights and made a slave. He has absolutely no means of escape and lives daily under threat of death and without hope. A great benefactor looks with compassion on his miserable plight and determines to buy his freedom. But so harsh and complete is the enslavement that release cannot be obtained by a mere ransom of money. The friend ultimately forfeits his own life in his effort to free the slave. Only then is release obtained.

This is somewhat illustrative of the **redemption** we have in Christ. Sinners are "sold under sin" (Rom. 7:14), held in captivity (Rom. 7:23), as slaves of sin (Rom. 6:16). They are, therefore, without strength (Rom. 5:6), having no hope (Eph. 2:12), and living in bondage to the fear of death (Heb. 2:15). Freedom can only be gained by payment of an adequate ransom. The price of redemption is not "silver and gold," but "the precious blood of Christ" (1 Pet. 1:18-19). He gave "His life as a ransom for many" (Matt. 20:28; 1 Tim. 2:6). Thus, those who are redeemed are "bought with a price" (1 Cor. 6:20; 7:23) and that price is Christ's blood.

The meaning, therefore, of redemption is that Christ gave Himself that He might obtain our freedom from sin and its consequences. This is precisely the thought of Titus 2:14, "Who gave Himself for us, that He might redeem us from all iniquity." Sin's yoke is broken by forgiveness – forgiveness obtained in Christ by His blood (Eph. 1:7; Col. 1:14).

The price paid for anything should indicate its value. While the Scriptures iterate the value of our souls (Mark 8:36; Luke 15:8-10; Heb. 2:3; Mark 9:43-48), nothing more meaningfully emphasizes it than the price heaven was willing to pay for our salvation. No thoughtful person can reflect on the price of redemption and fail to appreciate the greatness of God's love. Neither can he ignore the enormity of sin and its dreadful enslavement. Nor can he dismiss his own debt of gratitude and devotion.

Redemption is one of several terms used in Scripture to denote salvation. It emphasizes the divine side of being saved. Redemption is a divine transaction. Heaven alone could provide the necessary ransom. We have heard it speculated that if God had so desired He could have saved men by means other than the blood of Christ. This is not true. Because of who God is and because of what sin is, the death of Jesus is the only possible means of redemption.

This is not to say that we have no responsibility in redemption. Clearly, this purchase of freedom is for those who are in Christ (Eph. 1:7; Col. 1:14; Rom. 3:24). Those who are redeemed are those who through faith have put on Christ in baptism (Gal. 3:26-27).

SANTIFICATION

Jerry Senn, Greer, S.C.

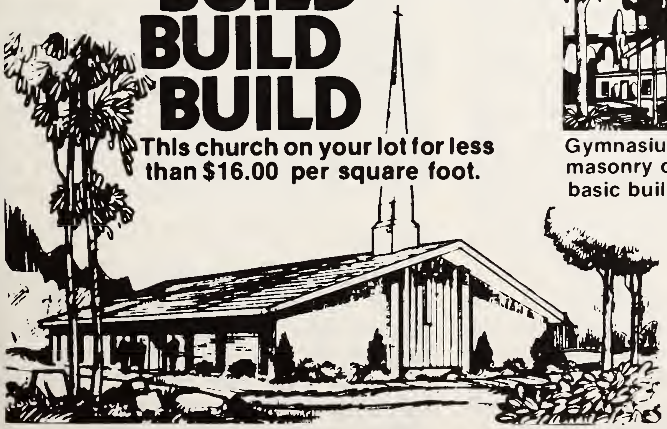
Here is a Bible term that deserves much more attention than it usually receives by the Lord's people. In all its cognates, more than a thousand references to sanctification are found in the Scriptures. It is misused, even perverted, by denominationalists who give it their particular "twist" of Calvinism or Wesleyism, while we, who are not immune from misuse of Scripture, often allow such subjects to go unstudied, ascribing too little value to them. Sanctification is to the Christian a "word picture" of what Christianity is all about. We learn "who" we are and "why" we must maintain a godly life-style in an ungodly world.

As we define this term we find three separate but related ideas suggested. Sanctification means: (1) "to render or acknowledge to be venerable, hallow" (Matt. 6:9), (2) "to separate from things profane and dedicate to God" (John 17:19), and (3) "to purify or cleanse" (Heb. 9:13; 1 Cor. 6:11; Thayer). The same Greek word for sanctification is often translated "holiness," as in 2 Cor. 7:1. The term "saint," meaning "holy one," is derived from the same word and is found 61 times in the New Testament. Separation for a sacred use is implied or expressed in every case but the specific meaning must depend upon the context in which it is found.

On occasions "sanctification" speaks of our relationship to God. Some have referred to this as "positional holiness." In this sense it described the "status" a person, place or thing maintains. God sanctified the firstborn, the tabernacle, and thousands of items in the Old Testament. Here it is an **action of God.** Peter tells us to "sanctify" in our hearts "Christ as Lord" (1 Pet. 3:15). We give Christ that position, setting Him apart. However, the term is also used to describe a progressive development of Christian character. This is man's attempt to live up to his calling. Let's look at these two concepts in turn.

First, sanctification describes our status or relationship to God. As the Israelites were chosen from all other nations and "set apart" to a special "place" in God's plan (Deut. 7:6; Ex. 19:6), so are Christians today (1 Pet. 2:9-10). We **were** "no people" but **now** are the "people of God." Notice these truths about this change in our relationship, which is known as "sanctification": (1) It is the result of God's action upon us. In 2 Thessalonians 2:13, 14 we learn that the saved were chosen from the beginning to be sanctified through hearing the gospel message. It is **God's plan** and **God's message.** As we rendered obedience to the gospel we were "buried with him in baptism, wherein ye were also raised with him through faith in the working of God" (Col. 2:12). The action of God "delivered us out of darkness and translated us into the kingdom" (Col. 1:13). Paul, in Ephesians 5:26, 27, teaches that Christ gave Himself for the church, cleansed it by the washing of water (baptism) with the word and sanctified or set it apart to be holy and without blemish. In Ephesians 2:10, we are called "his workmanship, created in Christ Jesus for good works." Sanctification, as it speaks of our relationship to God is imputed or attributed to us and is not the result of our good works or moral purity (1 Cor. 1:30). (2) It happens immediately when we are cleansed at baptism. In no way is it a gradual development into a proper relationship. (3) Sanctification **does not** change our moral character when used in this sense. Paul said the Christians at Corinth were "sanctified . . . called to be saints" (1 Cor. 1:2), yet he stated only a few verses later that they were "carnal" and walked "after the manner of men" (1 Cor. 3:3). The tendencies to sin remain even though our spirits are made new (2 Cor. 5:1). (4) This sanctification is complete. The Hebrew writer states, "By which will we have been sanctified through the offering of the body of Jesus Christ once for all . . . for by one offering he hath perfected for ever them that are sanctified." (Heb. 10:10, 14.) Our position with God is maintained by the constant washing away of our sins (1 John 1:7). In summing up, sanctification is often used to describe the Christian's relationship to God, his position or status relative to Him. This holiness is due to God's action as a result of Christ's sacrifice and our obedience. It is imputed to us immediately and completely at baptism but does not change our moral character.

Secondly, sanctification often pictures a progressive development of Christian character. This is man's attempt to "adorn the doctrine of God" (Titus 2:10), to "walk worthily of his calling" (Eph. 4:1), and to "present himself a living sacrifice" (Rom. 12:1). As the former concept is immediate, complete and due to God's action, this idea of sanctification is gradual, always incomplete and due to man's own action. What men call "inbred sin" or "Adamic nature" is not removed at conversion. Calvinist doctrine should not confuse us here. Man's inherent nature is not "totally inclined" to do evil. God's word is perfectly able to penetrate the willing heart and lead to a sanctified relationship. The word is dealing with the same nature after conversion and it is perfectly able to assist a willing subject in "perfecting holiness in the fear of God" (2 Cor. 7:1). The Christian, who realizes what has been done on his behalf at the cross and sees clearly his present relationship as God's child, will be motivated to strive for a godly character. He will "no longer live unto himself" (2 Cor. 5:14), but will "depart from unrighteousness" and purge himself and thus be made "a vessel of honor, meet for the master's use, prepared unto every good work" (2 Tim. 2:19-22). Paul instructs, "Walk by the Spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:16.) This involves "putting to death" our worldly members and "putting on" or adding to our character the "mind of Christ" (Col. 3:5; Phil. 2:5). The outward man will get old and die, "but the inward man is renewed, day by day" (2 Cor. 4:16). We will never be sinlessly perfect but we are "transformed into the same image from glory to glory" (2 Cor. 3:18), by the renewing of our minds" (Rom. 12:2). As Christ prayed for the apostles, He asked the Father to not take them out of the world but to keep them from the evil one. In the next verse He said, "Sanctify them in the truth: thy word is truth" (John 17:16, 17). The word kept our Lord from the evil one during His period of temptation in Matt. 4:1-11; it would surely deliver these men for whom He here prays. To Timothy, Paul wrote, " . . . Every scripture . . . is profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16, 17.) The Holy Spirit of God indeed has provided a means whereby we can "grow in grace and knowledge" (2 Pet. 3:18). The word which led us to sanctification "positionally" will also lead us to spiritual maturity as it **renews** our minds. As Paul put it in 1 Thessalonians 2:13, "The word of God, which also worketh in you that believe." Some would tell us that although God's word is an agent in sanctification, it is not able to sufficiently work within man's heart so as to lead him to bring forth the fruits of a righteous life. This is but one step away from Calvinism, if it is not the real thing. Either the word can furnish us completely as it works in us or it is not all-sufficient. If it is argued that the word is sufficient but man's nature is so depraved that he cannot "grow thereby" without outside or inside help separate from the Scriptures,



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then we have a nature that is not adaptable to God's message. Yet, in 2 Peter 1:3 we read, "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." God's power has provided divine knowledge. Who will say that it is not enough to sanctify the Christian? Who can prove that man's acceptance of the Spirit's message will not cause him to live a pure life and be kept from the evil one? Jesus said, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32.)

Sanctification must be recognized as a vital matter. It is a picture of our relationship to God and of our life-style as Christians. A clear understanding of the former will do much to encourage and strengthen us in achieving the latter.

JUSTIFICATION

Gary Roberson, Columbia, S.C.

Although justification is a crucial aspect of the Christian faith, many Christians do not understand the full import of the word nor its implications for them. Thus, they miss an important part of God's message and, consequently, do not enjoy the contentment that comes from realizing the implications of justification (Rom. 5:2).

In light of the above, I will have two main objectives in this article. First, I will present a word study concerning the basic meaning of terms related to justification. Second, I will set forth the implications for all those who have been justified. This will aid in explaining the meaning of the term more fully.

The adjective involved in the idea of justification is **dikaios**. First used of persons who were observant of customs and rules in accordance with what was right, it is used in the New Testament to denote a state of being right or having right conduct. (W.E. Vine, *Expository Dictionary of New Testament Words.*) It is used to describe men who are upright or just, conforming to the laws of God and living in accordance with them. (Arndt and Gingrich, *A Greek-English Lexicon of the New Testament.*) It has two emphases. One is on the legal aspect (1 Tim. 1:19); the other is on the religious aspect (Rom. 3:10).

There are two nouns used in the New Testament to describe justification. One of these nouns is **dikaiosis**. The word literally means "a setting right. (Young, *Analytical Concordance to the Bible.*) It denotes the act of pronouncing as righteous and means "justification" or "the establishment of a person as just by acquittal from guilt." It is used most clearly in two verses. First, in Romans 4:25, Paul states that Christ's resurrection justified us. Just as one man dying for another would signify that a sacrifice has been made, so Christ's resurrection signified that a sacrifice had accomplished a worthy goal. Second, we notice in Romans 5:18 that through the free gift of Christ, we receive the justification that results in eternal life.

The second noun used is **dikaioma**. It refers to a judicial sentence or declaration of right (Young). Vine notes that it is best described as a concrete expression of righteousness, exhibiting itself in three forms. First, it refers to an ordinance, regulation or requirement (Rom. 1:32). Second, it refers to a sentence of acquittal (Rom. 5:16). Finally, it refers to a righteous act.

The final word involved in justification is the verb **dikaioo**. It means to make or declare right (Young). It best expresses itself in the idea that God justifies, or declares as right, all persons submitting themselves to His laws (Rom. 2:13, 3:24, 28; Gal. 2:16; James 2:21, 24).

Considering these words, let us notice how God has justified us. First, we have received justification in that we have been set free from the penalty of death. All men have sinned and in the process have labored for the wages of sin or death (Rom. 3:23, 6:23). Death is the compensation rendered for serving sin – it is a just reward. However, because of God's all-loving nature, He sent Jesus to die in our stead. Though He did nothing worthy of death, Christ was willing to take our place on the cross. This might be comparable to any innocent person taking the place of the most hardened criminal on "Death Row" in order that the prisoner might have life. Justification involves, then, being removed or acquitted from the penalty of death.

Second, justification involves our becoming pure. Sin stains the souls of men in such a way so that no "cleanser" devised by man has the power to remove that sin. Only the blood of Jesus can fulfill that duty. Christ's blood justifies (Rom. 5:9), redeems (Eph. 1:7; Col. 1:14), cleanses (Heb. 9:14; 1 John 1:7), and looses us from our sins (Rev. 1:5).

Third, justification involves the receiving of the free gift of life. Considering the fact that no unclean thing shall enter heaven (Rev. 21:27), we realize that we must be clean before receiving the prize of life. Consequently, all those who have been cleansed will receive the crown which is eternal life. This is what we call "justification, perfectly or ideally realized." Not only has the sinner been made right and acquitted from the death penalty – he also has been rewarded by the one who died in his place.

When one has been justified, then he has been acquitted, made right, and given the reward of eternal life. Let us all be motivated to greater Christian service by realizing that "being now justified by his blood, shall we be saved from the wrath of God through him." (Rom. 5:9.)

REGENERATION

James Meadows, Spartanburg, S.C.

"And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28.) "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:5.) The word "regeneration" is found only in these places in the word of God. What is it?

Regeneration means either the process of regenerating, or the result attained by that process. Matthew 19:28 is almost universally understood "to mean a new state of things . . . a peculiar era, in which all things are to be made new" (A. Campbell, *The Millennial Harbinger*, Abridged, Vol. I, p. 455); "that process of regenerating men which commenced on the Pentecost after ascension." (J.W. McGarvey, *Commentary on Matthew and Mark.*) The period of time referred to here is the time when Christ would sit on the throne of His glory, which He does now (Zech. 6:12, 13; Acts 2:33-35; Heb. 1:13), and the apostles would exercise authority on thrones (Matt. 16:19; 18:18).

Regeneration is only the repetition of the act or process of generation. The Scriptures clearly reveal that generation literally means "the formation or creation of any thing." Moses calls the creation or the whole process of creating the heavens and the earth "the generations of the heavens and the earth" (Gen. 2:4). Thus regeneration "literally indicates the whole process of renovating or new-creating man." Paul said, "Therefore if any man be in Christ, he is a new creature" ("there is a new creation," footnote in ASV; "a new creation" RSV). Regeneration is represented in the Greek by **paliggenesia** and is not found or has no representative in the Hebrew Scriptures.

It is not uncommon to find the name of a process given to the beginning act or final act in the process. The name of the final act is given to the whole process in most cases since the process is not considered complete until the final act. "In the same sense it is that most Christians call regeneration, the new birth; though being born is only the last act in natural generation, and the last act in regeneration." (A. Campbell, *Ibid.,* p. 456.) The "washing of regeneration" (Titus 3:5) does not mean all the acts involved in regeneration, but it is the final act that completes the process. All the ancients, all the Greek fathers, used the term regeneration as synonymous with baptism. "It is true that nothing is said of faith; but baptism implies faith on the part of its recipient. It has no regenerating effect apart from faith." (Marvin Vincient, *Word Studies in the New Testament.*)

But what is the meaning of "the washing of regeneration"? The word used here is **loutron** which can mean either the vessel that contains the water or the water itself. It is here by a metonymy the water of baptism, or the water by which or through which, as a medium regeneration takes place. Under the Old Testament law the "water of purification" (Num. 8:7) meant the water used for the purpose of purifying a person, and "the water of separation" (Num. 19:9) meant the water used for the purpose of separating a person. It seems natural then to speak of the water used for the purpose of regenerating a person as "the bath of regeneration." The same word (**loutron**) is used in Ephesians 5:26 where Christ sanctified and cleansed the church "with the washing of water by the word." In Titus 3:5 it is called the "washing or bath of regeneration" but in Ephesians 5:26 it is called the "washing or bath of water." We are saved by the "washing of regeneration" in the one and "cleansed" by the "washing of water" in the other. What is called "renewing of the Holy Ghost" in one is called "by the word" in the other "because the Holy Spirit consecrates or cleanses through the word" (John 17:17; 15:3). Paul also uses a verb form for washing (**apolono**) when he tells the Corinthians "but ye are washed" (1 Cor. 6:11) and Ananias uses the same verb (**apolono**) when he tells Saul to, " . . . arise, and be baptized, and wash away thy sins. . . . " (Acts 22:16.) Paul is talking about the same thing when he says, "And our bodies washed with pure water" (Heb. 10:22); Peter when he says, "The like figure whereunto even baptism doth also now save us" (1 Pet. 3:21); and our Lord when He told Nicodemus, "Except a man be born of water and of the Spirit" (John 3:5). Paul vividly describes the whole act and the effect of the "washing of regeneration" in Romans 6:3-5: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

A regenerated individual is a "new creature" (2 Cor. 5:17) or a "new man" (Col. 3:10). He has been "quickened" ("did he make alive" ASV) (Eph. 2:1) or resurrected from the dead – "dead in sins" (Eph. 2:5, 6; Rom. 6:4). He is now to live for the Lord. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead; and your members as instruments of righteousness unto God." (Rom. 6:11-13.)

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ADOPTION

Tommy Alexander, Charlotte, N.C.

One aspect of salvation is conveyed in the New Testament by the term "adoption." The word **huiothesia** appears five times in the New Testament (Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5) and in the several English versions is most frequently translated "adoption," "adoption of sons," "adoption as sons," "sonship."

As we generally understand the word, adoption refers to the bringing into a family a person who was not formerly of the family and bestowing upon him the full status of a child with all the privileges of a real son. By using this idea, Paul teaches that "God, by the manifestation of His grace in Christ, brings men into the relation of sons to Himself, and communicates to them the experience of sonship." (*ISBE*, I, 58.)

From the call of Abraham to the events of Calvary, God had a special people. The fleshly seed of Abraham, the Israelites, sustained a relationship to Jehovah known by no other nation. God called His "son" out of Egypt (Hos. 11:1). Paul refers to this sonship in Romans 9:3, 4, 5 in writing of his "Kinsmen according to the flesh: Who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom is Christ as concerning the flesh."

But there was more to God's purpose for man than was realized in fleshly Israel. God had "Planned, in his purpose of love, that we should be adopted as his own children through Jesus Christ." (Eph. 1:5, Phillips.) So "When the fulness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4-5.) God wanted all men as sons, so He sent Jesus to break down all fleshly distinctions and make it possible for both Jew and Gentile to be fellow-citizens of the household of God (Eph. 2:13-22). No longer does the Father regard national Israel as His son, but God accepts **all** who respond to Christ in faith and are baptized into Him (Gal. 3:36-27). When men obey Christ in this manner they "receive the full rights as sons" (Gal. 4:5, NIV).

As sons we have the privilege of addressing God as Father. While it might be said that God is the Father of all mankind in that He is creator and sustainer, He is Father spiritually only to those who are "sons of God, through faith, in Christ Jesus." A second spiritual blessing which can be claimed only by sons of God is the gift of the Holy Spirit. "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba Father." (Gal. 4:6.) Many other passages refer to this unique privilege of God's children (Acts 2:38; 5:32; Rom. 8:9).

Then perhaps the predominant thought connected with the fact that we are children of God is our inheritance. "The Spirit himself beareth witness with our spirit, that we are children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ . . ." (Rom. 8:16-17.) Those who are Christ's are "heirs according to promise" (Gal. 3:29). The inheritance which we anticipate is heaven. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. 1:3-4.) This heavenly inheritance which will be realized in that great resurrection day (cf. 1 Cor. 15) is so closely associated with our sonship that Paul could use the word "adoption" to refer to it. "And not only they, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Rom. 8:23.) So the great apostle understood adoption as a present reality, but one which would not be complete until we are at home with the Father.

The New Testament doctrine of salvation is as a finely cut jewel, with each facet reflecting a part of its total beauty. I hope this brief article will help us in understanding our status as children of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." (1 John 3:1.)

Yes, There Is Original Sin

Andy T. Ritchie III, Greenville, N.C.

Certainly Adam and Eve sinned in the garden, but 20th Century man does not suffer from the consequence of their sin.

"The human race is a unit, summed up in its head Adam, and, therefore; the Church has ever taught that Adam's sin with all its effects was transmitted to all mankind." (The Question Box, Bertrand L. Conway.)

The above present two views of original sin. Both assume sin in the Garden of Eden, yet the apostle Paul writes, "Sin is not counted where there is no law." (Rom. 5:13, RSV.) Did Adam sin in the garden? Yes, he violated law. Notice Genesis 2:16, 17: God commanded that Adam and Eve were not to eat of the tree of the knowledge of good and evil; because of sin punishment was imposed. The punishment was in several parts. First, the serpent, the tempter himself, was cursed, made to crawl on his belly and made one that would be bruised by the seed of woman (an apparent reference to Jesus who would win victory by resurrection). (Gen. 3:14, 15.) Secondly, woman would have pain in childbearing and would be under the domination of man (Gen. 3:16). In the third place the ground would be cursed so that man would have to work hard to gain food. Finally, this first family was thrust from Paradise.

To say that this punishment was on Adam and Eve only is to ignore the plain facts. On the other hand to claim that Adam's sin is counted against all mankind is equally untrue. Paul in Romans 5 teaches plainly that Adam's sin has brought consequences on all mankind. In the first place all men die because of Adam's sin (vrs. 12). Death likely refers not only to a physical cessation of life, but to spiritual separation from God as well. For it is in Adam, as typical of all men, that a pattern develops. Man is under the power of sin and rebels against God. So while in Adam there came a separation from the utopia of Eden and thus separation from eternal life, there is also the tendency to sin. Thus "all have sinned" (Rom. 3:23). As a direct consequence of Adam's sin every individual since has faced the prospect of eternal condemnation whereas if Adam had not sinned there would still be the paradise of Eden. We further have, as a consequence of Adam's sin, the requirement of necessary toil to be able to sustain physical life. Truly, we are all victims of Adam's sin.

Being victim to Adam's sin and suffering the final penalty of his sin – eternal separation from God – is certainly another thing. Paul says, "Since, therefore, we are now justified by his blood, much more shall we be saved by him from the wrath of God." (Rom. 5:9, RSV.) Adam made death a reality for all, but Jesus makes eternal life a potential for all. The

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obedient disciple of Jesus is saved (justified) not from the consequence of Adam's sin, but from God's wrath which will be brought on him because of his own sin (Rom. 5:12, 17, 18).

Paul's affirmation in Romans 5:19 of many being made sinners by one man's actions speaks of the principle of sin; that even though there was no law till Moses, there was still sin because Adam established a pattern of rebellion (Rom. 5:14).

Appeal is made to several passages to prove that all mankind inherit Adam's sin; therefore, all mankind must be forgiven of his sin. (Thus the false doctrines of infant baptism, immaculate conception and others have arisen.) Such passages as Psalm 51:5 and Ephesians 2:3 are mentioned among others.

David, in Psalm 51, says nothing about being born in sin, but rather speaks of the sins of his parents. If something specific is being referred to we know not what. We do know that he says nothing about their sin being upon him, rather in sin he was conceived. There can be no life before conception yet the sin was before conception. The sin is his mother's, not David's.

When Paul speaks in Ephesians 2:3 of people who are by nature children of wrath, he undoubtedly refers to man's nature. Indeed, we are born with the potential, yes, even the tendency to sin. But we are not born with someone else's sin already counted against us.

If little children were born with sin, Jesus would not have said, "Unless you turn and become like children, you will never enter the kingdom of heaven." (Matt. 18:3, RSV.) While Matthew 19:14 has been appealed to as an argument to not forbid infant baptism — assuming children to be born in sin, it is in fact an argument to the contrary. Jesus says that the kingdom of heaven is the property of the people who are childlike. Children are pure, trusting and loving. No child is born with sin. Otherwise, Jesus would not have compared the necessary characteristics of citizenship in the heavenly kingdom to children.

Clearly the Scriptures teach that each individual is responsible to God because of his own sin. Isaiah said, "**Your** iniquities have made a separation between you and your God, and **your** sins have hid his face from you so that he does not hear." (Isa. 59:2, RSV.) Even more to the point, Ezekiel writes: "What do you mean by repeating this proverb concerning the land of Israel, 'the fathers have eaten sour grapes, and the children's teeth are set on edge?' As I live, says the Lord God, this proverb shall **no more** be used by you in Israel. Behold, all souls are mine. The soul of the father as well as the soul of the son is mine: The soul that sins shall die." (Ezek. 18:2-4, RSV.) As if to make sure that there is no misunderstanding, he writes further, "**The son shall not** suffer for the iniquity of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself, and **the wickedness of the wicked shall be upon himself.**" (Ezek. 18:20.)

Paul affirms that, "We must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body." (2 Cor. 5:10, RSV.) We will be judged according to our own actions, not because of Adam's sin or that of the parents.

Because of Adam's sin all die. Because of Jesus' sacrificed death all may live. We may escape the consequences of Adam's sin as well as the penalty of our own sin only by obedient faith, faith which results in genuine repentance, making Jesus Lord of our lives and immersion in water for forgiveness (Acts 2:38) and to put on Christ (Gal. 3:27).

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The Impossibility Of Apostasy

Virgil Hale, Albemarle, N.C.

A number of years ago, Sam Morris, pastor of the First Baptist Church, Stamford, Texas, wrote a tract entitled **Do a Christian's Sins Damn His Soul?** In this tract it is stated, "We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatsoever to do with the salvation of his soul. . . . All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer, and all the sins he may commit from idolatry to murder will not make his soul in any more danger . . . . The way a man lives has nothing whatsoever to do with the salvation of his soul."

I believe that this is the best definition of the logical consequences of the doctrine of "once saved, always saved." Some would not openly admit that they believe that once a man is saved he can commit any sin "from idolatry to murder" and still be saved at the day of judgment, but this is the only logical conclusion to be reached, if the doctrine is true. Either Sam Morris is true in his statement, or else the entire doctrine must fall.

Some time ago I heard a preacher on the radio preaching on the subject of backsliding. In his sermon he made the following statement, "If you backsliders don't straighten up your life, the Lord might just strike you dead and carry you straight home to glory." Can you imagine a man who claims to know anything at all about the Bible making such a statement? What a warning! According to this, if a backslider does not repent and return to the Lord, the Lord will punish him by taking him from this earth, and "straight home to glory." What better thing could possibly happen to a person than the privilege of going to heaven? This is that for which all of us are striving! According to this doctrine, the best thing for a person to do is obey the gospel, go back into the world, refuse to repent, and just let the Lord strike them dead and go straight into heaven. However, God's word teaches us to be "faithful unto death" in order to receive the "crown of life" (Rev. 2:10).

Just here, let us examine some of the passages that are used in trying to prove "once saved, always saved." One that is used quite often is John 10:28, 29. These verses read: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." From these words of our Lord, many get the mistaken idea that He is teaching "once saved, always saved." However, they fail to see that what the Lord said in verses 28 and 29 is contingent on what He said in verse 27. Note: "My sheep hear my voice, and I know them, and they follow me." Notice carefully, we must **hear** His voice, we must be **known** of Him, and we must **follow** Him. As long as these things are true, what is said in the following two verses is true. However, this does not mean that we can neither cease to **hear** Him, be **known** of Him, nor to **follow** Him. The word "know" in verse 27 carries with it the idea of **approval**. We must have the approval of the Lord. Paul made a similar statement in 2 Timothy 2:19 when he wrote: "Nevertheless the foundation of God standeth sure, having this seal, **The Lord knoweth them that are his.**" Does this mean that the Lord is not aware that other people (those other than His) live on the earth? Certainly not. Those belong to Him (are His) who have obeyed and are obeying His will. Jesus said that He would make the statement to some at the judgment, "I never knew you." (Matt. 7:23.) From verse 21 and 22 we learn that these were religious people, yet they had not obeyed the truth, were not children of God, therefore, had not met the Lord's approval. The Lord was aware of the fact that they had lived on the earth, but they were never **His** possession, having been purchased with His blood.

In Acts 15:18, we read: "Known unto God are all his works from the beginning of the world." Again, this means that God approved of all the work which He had done. In fact, we read several times in Genesis, chapter 1, concerning creation that "it was good." When God had finished His creative work, we read in Genesis 1:31: "And God saw every thing that he had made, and, behold, it was very good." This simply means that everything received God's stamp of approval.

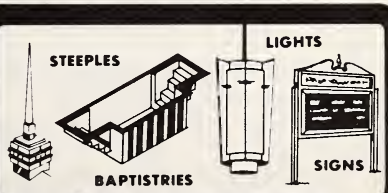
From these passages, we can see that to be **known** of the Lord, means to be **approved** of the Lord. To be **approved** of the Lord we must be **obedient** to the Lord. The only way to be **obedient** to the Lord is to **hear** and **follow** Him. As long as we do this, there is no power on earth that can take us out of the Lord's hand. However, the very moment that we cease to hear and follow the Lord, we no longer have His approval (are not known of Him) and we are separated from Him, thus in a lost condition. I believe that all of us can see then, what our Lord was teaching in John, chapter 10. Rather than teaching "once saved, always saved" He was teaching the very opposite.

Some have contended that if a person ever goes back into sin, "He never was saved to start with." Let us suppose that someone takes an old sow and scrubs her until she is undeniably clean. Would it be possible for her to go back and wallow in the mud again? If she did so, would it make sense to say, "Well, she just was not clean in the beginning"? Just as surely as you can take a sow and scrub her clean, and she can go back into the mire, one who has been cleansed by the blood of Christ can go back into sin. In case you feel that this is a ridiculous illustration, let me assure you that it is a Biblical one. See 2 Peter 2:20-22.

If one cannot fall from grace, why did Paul write, "Ye are **fallen from grace**" (Gal. 5:4)? Again, why would he say, "Take heed lest he fall" (1 Cor. 10:12)? Let me hasten to remind you that one cannot **fall from** (out of) something that he is not in. If one cannot be saved and then lost, why would Paul say that he could become a "castaway" (1 Cor. 9:27)? James wrote in James 5:19-20, "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Please notice that he is talking to **brethren** about a **brother** who errs, and he lets it be known that if this brother is converted from his error, a soul has been saved. Now what if he is not converted? Will he still be saved? To ask the question, is to answer it! Again we read, "Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. 3:12.) Again, this is addressed to **brethren**, and they are reminded that they can depart from God. Can one depart **from** God if he is not first of all **with** God? Again, to ask the question, is to answer it!

Space does not permit me to go into other passages and arguments relative to this subject, but these should suffice to prove that the doctrine of the impossibility of apostasy is not in harmony with God's word.

"Another thing the modern child learns at his mother's knee is to watch out for hot ashes."



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God And His Promises

For those who seek a test tube proof of the existence of God, here it is: every promise of God carries with it the affirmation that God is, that He is alive and functioning, that He supplies, and that He is abundantly able to keep every promise He makes. If He ever broke a promise He would not be God, and this would be demonstrative proof that He does not exist. God is a God of truth, and the God of truth cannot lie (Heb. 6:18). Thus God must keep His word, and every time He fulfills a promise we have concrete evidence for His existence. This fact is as sure as the fact of God Himself. Four thousand years of recorded history do not show a single case where God has failed to keep His promises when His stipulated conditions are met (and a specified condition is an integral part of the promise – there is no promise until the conditions are complied with).

God has not limited His promises to a few in number or reduced them to a small category. The Bible is filled with them: many, varied, and precious. Peter wrote, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1:3, 4.) It would be impossible for us to list here all the promises made in the Scriptures, but here are a few chosen at random from the many hundreds:

1. The forgiveness of sins to a baptized penitent believer (Acts 2:38; Mark 16:16).
2. The gift of the Holy Spirit to those who obey God (Acts 2:38; 5:12).
3. That one will reap what he sows (Gal. 6:7, 8).
4. That a way of escape will be provided with each temptation (1 Cor. 10:13).
5. A blessing for doing God's will as it is revealed in His word (James 1:25).
6. Supply the needs of those who put the kingdom of God first in their lives (Matt. 6:33).
7. To work all things together for the good of one who loves God (Rom. 8:28).

To show that a stipulated condition is an integral part of the promise, take for example Mark 16:16. Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "He shall be saved" is a definite promise – something the Lord has said He will do. But the promise is preceded by two conditions, namely, belief and baptism. The Lord does not promise to save everyone; His promise is limited to those who believe and are baptized. When one believes and is baptized, as the Bible instructs, the Lord promises to save him. Belief and baptism are thus conditions that must be met before the promise is received – they are man's part in making the promise a reality. Salvation is God's part in the agreement. God saves when man believes and is baptized. The promise to save is predicated upon the specified conditions – there is no promise apart from the conditions. When man meets the conditions, he must trust the Lord to keep His word. But there is no question here: the Lord always keeps His promises. He has never failed in a single case since the beginning of the world. His promises are both sure and stedfast. As sure as God is, He will keep His word.

But there is also a fearful aspect to the promises of God. This fact is stated in the last part of Mark 16:16: " . . . but he that believeth not shall be damned." This is as certain as, "He that believeth and is baptized shall be saved." Those who do not believe can be just as sure of damnation as those who believe and are baptized can be of salvation. God could not be true to His word and do otherwise. Thus the unbelieving and disobedient must be lost, lost now with a chance to change, but lost forever in eternity if no change is made now. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8.)

Thus the promises of God are both precious and fearful: precious for those who meet the stipulated conditions but fearful for those who do not. – H.W.

Southeastern Children's Home News

It is always good to be able to start a new year with new goals and a greater determination to reach them. It is a time when we can look back on the past year and see some of our mistakes and shortcomings. By doing so we can try to improve and not make the same mistakes, but rather let them serve as steppingstones to lead us to new heights in our endeavors.

The Southeastern Children's Home extends its sincere thanks to all who have contributed to this work in any way in the past. It has been wonderful to know that so many are truly interested in helping those who cannot help themselves. There has been an extra interest by so many in the last month concerning the holiday season for the children by giving gifts and extra contributions. We are very grateful for it all. We are asking that you continue to give as much as you can so that the Home can be expanded to other areas whereby better service can be rendered to more people.

Since our last report, two of our children have rejoined their grandparents. We are happy that they have been able to return to their own folks and wish for them every happiness. However, we have had two others to come with us: they are Bobby and Carolyn Dorn from Greenwood, S.C. Bobby is 13 and Carolyn is 11 years old.

We still have room for two more children. If you have knowledge of children that need a good home, a home where love and concern is demonstrated, please contact Southeastern Children's Home, c/o Mr. S. Robert Collins, 241 Wildwood Avenue, Sumter, S.C. 29150 or phone (803) 775-2954. Send all contributions to the same address.

TRACTS

Howard Winters

Methods of teaching the unsearchable riches of Christ are many and varied, some coming to the forefront for a short period of time and then retiring to the background to give place to others. An able teacher must always be on the alert for new methods and must constantly keep learning to use them. But one method seems to be a perennial one: namely, tracts. We heartily agree with Moses E. Lard, who wrote over a century ago in **Lard's Quarterly**, saying: "The great means ordained by Christ for spreading the truth is indisputably the living human voice. To this in point of effectiveness the first rank must be assigned. It can neither be superceded nor excelled. Still, though far inferior to this, it is perfectly legitimate to use other means. Amongst these, well-written **Tracts** must be allowed to hold no mean place. We wish, with emphasis, our brethren would write them, print them, **and especially circulate them by the million.**"

After a century brethren have about halfway taken Lard's advice: they have written tracts and printed them by the million. Now it remains for churches to use them. Writers and publishers must depend on individuals and churches to distribute what they produce. But the weakest link in the chain is a failure of brethren to use them. (There are many good series of tracts available, such as Hobbs', Ford's, Howard's, and our own, Win-More's. In fact, nearly every publisher, and many individuals and churches, have their own line. There are tracts now to fill nearly every need, waiting only to be used. Why not saturate your community with a few carefully selected titles? Carolina Christian Bookstore can fill your needs – in case of Win-More tracts, your order can be filled the same day it comes in if you will mark it "rush.")

TEENAGERS and ALCOHOL

Thomas F. Eaves, Knoxville, Tenn.

From the pen of the wise man Solomon, we learn many things about the characteristics of wine and the effect it has upon the one who partakes. As in the day of Solomon, wine is still a mocker and continues to sting like an adder (Prov. 20:1; 23:32). In our society, alcohol continues to bring woe, sorrow, complainings and contentions (Prov. 23:29-35).

Many in our country are becoming concerned over the fact that the problem of alcohol is now evident among high school and grade school students. Some very recent studies have turned up the following information:

1. New studies indicate half the high school pupils in the country drink at least once a month.
2. Some fifth graders are found to have trouble with alcohol.
3. Drinking among children is reported to be a serious problem in New York City, San Francisco, Dallas, Boston, Chicago, and Knoxville, Tennessee, as well as other cities. (No. 1-3 from U.S. News and World Report, April 7, 1975.)
4. Nearly one out of seven 12th grade boys admits getting drunk at least once a week; and more than one out of three gets "tight" at least four times a year.
5. The number of high school students who have ever used alcohol is up 90% in three years.
6. Sixty percent of traffic fatalities among youth involve alcohol.
7. A "drying out" program in Houston has seen its teen-age clientele soar from six to 1,200 in only three years. (No. 4-7 from Recent Federal study as quoted by Dr. Morris E. Chafetz, Director of National Institute on Alcohol Abuse and Alcoholism.)

Why the Problem Among Teen-Agers?

There are several things which have contributed to this tragic problem, but Dr. Chafetz mentions two.

1. Lowering to 18 the legal age limit for drinkers is blamed for the rise of teen-age alcoholism in some states where 16-year-olds find it easier to pass for 18 or to get an older companion to buy their liquor.
2. "The real problem is," says Dr. Chafetz, "the attitude of adults. Parents think it is cute or funny when their son returns home from a party drunk and assume that he is just learning to hold his liquor."

Hypocritical Concern

Many adults will raise concern over the increasing problem of teen-age drinkers, but they continue to sell this devil's brew and have made it available to more young people by lowering the legal drinking age.

It is ironically tragic that our society spends millions of dollars annually caring for alcoholics and their families, and conducting studies concerning the problem of alcohol while increasing the quantity of booze available and the number who can drink that which is the cause of more misery than anything else in our country.

Be Concerned

Christians should stand up and be counted, speak out against alcohol and teach God's word concerning it. Jesus said, "Therefore by their fruits ye shall know them" (Matt. 7:20), and faithful Christians everywhere should be continually pointing to the fruits of alcohol. **Speak out against this destroyer!**

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CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

The first service of the new congregation in Monroe was held January 18.

Hank and Linda Wagner have moved to Reidville to help with the work for one year. The Reidville congregation was established in 1973. There have been 34 baptisms since then. Edmund Cagle has preached for this church since its beginning. They expect to be in a new building by April.

Raleigh reports 61 college-age youths were baptized during 1975 as a result of their campus ministry. They have 120 students participating in classes on Monday and Thursday nights and over 100 attending Friday night devotionals.

Al Bergeron, who preaches at Raleigh, has sent us a copy of a statement from the Kinston elders which is intended to correct rumors that differences exist between the brethren at Kinston and Raleigh. The Kinston elders state that they "are satisfied that no reason for lack of full cooperation exists."

The church in Chadbourn is seeking a full-time preacher and support.

Broad Street in Statesville announces that Virgil Hale will be with them February 26-27 for a study on the translations.

The final payment was made on the property of the Parkway congregation in Charlotte.

Greensboro, Wendover Ave.

ROY Z. KEMP, Reporting: Continuing its series of Bible study courses for Christian development, the Wendover Avenue Church began a nine-week series of lessons on Monday, January 19, and Thursday, January 22, at 7:30 p.m., on the New Testament books of Acts and Romans, respectively. Brother Don Burroughs, assistant minister, is the instructor.

"The book of Acts is a basic course on the precepts and fundamentals of the church in the first century as well as in the church today," Burroughs states. "Acts deals primarily with the formation and spread of the first century church and with the extension of the gospel to the Gentiles. It also deals with the life and work of the apostle Paul. The basics of Christianity relate to the beginning of God's Kingdom, and Acts is designed to show what the New Testament is.

"Romans deals primarily with the nature of the work of Jesus Christ and the basis of mankind standing before his Creator. The poet Coleridge calls this work, 'The most profound work in existence,' and none can disagree with this statement.

"Romans is designed for the Christian who has studied Acts, for it generally gives the theology that the New Testament holds. It is a good book to 'sink one's teeth into.' It informs us exactly how we, as Christians, should be living today."

The study courses will run approximately one hour each night, and will involve Bible study and Scripture memorization. Written examinations will be held at the completion of the series.

SOUTH CAROLINA

Correction: Since our last report, the time for the daily radio program in Chester has changed. Clyde Moore speaks on WCMJ-FM daily at 7:05 a.m., except Sunday at 8:55 a.m.

A Personal Evangelism Workshop will be held at St. Andrews Road in Columbia February 27-29. Stephen Goad of Jeffersonville, Ind., will be the speaker. The schedule is for a 7:30 Friday evening session; morning, afternoon, and evening sessions on Saturday; and the regular worship schedule for Sunday. Contact Gary Roberson, 425 St. Andrews Road, Columbia, S.C. 29210 for further information (phone 772-0102).

Also at St. Andrews Road will be a

gospel meeting March 14-18 with Carroll Ellis of David Lipscomb College (7:30 p.m.).

The church in Greenwood has discontinued its radio program.

The Bypass congregation in Union announces a "Bible Rally" on March 12-14. Thomas Holland, John Bob Hall, and the A Capella Singers, all from Freed-Hardeman College, will be featured. Contact Johnny Melton, P.O. Box 64, Union, S.C. 29379 for additional information.

Dave Whitworth has retired from his position as an elder of the Shandon Church in Columbia. Since this would leave only one elder, Shandon is presently without an eldership.

A.M. Burton, minister at Shandon, was one of a group who went to India November 3-December 5, 1975. During this time the group baptized 961 people, including 25 denominational preachers. There will continue to be opportunities for men to participate in Indian campaigns. Contact Brother Burton at 2925 Devine Street, Columbia, S.C. 29205.

Approximately 100 attended the Youth Forum at Rock Hill December 30-31. James Stutts gave an excellent refutation of evolution. The hosts for next year have not yet been determined. Another program for youth was held in North Augusta January 2-4. John Clayton was the speaker.

North Charleston reports 40 baptisms during 1975.

Moore

JESSE HAM, JR., Reporting: The church here seems to have taken on a new outlook. Our attendance has increased from the 30's to the 60's on Sunday morning and about 40 on Sunday nights. Our contribution has doubled and enthusiasm is beginning to build. We have had visitors about every Sunday. We are making plans now for a series of gospel meetings some time in April with Ted Rush of Clinton doing the preaching (date to be announced later); also a Vacation Bible School in the summer and another meeting in the fall. Please remember us in your prayers. Also we have had four restorations and one baptism.

Preacher-Elder Retreat

For several years brethren have been discussing the possibility of a retreat for preachers and elders and their wives in which we could get together annually for the purpose of fellowship, getting to know each other better, exchange ideas, and for some good sound Bible discussions.

At the South Carolina Lectures in Greenwood last fall, several of us asked C.R. Franks, Jr., (who seems to be the man among us best fitted to get something of this nature started) to work something out. Plans have now been finalized and Brother Franks announces the first Carolina Camp Meeting, which will be held at Camp Hanes, north of Winston-Salem, N.C. The cost is $15 per person for the entire duration of the camp (which includes housing for two nights and six meals – bed clothing and personal items must be brought by the camper). The dates are March 1-3, starting at 3:30 on Monday and ending at 12:00 noon on Wednesday.

The retreat is not limited to elders and preachers. All interested Christians may go. In fact, it is hoped that many others will attend. For more information, write (or call) C.R. Franks, P.O. Box 787, West Columbia, S.C. 29169.

THE BIBLE DOCTRINE OF SALVATION

. . . from page 2

render full and complete obedience to God's will. If these things are accomplished, then our prayers will have been answered and labors will not have been in vain.

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Editorial Book Views

For Missionaries Only, Joseph L. Cannon. Baker Book House, Grand Rapids, Mich. 49506. 96 pages, paper $1.50.

For Missionaries Only is not, by a long shot, for missionaries only; it is for everyone who is interested in any way in the mission of the Lord's church and His people. And if one is not interested, this book ought to get him interested. Although, for the most part, it is written from the perspective of one missionary (Cannon has spent most of his life in foreign missions) to another, its 47 chapters deal with nearly every phase, problem, and difficulty of mission work and its contents are profitable to the sender as well as the sent. It is straightforward, hard-hitting, sparing neither the weaknesses of the author, missionaries, nor those who stay at home and send (and often abuse the sent). Every Christian should read this book, especially elders and preachers. It is an eye-opener.

Pastoral Counseling, Jay E. Adams. Baker. 155 pages, paper $3.75.

Although directed to denominational preachers (and having no sympathy with the gospel plan of salvation), this book could be a useful tool in the hands of those who are interested in the subject. It takes a conservative approach to the Bible. For example the author says, "Only a word from God Himself can properly tell us how to change. In the Bible alone can be found the true description of man, his plight and God's solution in Christ. Only the Scriptures can tell us what kind of person we must become." While we believe it overemphasizes the importance and role of counseling among preachers, all preachers, but especially those among churches of Christ, it certainly awakens the need for it and gives the basic instructions for beginning and maintaining a counseling program. Counseling is becoming one of the most effective ways of teaching (surely it will have its day and pass with all other methods, but while it is popular we would do ourselves and the cause we love an injustice not to use it to the best of our ability).

The Ministry of the Word, William Taylor. Baker. 318 pages, paper $3.95.

Often we find ourselves reading a book just to review in this space. But not so with this one. Several years ago we purchased a used book called **Paul the Missionary** by this author. It was so rich in contents and suggestions that it made us eager to read the present volume. And we soon found ourselves reading it to learn all we could about preaching the glorious gospel of our Lord and Savior, Jesus Christ (and it was helpful, too). It consists of twelve lectures on preaching delivered at Yale College (called the "Lyman Beecher Lectures") in 1876. And of all the Yale Lectures we have read, these are the best. While everything said is not appropriate to preachers devoted to preaching the New Testament alone, it certainly gives a wealth of insight to the most important phrases of successful preaching.

The Doctrine of Salvation, Arthur W. Pink. Baker. 164 pages, cloth $5.95.

This book consists of 28 essays (or chapters) dealing with the subject of salvation in five parts as follows: Regeneration, or the New Birth, Repentance, Coming to Christ, A Fourfold Salvation, and Heartwork. As we have said before, we do not recommend anything Pink wrote for general readers, but for the more serious students of the Bible, who are able to separate the good from his total Calvanism, there are many lovely gems to be gathered from him. This book is no exception to the rule. Although it has some dangerous doctrine in it, those who wish to pick the roses from the thorns will be amply rewarded.

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CAROLINA CHRISTIAN

VOL. 18, NO. 3, MARCH 1976

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CHURCH OF CHRIST

Fayetteville – Site of Carolina Lectures
V. P. Black, Keynote Speaker (See page 14)

EDITORIALS

THE PURPOSE OF PREACHING

The purpose of preaching is not to deliver charming sermons or please audiences with rhetorical skill or eloquent speech, but to save souls. Paul stated, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) Anyone who does not believe this has no business preaching: for if he preaches, he will preach for the wrong purpose. It seems to us that too many preachers in today's sin-infested world get carried away with the mechanics of preaching; they want to be recognized as scholars and orators. They aim for a brilliant performance in the pulpit; they never rock the boat with controversy; unlike Moses who " . . . wist not that the skin of his face shone . . . " (Ex. 34:29) while God talked with him, they know their faces are shining (know their exalted position and their unexcelled ability to please the hearers) as they carry their audiences along and make them feel comfortable in their sins. They give people what they want, not what they need.

This kind of preaching reminds us of an old story that has often been told. It is said that an eminent English surgeon and a French doctor were comparing notes regarding a critical operation. The Frenchman averred that he had performed it more than 300 times while the Englishman conceded that he had tried it on only eight occasions. "But how many did you save by it?" the Englishman asked. "Oh, none at all!" exclaimed the French doctor, "but then the operation was brilliant." The eminent surgeon concluded, "But I saved seven out of the eight." The French doctor had forgotten that the object of surgery is to save lives, not to display the brilliant performance of the physician. And so it is with preaching. A sermon may be brilliant and receive the applause of the masses, but unless it is the means of saving souls, it has utterly failed in its purpose.

EFFECTIVE PREACHING

Preaching has five basic aims: convincing, convicting, converting, conforming, and comforting.

1. **Convincing.** This simply means that one is led to believe that Jesus Christ is the Son of God (cf. John 20:30, 31). So, wherever there is an unbeliever, preaching has the challenge to convince him of this fact or to prove the truthfulness of the Christian system.

2. **Convicting.** When one is shown that Christ is God's only begotten Son, he must then see his need of Christ as a Savior. He must be convicted of his sins (John 16:7-11). Without this conviction one would see no need of a Savior. Thus preaching must make the sinner uncomfortable in his sins.

3. **Converting.** When one sees that he is lost because of his sins, he must then be led to turn to the Savior for salvation. This turning, this change of life, change of masters, is conversion. It is the new birth (John 3:5), a turning from the old life to the new life in Christ (Eph. 4:22-24).

4. **Conforming.** Those who are saved from their alien sins (Eph. 2:12) must conform to the image of God's Son (Rom. 8:29); that is, they must follow Him as an example (1 Pet. 2:21) in life,

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work, and purpose. Conformity to Christ means non-conformity to the world (Rom. 12:2).

5. **Comforting.** Life is a race filled with many trials, hardships, and disillusionments and those who successfully finish it need many encouragements along the way. They need to be often reminded that Christ was tempted in all points like as we, yet without sin (Heb. 4:15), that, though we face certain death, Christ arose from the dead to certify our victory over death (1 Cor. 15:12-19), that He is coming again to receive the faithful unto Himself (John 14:1-6). "Wherefore comfort one another with these words." (1 Thess. 4:18.)

Effective preaching then is preaching that convinces, convicts, converts, conforms, and comforts, and does it in that order. One is not convicted until he is convinced, nor converted until he is convicted, nor conformed before conversion, nor comforted before conformity.

ADVICE TO PREACHERS

Learn about good books.

Learn how to use the good books you learn about.

Purchase the good books you learn how to use.

Use the good books you purchase.

But when you get up to preach, preach nothing but **the** Book!

THE LIBERAL'S REAL PROBLEM

When one becomes liberal in his theology he wants us to believe that he has become too learned to believe the Scriptures until he makes the necessary changes to bring them in line with his thinking. But his real problem is not learning; it is the loss of faith. Dr. Robert Dick Wilson, who was a Hebrew professor at Princeton Seminary, a world-renowned scholar, and an author of some great books, will illustrate this fact for us. He was a vastly learned man in many fields and it is said that he spoke over 45 different languages and dialects. In speaking of the Scriptures he stated, "No man knows enough to disprove the inspiration, accuracy and authority of the Bible." He then added further, "Those things which I do not understand in the Bible I put down to my own ignorance."

The liberals today (both in the church and out) should take a long hard look at Dr. Wilson's attitude. They are so full of intellectual pride that they think it is a sign of mental weakness to believe the Bible. Their greatest embarrassment is the thought of submitting to revelation, something their own reasoning powers are incapable of producing, or to admit that their great learning in any sphere is inferior to that of inspired men. They display their vast knowledge by questioning the accuracy of the Bible and ridiculing the backwardness and ignorance of its writers. But their questioning of the Grand Old Book does not, in any way, show their intellectual superiority; it shows rather that they have not been partakers of the humility that characterized the Man of Galilee or the faith that is necessary to follow Him. Their self-proclaimed intellectual powers have stalemated and stagnated their faith. This is the real problem of liberalism. It is the loss of faith in revelation, not intellectualism, that makes a liberal. Although we do not agree with all of Dr. Wilson's theology, his attitude toward the Bible is certainly commendable and ought to serve as an example for all learned men.

WORSHIP INVOLVES EXPRESSION

There is a widespread and popular belief among religious people that God ordained worship but did not appoint the means by which it is to be expressed. Thus man is left to express his worship in any way that pleases him. As we see it, there are only three possible choices pertaining to worship:

1. God did not ordain worship at all.
2. God did ordain worship but left its means of expression to be chosen by man.
3. God ordained worship which includes the means of expressing it.

The first choice rejects all expressions of worship to God as superstition or rites

(continued on page 12)

Astrology, Horoscopes, And Other Nonsense

Johnny Wearden, Wilson, N.C.

I appreciate Jerry Senn's article, "Astrology," in the November 1975 issue of **Carolina Christian**. By the grace of God, it and other such articles will cause people to turn from the fraudulent to the faithful. Some of the information in Brother Senn's article will be duplicated of necessity, but our sincere prayer is that this duplication will merely cause us to learn the truth of the issue.

There is a cancerous rash sweeping our land; that which once was practiced in the darkest of chambers is now advertised and practiced openly like a cheap carnival. The occult has become respectable in the nations of the earth. Astrologers are now controlling many lives that once were "Religious." We stop here and ask, very seriously, "Do the stars control your life?" "Are you depending on the unknown to determine your destiny?" "Does your birth date actually have anything to do with your personality?" These are only a few questions being dealt with by the practitioners of Witchcraft, Astrology, White, and not-so-white, Magic and the other occult "arts."

In the U.S. alone there are over 12,000 full-time and 175,000 part-time people preparing horoscopes for more than 1,200 newspapers.

Palm reading, astrology, and divination are reaching epidemic proportions. One establishment in San Francisco called The Metaphysical Center (actually a bookstore) sells 65 percent of its $25,000-plus inventory per month; two-thirds of these books deal with astrology. This same center has a $25.00, one-day "crash course" on palm reading. Another shop sells trinkets, crystal balls, ritual robes, amulets and other paraphernalia. This shop has an inventory that runs into five and six figures per year.

Pan American Airlines has what they term, "A psychic tour of Great Britain." For $700.00 one gets (1) a visit to a psychic healing center, (2) participation in a seance, (3) a day at Store Garage with the chief of Britain's most ancient order of druids, (4) each traveler receives his own astro-numerology chart, and (5) all flights are astrologically charted to be favorable. (Invariable all conditions are exactly precise!) Money is the name of the game!!!

Astrology is nothing new. Its roots run deep in history. The Babylonians were great astrologers. Almost 2000 years before the birth of our Lord, they had five planets that were considered quite favorable and very important regarding the destinies of men. **Langers Encyclopedia of World History**, page 26, states, "The most characteristic and influential features of Babylonian religion, aside from its mythology, were the elaborate system of magical practices (incantations), and the interpretations of omens (divination), particularly the movements and positions of the heavenly bodies (astrology), the action of animals, and the characteristics of the liver of sacrificial animals."

There are three levels of involvement in astrology. The most superficial level contains those individuals that know next to nothing about astrology. They read the horoscope magazines, the newspaper horoscope columns and treat the whole matter rather lightly. The majority of these folk are over 35 years old.

The second level contains those people who have some astrological knowledge. They have their personal horoscope cast, they "talk shop" with others "into" astrology. This group is looking for answers to problems and some form of inner security. College-age people are in this group and it is the fastest growing group.

Level three is the "hard core" group. These folk are "really into it." They possess a very complex and symbolic view of the universe. Astrology is not a game with them, it has passed from entertainment and superstition. It has very plainly become their religion. These people cast their own horoscopes, collect and avidly read astrology literature. **All** ages are in this group.

Strangely, astrology is considered in the realm of witchcraft. The whole structure revolves around the zodiac. The "sign of the zodiac" is marked off in 12 divisions, 30 degrees long and each bearing the name of a constellation in our universe. The zodiac is an imaginary belt in the heavens in which the moon and major planets move. This belt extends eight degrees on either side of the sun's path. The zodiac is very influential in the world. Someone has used the zodiac to describe the overall character of the particular age in history in which we find ourselves. From the beginning up to Christ's time, the sign of Aries is used. The description of the next 2000 years is called Pisces Today we are said to be living in the sunrise of the "age of Aquarius." We are indeed naive if we think evil has no influence in the world and that Satan has simply forgotten us. Notice, please, 1 Peter 5:8, "Be sober, be watchful: **your** adversary the devil, as a roaring lion, walketh about seeking whom he may devour." "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit." (Col. 2:8.)

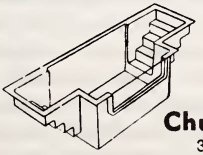
Someone may ask, "Is astrology and Christianity compatible?" Where does astrology fit into the lives of Christians? What is astrology in essence? There are four areas of astrology that must be considered by the Christian. 1. Astrology is based on superstition. 2. Astrology's roots are deep in mythology. 3. The universe is said to exert source influence or power over man's life. 4. Scientifically, astrology has no basis.

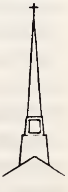
Let's examine astrology, without Biblical research, using our logic or reasoning powers alone. We understand that superstitions are wrong because they are just that – superstitions. Mythology, and its multiplicity of "gods" may make interesting reading, but why base a potentially good and useful life on scary tales and things unreal? The moon and other planets do affect the tides of our great oceans and the growth of plants. But are you and I a vegetable?

Fear of the unknown and the unreal has always been used by the unscrupulous to control those of weaker wills. This same fear is used in the practice of the occult and has always been so. Voodoo is **very real** to those that allow their minds to be played with as toys. **Time Magazine**, June 19, 1972, says it is like this, "... for all its trivial manifestations in tea leaf readings and ritual geegaws, for all the outright nuts and charlatans it attracts, occultism cannot be dismissed as mere fakery or faddishness. Clearly, it is born of a religious impulse and in many cases it becomes, in effect, a substitute faith."

Astrologer Dane Rudhyer stated, "... the young people ... hope to find in astrology not only answers to poignant personal problems, but even more some sort of inner security. Many of them ... refusing to participate in a culture increasingly dominated by a de-humanized and de-natured approach to knowledge, bound to discover their place and function in a more-than-human universal or cosmic order ... also, the majority of astrologers are still closer to the fortune-telling category, too obsessed by telling 'what will happen' to be able to answer the needs of the young." (**The Astrology of the Personality**, pp. VIII-IX.) The answer to the needs of young and old alike will **never** be found in numbers, tea leaves, palms, crystal balls or the planets.

Let's look now at astrology using Biblical research. Astrology, numerology, horoscopes, palm reading and all "such like" have **no** place in the Christian's life. Galatians 2:20, "I have been crucified with Christ; and it is no longer I that live, but **Christ** liveth in me: and that life which I **now** live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." (Notice also Galatians 3:1-17; Romans 1:18-25.) Considering these passages, a child of God cannot and will not have fellowship with the works of darkness. 2 Corinthians 5:7 and Romans 10:17 are most fitting to close with.





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Tolerance And Empathy

Henry L. Fuhry, Asheville, N.C.

"Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." (Heb. 5:2.) None of us should ever be indifferent to anything that concerns our fellowman. We must remember that every person we contact, associate with, or meet in passing is as worthy as we are! The strivings, passions, longings, rejoicings, failings, love, and dislikes we have, others have also. They want our tolerance, our compassion, our pity, our courtesy, our love and thoughtfulness, just as we want theirs.

All of us should attempt to develop empathy (being able to place ourself in the other person's position). We should feel with them as they feel, we should rejoice with them as they rejoice. This world would be a dreary place if interests and concerns were not shared. We should smile at all costs when we meet someone. I once met a person to whom I spoke and said, "How are you?" I received no reply, so I stopped and said a little louder, "How are you today?" The reply? "I am here, am I not?" No pleasantries, no indication of interest on the part of that person. I dare say I have been just as thoughtless on more than a few occasions.

It is said, "Next to love, sympathy is the divinest passion of the human heart." It does exist in each one of us, but it does not show in any of us as it should. Sympathy, or real feeling for another, is an attitude and a practice we must cultivate. Just as you hunger for it, so does your wife, your neighbor, and those around you. Think what a wonderful world this would be if every person thought more highly of others than he did of himself! The beggar on the street deserves our love, wants our sympathy, cherishes our compassion and tolerance. Let me ask a question: How many of us as we walk down the street and see a poor, crippled person, perhaps one blind, one without legs or arms, or one who cannot walk, feel a twinge of compassion and love and want to do something for that person? Or do we just pass him by without a thought?

A manifestation of real sympathy and love is more than any amount of advice we can give. Yet how often we are prone to censure, at least in thought, and to proffer advice in words. Far better would it be to show sympathetic understanding when our fellowman errs and falls short. The story is told of a beggar on the streets who asked a person for a small piece of change. The person hesitated but would not give the money. The beggar then said, "Sir, if you cannot give me any money, would you please shake my hand and tell me you care for me?" You see, the beggar wanted compassion and sympathy even more than he wanted the money.

Several things that limit our love, sympathy, compassion, and tolerance for the other fellow is the fact that we are so wrapped up in ourselves, our problems, our aches, and the like, that we just do not take the time to express the mentioned feelings to the person truly in need. We do not smile because we haven't smiled in so long that we just can't get our lips turned upward! We do not speak a kind word because we are so used to complaining! We do not love others because we think it is a sign of weakness to say, "I love you." We do not show tolerance because we do not want to accept the mistakes of others. All of us have "feet of clay." The Bible teaches us all these things and if we have hope of reaching heaven, we must display these attitudes and develop our character into the mold we are talking about. Some people love to grumble and complain and find fault. Really if they wish to grumble, complain, or find fault, they should go off into their room and grumble to their heart's content. But when we meet a person, we should consider that person as good as we are regardless of whether he is rich, poor, white, black, yellow, red, or has a rich or poor heritage. Say "Good morning" to him, even if we did have burnt toast for breakfast. Let us love more, let us show more compassion, let us be more tolerant, let us be kind to each other, let us be helpful to those around us, and let us put ourselves in the other person's position. If we try these approaches I know we will like the results, and we may rest assured the person receiving our affection will like them too.

EKKLESIA

Charles Sattenfield, Winston-Salem, N.C.

There is some misunderstanding in the world today concerning the English word "church" and the Greek word "ekklesia." Many have been led to believe that it is a religious word or think that it refers to a building in which people assemble themselves together in worship to God. I will, in this article, attempt to give you the meaning of these words.

The word "church" comes from the Greek word **kuriakos** meaning "that which belongs to the Lord," but stands for the Greek word **ekklesia** in the New Testament. The word **ekklesia** literally means "the called out; a gathering of citizens called out from their homes into some public place; or an assembly," according to **Thayers Greek-English Lexicon of the New Testament**. It is derived from the Greek words **ek** meaning "out" and **kalein** meaning "to call." It is used 115 times in the New Testament.

Before I begin to give its different usages in the New Testament, I will give some of its uses prior to the Christian era. First of all **ekklesia**, throughout the Greek world down to the New Testament times, meant an assembly of the people convened at the public place of council for the purpose of deliberating (Acts 19:39). (Thayer.) In the Septuagint (the Greek Old Testament) it applied to an assembly of Israelites (Judges 21:8; 1 Chron. 29:1), especially when gathered together for sacred purposes (Deut. 31:30; Joshua 8:35). Luke himself applies the Greek word **ekklesia** to the church in the wilderness or the congregation in the wilderness (Acts 8:38). In Acts 19:32 Luke uses **ekklesia** to mean a gathering of men assembled together in turmoil. Thus showing the word **ekklesia** does not always apply to the Christian society. However, down through the centuries it has been applied to the Christians (the called out). I will, in the next few paragraphs, give its meaning as applied to Christians in the New Testament.

It was in Caesarea Philippi when the word **ekklesia** was first applied to His disciples by Jesus Himself (Matt. 16:18). "And I also say unto thee, that thou art Peter and upon this rock I will build my church (**ekklesia**); and the gates of hell shall not prevail against it" (ASV). Apart from this verse, **ekklesia** is used only one more time in the gospels (Matt. 18:17). However, in this passage it is very doubtful that our Lord was referring to the church He promised to build. He was probably referring to the Jewish congregations commonly known as synagogues.

In the book of Acts the word **ekklesia** has come to be the regular name for the Christian society. However, it is used in at least two different senses. First, the local sense, to denote the body of Christians in a particular place such as in Jerusalem (5:11-8:1), in Caesarea (18:22), and in Antioch (13:1-15:22). The apostle John also uses this sense while writing to the seven churches in Asia in Revelation. Secondly, it is used in the universal sense, to denote the sum total of existing churches or Christians (9:31).

In the Pauline epistles both of these usages are common. In writing to the church of Thessalonica, Paul says, "Unto the church of the Thessalonians in God the Father and the Lord Jesus Christ; grace to you and peace." (1 Thess. 1:1.) And writing to the Corinthians he says, "Unto the church of God which is at Corinth." (1 Cor. 1:2; 2 Cor. 1:1.) Paul even uses the word **ekklesia** to apply to Christians who meet in private homes for worship and fellowship (Rom. 16:5; 1 Cor. 16:19; Col. 4:15). Thus showing its local sense, he uses the universal sense in 1 Cor. 10:32; 12:28. So, in the Pauline epistles as well as in Acts, **ekklesia** can be used to mean a local congregation or assembly, or the church as a whole.

In conclusion, the word **ekklesia** literally means "the called out." It does not always apply to the Christian society as can be seen in Acts 7:38. It was first applied to Christians by Christ Himself in Matthew 16:18. It is used in at least two different senses in the New Testament writings as discussed in the previous paragraphs.

The word **ekklesia**, as far as we are concerned today, is simply those people who have been called out of the world and added to God's chosen body, the church.

THE EDITOR'S FORUM

For the past two years, David Pharr has done a marvelous job in conducting the open forum at the South Carolina Lectures, but for both years circumstances beyond his control have forced him to be absent on the final days. In both cases I was asked to conduct the forum in Brother Pharr's absence. Both years we had difficult, but interesting, subjects to deal with. But this past year at Greenwood (where Sam Watts served as the able director of the lectures) I found myself in a rather unusual position. I had submitted a compound question to Brother Pharr early in the week and he had held it over from day to day, planning to respond to it in the final session. When he could not be present, the only question he turned over to me (and the only major one for discussion that day) was the one I had myself asked. Thus I found myself on the open forum answering my own question. And since it was mine, and since the manner I dealt with it was my own, and since I consider it dealing with some grave and vital matters, I am taking the liberty to state the question here and give my replies to it (with some additional matter on how to establish the fact that the Scriptures teach congregational autonomy). But here is the question:

What is congregational autonomy and what are some of the trends that have a tendency to weaken it?

This is a compound question (actually two questions) and we will deal with each independent clause separately.

1. What is congregational autonomy? The word "autonomy" means, according to Webster, "1. the quality or condition of being autonomous; self-government. 2. . . . any state that governs itself." Hence, to be autonomous is to be self-ruled or self-governed. When we modify it by the word "congregational" we simply mean a congregation that rules or governs itself, that carries on its own business affairs within the framework of the congregation. Each congregation that is self-ruled is an independent entity, a complete organization within itself, carrying on its own work, making its own decisions, without the aid of any other congregation or organization. Thus the early church had no head but Christ and no organization but the local congregation.

But is it possible to establish beyond any reasonable question that congregational autonomy is the Scriptural pattern for all New Testament churches to follow? Certainly we think it is. In fact, any one of the five following arguments (necessarily stated briefly here, but each is susceptible of abundant proof) clearly sustains this:

(1) The church in New Testament times could not have had any other form of organization. No organization is either mentioned or implied except the congregation. When people obeyed the gospel on the day of Pentecost and on subsequent occasions, in submission to the Lord's will, the Lord added them to the church (Acts 2:47). Those who were thus added to the church met together for the purpose of worship and advancing the Lord's cause (Acts 2:42-46), thus forming congregations. Elders were eventually appointed in each church by the congrega-

tion itself (sometimes with the aid of an evangelist), and the elders were chosen from their own members (Acts 14:23; Titus 1:3). The church at Philippi had its own bishops and deacons (Phil. 1:1). Thus, the way members were added, their function as members, the worship and work, and the fact that absolutely no organization beyond the local assemblies is known in the New Testament all prohibit any conclusion other than that of congregational autonomy.

(2) Since no central organization was known in New Testament times, no organization beyond the local congregation is authorized. This argument within itself is conclusive for those who believe the Bible is an all-sufficient and complete guide in all things that pertain to life and godliness (cf. 2 Tim. 3:16, 17; 2 Pet. 1:3, 4). When one believes this about the Scriptures there is no escape from the conclusion that what is not authorized is sinful. But a central organization (or any organization but that of the local congregation) beyond the local church itself is not authorized. Therefore a central organization is sinful, and we conclude that the early churches functioned as independent entities, having no organization either larger or smaller than the local congregation.

(3) Each church appointed its own elders and deacons from among its own members (Acts 14:23; Titus 1:5; 1 Tim. 3:1; Phil. 1:1; cf. Acts 6:3). This would likely not be the case had there been a central organization to make the decisions for the congregation. In New Testament times, no one was ever appointed to oversee more than one congregation (and in each recorded case there was a plurality of overseers for each church), nor was anyone ever appointed from one church to oversee another congregation. Each church appointed its own officers from among its own membership. This shows that each was completely autonomous, organizing and carrying out its own work with no outside or central control (of course each was under the authority of Christ, but we are speaking here only of matters relating to the congregation and its functioning organization).

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(4) Elders or bishops over two or more congregations was a departure from the New Testament pattern, coming after the close of the apostolic age, and led to the apostasy that resulted in Roman Catholicism. As we have seen, no elders in New Testament times were ever appointed to oversee more than one church, but soon after the apostles had died there grew up the practice among elderships of appointing one among their own number "bishop" (in the New Testament the words "elder" and "bishop" refer to identically the same person and function, Acts 20:17, 28; Titus 1:5, 7), and soon the "bishop" would serve as Bishop of a plurality of churches, a completely different system than that set forth in the New Testament. With this system firmly established, it was not long until a Bishop ruled over an entire area, called a diocese. John F. Hurst, writing from the perspective of the Methodist Church, says: "The bishop, or presbyter, was not originally a supervisor over a diocese, or a collection of churches, but the teacher, pastor, and spiritual head of one church or society. But as the number of churches increased, and a bond of unity and supervision was needed, one presbyter was appointed for this work. His clerical order remained the same, than which there was nothing higher, but his office assumed larger territorial scope. His chief work was to preach and teach; but associated with this was the duty of reconciling differences, looking after the purity of life and doctrine, and promoting harmony of general administration. In time the word bishop came to

mean more than had ever been associated with the term presbyter, but for this there was no scriptural warrant or apostolic example." (**History of the Christian Church**, Vol. I, p. 128.) All this was a departure from the simple organizational structure established by the inspired apostles of Christ, and there was "no scriptural warrant" for it. But the departure from the pattern shows that originally there was a pattern, that the early churches were organized autonomously.

(5) History shows that congregational autonomy was practiced by all New Testament churches. We could quote nearly any historian who has written on the subject, but we must limit ourselves and we, therefore, choose to quote from the most unlikely source, a history of the Catholic Church, one that would have every reason in the world to show, if there were a smattering of evidence, that the church was centrally organized and ruled by a single Bishop. John Laux, in what is subtitled **A Complete History of the Catholic Church to the Present Day**, says, "Wherever Paul founded a Christian community, he placed a body of presbyters (elders) at its head, he himself retaining the overseership (episcopal authority [we would say apostolic authority]) over all. There was as yet no clear-cut distinction made between priests (presbyters) and bishops; that came only after the death of the Apostles." (**Church History**, p. 18.) Notice especially that this author admits that a rule by "bishops" (overseeing more than a single congregation) came "after the death of the apostles." History therefore abundantly shows that the early church was organized into independent, autonomous congregations.

It seems that all systems move steadily toward centralization, and power hungry men furnish the fuels that keep them moving in that direction. Thus the next point:

2. What are the trends that have a tendency to weaken congregational autonomy? As we see it there are several such trends, but only the following four were discussed at the lectures:

(1) An overly amount of concern with brotherhood problems. Now we are not suggesting in any way that as Christians we should not be concerned with the problems that confront the brotherhood, but when we become so concerned with them that we tie the future of all congregations up with the proper solution, or non-solution as the case may be, we have weakened our own concept of autonomy. Take the subject of liberalism, for example (and one would have to be willfully blind or ignorant of what is going on in the church today to deny that this is a serious and far-reaching problem, one that threatens the very life of the church). While we should be concerned about its spread, and while we should do all in our power to resist its growth, our greater concern should be with the congregation of which we are a part. If each autonomous group will work to build a strong Scriptural church, sound in doctrine and pure in the faith, this will be the best antidote possible to counteract the inroads of liberalism. But if we all think in terms of a brotherhood solution, in terms of settling the matter for all churches before it is settled for any church, we will neglect the local church, forget its true function, and thus weaken congregational autonomy, especially in our own thinking. The best solution to brotherhood problems is to build **right** right where we are and recognize that it is the responsibility of each church that is acceptable to Christ to do the same. In fact, if we truly practice congregational autonomy, ninety-nine percent of brotherhood problems will vanish overnight. They all become local problems.

(2) Thinking in terms of the obligation of the universal church. In this we are likely to think too big; that is, we see the work of the church as something beyond

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the work of the autonomous congregations. The obligation, and consequently the work, becomes abstract, something to be done by an organization or structure far away and apart from individual members. But in reality the universal church has no function or mission (except as it functions – through each congregation). It has no organization. It has no visible form. The only way the universal church takes on concrete manifestations, whether in work, worship, organization, or mission, is through local independent congregations. And when thinking in terms of the obligation of the universal church, it tends to weaken the concept of the obligation of the local church. When the obligation is turned over to an abstract universal church, when the duty is placed there rather than with the local congregation, the concept of congregational autonomy (which necessarily infers congregational responsibility) is weakened or disregarded altogether. There can be no local church autonomy when there is only universal church responsibility. We must, therefore, learn to think in terms of the responsibility of the local church. And when the church congregationally carries out its obligation, the obligation of the church universally will automatically take care of itself. The local church is where the action is in the Lord's scheme of things.

(3) Denominational concepts of the church. Most of us would argue, and rightly so, that the church is not a denomination, but when we think of it, especially in its universal scope, we think "denominational." A denomination, in popular thinking, is a church body or an organized group that defines doctrine, reaches down rules, and makes decisions – it settles all matters of faith and practice. It is some unseen congress, court, and presidency all combined – it makes laws, it decides judicial matters pertaining to religion, and it executes the laws and decisions made. Thus all matters of policy, influence, and practices are settled at "headquarters." This is not precisely the full concept of denominationalism, but it pretty well sums up the thinking of the average person. And when Christians begin to think of the Lord's church in terms of such an organization, they will ask such questions as, "What does the Church of Christ believe and teach on such matters as divorce and remarriage, killing in war, race relations, baptism, the Christian life, etc.?" This in essence is to ask, "What has 'headquarters' decided and reached down on these matters?" (The church of Christ is commissioned to believe and teach the truth as it is revealed in the word of God, and thus the question should be, "What does the Bible teach?" Every Christian must determine for himself what the Scriptures say on each subject. There is no saddling the responsibility off on some group of unseen and unknown leaders sitting somewhere issuing infallible interpretations.) This shows a denominational concept of the church. And with that concept, the idea of congregational autonomy is almost totally lost. There simply cannot be a central guiding, ruling, decision-making system (where all problems are solved and all questions answered) and still have congregational independence. With congregational autonomy the local church must meet its own problems, do its own study, and make its own decisions as to what the Bible teaches. There is no rule-making body known as the Church of Christ.

(4) Withdrawing fellowship from another congregation or individual in another church. Now understand this well: we are not saying that we are to have fellowship with other congregations, regardless. Not so. We make s sharp distinction between not fellowshiping a church and in withdrawing fellowship from it. The withdrawal of fellowship is the final act of discipline that a church can take in its effort to bring an ungodly member to repentance. This act involves the withdrawal of all association, social as well as religious. This is an official (if any act of a church can be called official) action taken by the church in which each member is instructed to withdraw all his social and religious relationship from the guilty party. (See 1 Cor. 5:9-11.) But there are many people, including all the non-Christians of the world, with whom we have no fellowship; yet fellowship has not

been withdrawn from them (in the Bible sense of the action). Withdrawal of fellowship is an action of a single congregation in regards to its own members. Anything more than this is beyond Scriptural authority. Furthermore, we may withhold fellowship from a group without withdrawing from it. Most of us withhold fellowship from the one-cup, no-class faction, the premillennial group, the "anti" churches, etc. Yet we have never withdrawn from them – nor do we need to. We simply have no fellowship with them. We conclude then that the act of one church withdrawing from another church (as the Scriptures instruct a congregation to withdraw from an ungodly impenitent member) is unknown to the Bible, and when practiced is an absolute violation of congregational autonomy. No congregation (or eldership) can Scripturally withdraw from an individual or a group not under its rule or oversight. A church has a perfect right to withhold fellowship (when there are Scriptural causes) and even announce the fact that it is withholding fellowship, but it has no Scriptural right to withdraw fellowship (when that word is used to describe the Scriptural act of discipline). Congregational autonomy absolutely prohibits it. It would be a contradiction of terms to talk about self-rule if one congregation could discipline and thus force its rule upon another.

We conclude then that the Scriptures teach congregational autonomy. Furthermore, we have long been zealous for it, we have long kept the vigil to maintain that which has been committed to our trust by divine inspiration and the pioneers of the Restoration Movement. But there are some danger signals now: congregational autonomy is threatened by some of our own practices. The solution lies in a renewed determination not to destroy it by our tendencies to move toward centralization. By such a renewal we can turn the tide back to independent, self-ruled congregations, accountable to no one but the Lord of glory.

"The man who does as he pleases is seldom pleased with what he does."

WORSHIP . . . from page 3

performed to a non-entity. Some so reject worship because they do not believe in God, some because they do not believe that the Bible is a divine revelation, and others because they shun any idea that would bind them to what they are pleased to call rites or ordinances – they reject worship because it, within itself, if ordained by God, would be a binding ordinance.

The second choice acknowledges that God has revealed a worship for His people, but rejects any rites or methods of expressing that worship – they accept the ordinance of worship but reject all ordinances that are designed for the purpose of expressing that ordinance. Henry Ward Beecher summed up this concept when he said, "The form of the instrument of religion is not a part of his decrees. He no more ordained that divine worship should be carried on in certain fixed ways than he ordained that men who live by agriculture should harrow or furrow their fields." (Quoted in **Masters of Speech,** Edgar DeWitt Jones, p. 143.)

The third choice says that God has appointed worship and that worship includes the means by which it is expressed. There is no worship without expression; and there is no divinely acceptable worship without the divinely appointed means of expression. One cannot approach God in worship by means not appointed by Him. Worship requires both the attitude and the expression, and both must be done by divine appointment. True worship and the means of expressing it are tied up in one bundle. They cannot be separated and still be worship. God appointed both, but He appointed both together. Man is therefore wrong when he tries to separate them or to accept the one without the other. We conclude then that one must follow the directions given by God before his worship is acceptable.

"Years ago when the son started sowing the wild oats, father started the threshing machine."

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: The World Mission Information Bank, a funnel point of mission information conducted by the Freetown Road Church, Grand Prairie, Texas, reports that churches of Christ have works in 119 countries in the world and have yet to evangelize 73 nations or territories. A resource update booklet is published by W.M.I.B. monthly, helping us to see the progress being made in reaching the four billion souls on this planet.

NURNBERG, Germany – Jaro Schubert is beaming the gospel on World Radio each week. This program crosses the border into his family's homeland of Czechoslovakia, now a Communist country. Because of his preaching the gospel, Jaro dared not attend the burials of his father (1969) and mother last year. Now his wife's father is dying in Czechoslovakia and permission for a short visit was denied Sister Schubert. Jaro states that the Communists never forget when you leave them and are doing what they fear.

ADDIS ABABA, Ethiopia – Duward Lee, his wife, Helen, and his 15-year-old daughter, Karla, are the missionary replacements for Lyle and Pearl Leach who were killed in an auto accident by a drunken driver last fall.

MONTREAL, Canada – The church here is planning to evangelize during the Olympic Games in July and August. An attractive folder is being printed in several languages and the church building is in a strategic place for consultations and reading rooms. Christians visiting the games are urgently needed to help in the distribution of the folders. Write to Jim Meador, P.O. Box 26, Lachine, Quebec, Canada, stating the time you will be in Montreal and the hours you will be free to assist in this work.

ON THE HOME FRONT: WEST MONROE, La. – The first Camper Rally On Saving Souls (CROSS) is being planned for May 1-8, 1976, at Dale Hollow Lake outside Celina, Tn. CROSS is designed to satisfy the desire of the Christian to win souls by providing a workshop on soul winning and the desire of being close to God's creation through camping. Those wishing to spend their family vacation in such a way will want to write: CROSS, P.O. Box 545, W. Monroe, La. 71291.

STOCKTON, Ca. – The Ogeden area of Ethiopia has been in the grip of a killing drought. Christians in Stockton have delivered more than 125,000 pounds of food to the people and more is on the way.

NASHVILLE, Tn. – Last fall, the Franklin Jones family, members of the church at Ashwood, decided to sponsor a Vietnamese family. They obtained a family of seven from Fort Chaffee, and with the assistance of many area Christians, the family was provided with a house, employment and schooling. The Pham family is now attending church services regularly and appears to be ready to obey the gospel!

DALLAS, Tx. – A new quarterly magazine, ALTERNATIVE, is being printed for circulation to denominational preachers, priests and church leaders. ALTERNATIVE is edited by Keith Robinson, in conjunction with the work of Marvin Bryant and Robert Shank.

FROM THE GOOD NEWS – "Blessed is that servant, whom his lord when he cometh shall find so doing." (Matt. 24:46.)

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The Carolina Lectures

The Thirty-Second Annual Carolina Lectureship will be hosted April 5-8, 1976, by the Cape Fear Church, 3808 Village Drive, Fayetteville, N.C. 28304. This is an event anticipated with joy by almost every preacher in the Carolinas as a time for good Bible teaching and good fellowship. But we want to stress that all the Lord's people who hunger and thirst after righteousness will be filled if they attend this event. We are compressing many events into three full days, four evenings, in the hope that more Christians may attend every session. Our judgment is that elders and leaders in the church will especially want to hear V.P. Black keynote the subject of "Stewardship" each evening.

By way of background and history regarding the Carolina Lectures we quote from Howard Winters' writing in the March 1968 edition of the **Carolina Christian.** "An annual lectureship for the Carolinas began almost by accident. Brother J.W. Brents (a well-known man in the history of the church in the Carolinas during the second quarter of this century) along with Brother A.R. Holton were in a tent meeting in Waynesville, N.C., in 1945 in an effort to establish a new congregation. They sent out a call to all preachers in the Carolinas to get their support for the meeting. It seems that only a few responded (I cannot find the exact number); but then there were only a very few to respond. The meeting was felt to be so useful to the few and scattered preachers that it was decided to work toward making such an annual event. And so the Carolina Lectures were born."

Lunch will be served to lectureship visitors Tuesday through Thursday. Those attending will be expected to arrange for their own evening meal except that as many as desire to are encouraged to attend a dinner on Thursday evening. The details and price of this dinner will be available as time for the lectureship draws nearer. The homes of the Christians here will be open for those who wish to stay overnight. Some have asked about motels and camp grounds. The motel closest to our building is the Bordeaux Motor Inn, 1707 Owen Drive, Fayetteville, N.C. 28304. The nearest camp ground is Spring Valley Park, Hwy. 301 South. There is also a KOA on I-95, 11 miles north of Fayetteville. Of course, anyone who has a self-contained unit is welcome to park it on the church property. All who wish to stay overnight with members here are encouraged to let us know this as early as possible. **Cape Fear Church of Christ, 3808 Village Dr., Fayetteville, N.C. 28304; phone (919) 425-1108 or (919) 484-6281.**

Special Needs At Southeastern Children's Home

During a recent visit to the home, we were advised of some things that are needed for the home. They are as follows: bed sheets for twin beds, especially bottom — figured or colored. Eating utensils, Tupperware for storing of large quantities of perishables. A deep freeze is needed in order to take advantage of special sales from time to time. Also, a couple of folding card tables, a red bathmat and some towels.

We also need three more children to complete our home capacity. If you know of children who need a good home, or if you want information about the home, please contact Mr. S. Robert Collins (Superintendent), Southeastern Children's Home, Inc., 241 Wildwood Ave., Sumter, S.C. 29150, or call (803) 775-2954.

"If you are letting a hypocrite stand between you and God, then he must be closer to God than you are."

32nd Annual Carolina Lectureship

Theme: Stewardship: "Such As I Have . . ." Acts 3:6

Monday, April 5

2:00 p.m. – Registration.

7:30 p.m. – "Christian Stewardship" – V.P. Black.

8:30 p.m. – Special Presentation – Daily*.

Tuesday, April 6

8:30 a.m. – "Stewardship in Handling Properly the Word of God" – Virgil Hale.

9:30 a.m. – "Stewardship in Worship" – Jerry Hurt.

10:30 a.m. – "Stewardship in Prayer" – Buford Carroll.

11:30 a.m. – Lunch – Daily.

1:00 p.m. – "Stewardship in Singing" – Bill Voss.

2:00 p.m. – "Stewardship in Teaching" – Daily; Men – T.B. Underwood; Ladies – Orman Underwood.

3:00 p.m. – "Stewardship Through Personal Evangelism" – Frank Milton.

4:00 p.m. – "Stewardship in Attendance" – Roland Adams.

5:00 p.m. – Dinner – Daily.

7:30 p.m. – "Stewardship of Possessions" – V.P. Black.

Wednesday, April 7

8:30 a.m. – "Stewardship in the Home" – Sam Watts.

9:30 a.m. – "Stewardship on the Job" – Wayland McClellan.

10:30 a.m. – "Stewardship in the Community" – Jim Stutts.

1:00 p.m. – "Stewardship in the Local Church Work" – Hudson Nichols.

3:00 p.m. – "Stewardship as an Elder" – Jimmy Canup.

4:00 p.m. – "Stewardship as a Deacon" – Robert Brown.

7:30 p.m. – "Stewardship vs. Covetousness" – V.P. Black.

Thursday, April 8

8:30 a.m. – "Stewardship as a Preacher" – Jackson English.

9:30 a.m. – "Stewardship of the Body" – Marshall Flowers.

10:30 a.m. – "Stewardship of the Soul" – Howard Winters.

1:00 p.m. – "Stewardship of the Mind (Heart)" – Ernest Thigpen.

3:00 p.m. – "Stewardship of Youth" – Dwight Fuqua.

4:00 p.m. – "Stewardship of the Aged" – C.R. Franks.

7:30 p.m. – "Motivating to Give" – V.P. Black.

*The "Special Presentation" each evening at 8:30 will be a fifteen-minute report of the children's home, camps, and publications.

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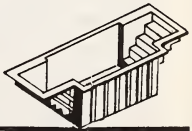

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CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Frank Milton has moved from Hendersonville to the Plaza congregation in Charlotte.

Youth Rally at Friendly Avenue in Greensboro April 2.

J.D. Parker will speak in a meeting at Meadowbrook Road, Asheboro, April 18-23.

Richard Pectol will preach April 11-16 at the Jericho congregation, Mocksville.

Gospel meeting April 11-16 at Broad Street in Statesville. James Bailey, speaker.

The Monroe congregation had 39 people present for their first service January 18.

There is now a congregation meeting on Hughes Street in Henderson. Wesley Crews is the evangelist. These brethren formerly met in a rented building on Townsville Road.

N.C. Baptisms

(See note above.)

Meadowbrook, Asheboro, 2; South Fork, Winston-Salem, 1; Eastchester, High Point, 1; Broad Street, Statesville, 3; Providence Road, Charlotte, 5.

Fairfield

JESSE CONDRA, Reporting: In our November meeting with Brother Joe Galloway, Route 1, Washington, West Virginia, a young couple was baptized after leaving the Baptist church. Another young lady was also baptized a few days earlier from the Baptist church. On January 4, we got another from the Christian Church, uniting a husband and wife in Christ. The wife left the Christian Church about eight months ago.

Brother L.O. Sanderson will be here for a meeting March 21-28, 1976.

West Jefferson

J. BRIAN CROW, Reporting: I resigned the work here last night (Feb. 15) and will be moving to Albertville, Ala., immediately. The church here has no prospects of a replacement at this time, to my knowledge. Anyone interested in investigating the work should write the church at P.O. Box 117, West Jefferson, N.C. 28694.

Greensboro, Wendover Ave.

ROY Z. KEMP, Reporting: An AGAPE Program, similar to others in several states, has been incorporated in North Carolina, with headquarters at 4843 Sutton Place, Winston-Salem. This is the Association for Guidance, Aid, Placement, and Empathy, Inc.

The Chairman and Board Director is M.S. (Pete) Browning, Burlington; Secretary, J.D. Parker, Winston-Salem; Treasurer and Vice-Chairman, P.D. Kirby, Greensboro. There are seven other board members at the present time.

A search is now being made for an executive director. A fund raising campaign is to be initiated soon. When finances will permit, skilled, professionally trained social workers will be employed. The program's bylaws have been written, and is beginning to raise finances.

AGAPE Programs are independent, licensed family service agencies in North Carolina, who work in conjunction with the legal authorities, and provide social services such as foster home care, adoptions, and counseling. A primary aim is to be able to assume child care and custody, including adoption; family and marriage counseling; help and counseling for unwed mothers; and other work in the general area of social services.

Personnel for official capacities in the program are to be obtained from churches of Christ since the work of the program is to be directed along Christian lines. Requests are to be made for volunteer help for the disadvantaged among congregations of churches of Christ.

Brother Kirby stated: "AGAPE's main purpose will be to provide a Christian atmosphere for the disadvantaged. The churches of Christ in North Carolina are particularly interested in this new program. The major objective will be the strengthening of Christian family living."

High Point, Eastchester Dr.

JIM STUTTS, Reporting: Three baptisms graced our work during the first half of February: one of which is a result of our bus evangelism program.

Some of our goals for this year are: an educational wing, a campaign (Sept. 20-26), intensive evangelism program, new convert "Brother's Keeper" program, and an additional bus. We are praying for one television program monthly, being produced by Richard Pectol of the South Fork-Winston-Salem congregation each weekday (6:55 a.m., WXII-TV).

The church here is now operating with definite goals and vision, with much enthusiasm, and much yet needing to be done. Visit with us when in the furniture and hosiery capital of the world!

SOUTH CAROLINA

David Pharr, Rock Hill, S.C.

NOTE: We are receiving more bulletins now, but we would like to be on every congregation's mailing list. Most of the news items in this column are taken from bulletins.

James Meadows will preach in a meeting at Woodruff, April 19-23. Milton Parker, the regular preacher in Woodruff, writes: "I have been preaching 52 years this March and have never worked with a finer group of Christians." Woodruff now has a membership of 27. Brother Parks reports that all the members attend all the services except when unavoidably hindered.

Gospel meeting at the Bypass Church in Union, April 11-16. David Pharr is scheduled to speak.

James Kennedy, Greenville, is listed as one of the lectureship speakers at East Tennessee School of Preaching, April 15-17.

St. Andrews in Columbia is participating in a cooperative education program, whereby they employ student preachers from Freed-Hardeman College for part of the year. Peter Cooper is presently with them.

Charlotte Avenue, Rock Hill, plans to use a student preacher this summer.

Steven Biffle has moved to Lancaster. He recently attended Freed-Hardeman College and worked for a few months with the Gentilly congregation in New Orleans. (Address: Apt. 4, Eula Street, Lancaster, S.C. 29720.)

Keith Tripp will be in a meeting at West Columbia, April 25-30.

The brethren at Laurens had "Open House" at their new building, January 25. Keith Tripp ministers there.

Sam Watts has moved from Greenwood to Anniston, Alabama. (Address: P.O. Box 1602, Anniston, Ala. 36201.) He is working with the West Anniston congregation.

R.W. Senn has resigned the work at St. George. The Senns will be semi-retired and will live in Columbia. St. George needs a preacher. Financial support is available. Contact Brother Senn for occasional preaching appointments.

At Rock Hill we have been using a direct mail advertisement for our Bible Correspondence course. If you would like a sample, send a stamped, self-addressed envelope. (P.O. Box 988, 29730.)

S.C. Baptisms

(Note: We plan to record here the baptisms reported since our last column was written. It will be difficult to be completely accurate, but we want to share what information we have.)

Chester, 1; Myrtle Beach, 2; Poinsett, Greenville, 1; Augusta Road, Greenville, 2; North Charleston, 4; Duncan, 1.

Myrtle Beach

BUFORD CARROLL, Reporting: Last December 15, we began our third year here. The Lord has blessed the work in Myrtle Beach, e.g., the church has purchased a $47,000 home in an excellent neighborhood; we became self-supporting this past year, cutting off all support from Nashville; in turn, we began to assist the church (financially) in Lexington Park, Maryland; we have purchased a bus from the N.C. Department of Education (cash); we are presently contemplating the purchase of four acres in an ideal location, whereby we can build a larger building this year. Spiritually, the Lord has blessed us even more: as of December 31, 1975, 50 have been baptized in the past 24 months; 46 have been restored (five have been baptized this year); attendance has doubled at worship services; ladies' Bible class averages 21 each week. We have a gospel meeting planned with Tal Solomon preaching – beginning April 16. There are no factions here; we dwell together in unity. Modernism or liberalism has not troubled us. This writer held a gospel meeting in Nashville, Tenn., during October 1975; also, he held one in Chadbourne, N.C., in November 1975. Plans are to assist the church in Lexington Park, Md., during 1976 with a five-day meeting.

When you vacation at Myrtle Beach on the Grand Strand, remember to worship with us. Our visitors encourage us each summer when the attendance averages 250-260 each Sunday.

PREACHER NEEDED

Orangeburg

BUTCH BRADLEY, Reporting: The church here is in need of an experienced full-time preacher. If interested, write the church at P.O. Box 882, Orangeburg, S.C. 29115, or call (803) 536-2549.

FAIRES L. AUSTIN, Reporting: The State-Wide Youth Forum will be held at the North Charleston Church of Christ at New Yeans. The key speaker will be Rubel Shelly, teacher of Bible at Freed-Hardeman College.

As we firm up more details they will be forthcoming. Other announcements will follow. We are looking forward to a great Youth Forum. Make your plans now to attend.

Lectureship Announced

Thomas F. Eaves, Knoxville, Tenn.

"Set for the defense of the Gospel" (Phil. 1:16) will be the theme of the annual lectureship at the East Tennessee School of Preaching in Knoxville. The lectureship, to be conducted in the meetinghouse of the Karns Church of Christ, will begin at 7:00 p.m., April 15, and conclude at noon, April 17.

The lectureship will be of great benefit to Christians desiring to defend the Gospel of Jesus against religious error. Qualified speakers will discuss areas of conflict between God's word and religious error, suggesting practical methods for defending the gospel in face of error.

Speakers and some of the topics they will discuss are as follows: "The Bible Is God's Word, the Christian's Standard" – Glen McDoniel, Jonesboro, Ark.; "The Fallacies of Armstrongism" – Jim Davis, Hinton, W. Va.; "The Gospel and Morality" – James W. Watkins, Jr., Chattanooga, Tenn.; "Necessity of Defending the Gospel" – Ron Edlin, Oak Ridge, Tenn.; "In Defense of the One Church" – William Whitaker, Laurel, Miss.; "Creation or Evolution?" – Basil Overton, Florence, Ala.; "Meeting Denominational Error Concerning Baptism" – Glenn Ramsey, Carthage, Tenn.; "Presumptions of Pentecostalism" – Max Miller, Woodbury, Tenn.; "Instrumental Music" – James W. Kennedy, Greenville, S.C.; "Premillennialism, Resurrection of an Ancient Evil" – Don Hinds, San Francisco, Cal.; "Modern Translations – The Gospel or Another Gospel?" – Charles Huff, Tazewell, Va.; "Personal Evangelism" – Jerry Dyer, East Tennessee School of Preaching and Missions, Knoxville, Tenn.; "Christian Woman's Role in Defense of the Gospel" (Ladies' Class) – Mrs. Wilma Folwell, Nashville, Tenn.

For further information or a complete lectureship schedule, write: East Tennessee School of Preaching, Rt. 22, Beaver Ridge Road, Knoxville, Tenn. 37921.

Editorial Book Views

Understanding the Supernatural, Olan Hicks. Privately published, P.O. Box 371, Harriman, Tenn. 37748. 74 large pages, paper $2.

Here is a fresh, fascinating, and surprisingly good book, dealing with a subject on which there is scarcely any useable material by our brethren. The author, who has spent many years preaching in the Carolinas, has spent thousands of hours in research and writing on the natural and the supernatural. We know for a fact that the book has been written and re-written many times to bring it to its present stage. But now that it is finished and ready for use, we find it a very challenging study and the clearest statement we have seen distinguishing between the natural and the supernatural. It leaves no doubt that a failure to understand the difference between the natural and the miraculous has led to a marriage of religion with the occult. This makes it timely, interesting, and profitable, covering grounds that we have not seen covered before in this manner.

Written in a clear concise style, this book contains 13 chapters (the first five deal with the Holy Spirit and His indwelling, and the last eight shows the results of a failure to understand the supernatural – work and indwelling of the Holy Spirit – in a time when mysticism is rampant) with questions for class use. While we do not altogether agree with his basic thesis, namely, that the Holy Spirit dwells in Christians today only representatively, not actually (we believe He does dwell in Christians through the truth, the word of God, and beyond that we do not wish to speculate), we cannot differ with his major conclusions. Thus we highly recommend this book. Every Christian should have a copy. Churches should use it in special classes. Preachers should use it as the basis of some Scriptural sermons sounding a warning of the dangers of being carried away by the alluring nature of mysticism. And by all means, extra copies should be kept on hand to give to our Pentecostal friends. It is a needed study.

Searching the Scriptures, John Waddey. J.C. Choate Publications, Burton Dr., Winona, Miss. 38967. 340 pages, cloth $4.00.

John Waddey is the able preacher for the Karns Church in Knoxville, Tenn., and he teaches in the East Tennessee School of Preaching and Missions. He is a hard worker, getting involved in many useful projects, and a prolific writer, having something worthwhile to say on every religious subject. This is the second edition of this book. The first was printed in India and the workmanship was a little disappointing, but this new and improved edition makes up for it. Mechanically it is flawless and in appearance it is beautiful. It contains 161 items in fourteen chapters, such as newspaper and bulletin articles, letters, five-minute radio sermons, etc. It is therefore a multi-purposed book, offering help in many areas. Whether you need a brief sermon, a sermon outline, a newspaper article, a radio sermon, a brief for the bulletin, help in writing a friend, or a general Bible lesson, you will find an abundance of suggestions here. We commend it as a good investment for use in your work.

Masters of Speech, Edgar DeWitt Jones. Baker Book House, Grand Rapids, Mich. 49506. 256 pages, paper $3.95.

While, strictly speaking, this is not a religious book, it will add strength to anyone who uses words as a tool, such as teachers, preachers, elders, etc. It is a study of the oratorical powers of 15 of America's greatest speakers, including such men as Patrick Henry, Henry Clay, Daniel Webster, Abraham Lincoln, Henry Ward Beecher, Phillips Brooks, William Jennings Bryan, Woodrow Wilson, and seven others. It is mostly a study of the men and the characteristics that made them such outstanding speakers, but it does include several short selections from the speeches of the men themselves. It is a fascinating adventure, and anyone who is charmed by the witchery of words will love it.

All books reviewed here may be ordered from **Carolina Christian Bookstore,** P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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Newberry, South Carolina (See page 8)

EDITORIALS

TRUTH

The inspired Paul wrote, "For we can do nothing against the truth, but for the truth." (2 Cor. 13:8.) Truth is truth, eternal and certain, and it cannot be changed to fit or accommodate human beliefs and desires. The apostle also asked, "For what if some did not believe? shall their unbelief make the faith of God without effect?" He then emphatically replied, "God forbid: yea, let God be true, but every man a liar." (Rom. 3:3, 4.) Nor can truth be destroyed by rejecting, abusing, and murdering its messenger. Herod and Herodias tried this with John the Baptist, but it did not weaken the force of truth. "For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. . . . And he sent, and beheaded John in the prison." (Matt. 14:4, 5, 10.) The messenger was killed in this case, but the truth he preached lived on: it remained unlawful for Herod to have his brother's wife. The Jews crucified Christ and imprisoned His apostles, but they did not stop the truth.

Truth crushed to earth, shall rise again;
The eternal years of God are hers;
But error, wounded, writhes with pain
And dies among his worshipers.

– Bryant

Truth lives, forever and indestructible. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:25.) We can do nothing against truth, but we can accept and obey it and let it work its marvels and wonders in our lives.

LOST

What horrors the word "lost" should bring to the mind of one who is lost! But what does it mean to be lost? It means to be separated from God (Isa. 59:1, 2) and to suffer all the consequences that separation involves. People are lost (separated from God) because of sin. Sin is the culprit. And they are responsible for their sin. This simply means that each individual is responsible for his own lost state. One might try to blame God, others, or the social structure for his condition, but this does not change the fact. One is lost because of sin. And each one is responsible for the sin which causes him to be lost. He, and he alone, is therefore responsible for his lost condition.

The question is often asked, "What about those who have never heard of Christ and His plan to save? Are they lost, even though they have never had an opportunity to obey the gospel?" This question shows either a lack of understanding of sin and salvation or a disregard for God's plan to save. Man is lost in sin and he would have been just as lost if God had never provided the plan to save. God, in His infinite love and mercy, provided the scheme of human redemption for the lost. Thus, the very reason God gave the plan was because man was lost without it. Neither the plan nor the preaching of the plan is that which causes damnation. Sin is the cause and the plan was given to save from sin. Now when the plan is preached, the sinner (who is lost because of his sins) has a choice as to whether to remain in

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sin and be eternally lost or to accept and appropriate the plan and be saved. Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) Note, especially, that the gospel is God's power to save from sin. Man is lost in sin and the gospel is given to offer him salvation. If he is not lost before the gospel is preached to him, then there is no need to preach the gospel and offer him salvation.

CIVIL AND RELIGIOUS LAWS

Civil laws and human religious laws fall into two entirely different categories. The difference lies in the fact that the former is approved by God (Rom. 13) and makes no effort to stipulate man's duty to God – that is not its purpose – while the latter is condemned (Matt. 15:9) because its precise purpose is to regulate man's service to God. God does not have a civil law. He has left that to man. But He does have a religious law (the New Testament) and it reveals and defines the will of God for man. Man may change civil law, but the law of God (revelation) is immutable, it is perfect in revealing man's duty to and praise of his Maker. Christians are bound by God's law to obey the civil law when the latter does not conflict with the former (Acts 5:29), but civil law does not insist on obedience to God. Man can make and change his civil laws, but he cannot make laws for God nor can he change the laws given by God. Only the religious laws revealed by God in His word are bound on Christians. Any religious law (a law designed to regulate man's duty and service to God) that man can make or change is not from God and is therefore not bound on Christians. But, furthermore, it is a sin to obey man-made religious laws as a duty to God. Thus, it is a sin to obey any religious laws that man can make or change. Keep this in mind: Civil law is of man (by the authority of God) and may be added to, taken from, substituted for or modified in any other way that pleases man, but religious law must come from God (revelation) and no man has the right to change or modify it in any way. When man changes it, or gives another to replace it, he disobeys God and brings upon himself the curse of heaven (Gal. 1:6-9). Both civil and religious laws have their proper place in our lives, but we must learn to keep them distinct. If man must make laws, let him confine himself to the civil. No man can expect a blessing from God by obeying religious laws of his own making. Such would be the righteousness of man rather than the righteousness of God.

A COMMON LOVE

If people love a common object, and if that object is Christ, they can overcome any problems or difficulties, whether they be personal, social, marital, racial, educational, or spiritual. A common love for a common object leads to togetherness, oneness, and unity because the object of love is more vital than the trifling things which cause the problems and difficulties. To illustrate this, we quote the following beautiful story from an article by the inimitable Guy N. Woods:

It is said that during the War Between the States there came at the close of a day of fierce fighting a lull in battle. When the thunder of artillery and the rattle of musketry were silenced, the quiet of a summer evening descended on the contending armies. Only a narrow river separated the two armies. In the cool of the evening a company of Union soldiers began to sing *The Star-Spangled Banner*. As the last note of the stirring song died away on the air, a company of Confederates on the opposite bank struck up *Dixie*. Then the men of the North sang *Rally Round the Flag*, and the Southerners answered with *My Maryland*. Back and forth they challenged each other with patriotic airs of their respective causes. Finally, there rang out on the air the sad, sweet words of the song, *Home, Sweet Home*. Both camps took up the song and sang it together. In a moment the bitterness of war was drowned in the memory of father and mother, sister and brother, wife and sweetheart. A common love obliterated their differences, and they became one as memories of home and loved ones surged through their breasts. When love for God and the souls of those about us possesses us, envy, strife, and bitterness sink forevermore into forgetfulness.

THE PRICE OF HAPPINESS

Make no mistake about it: happiness has its price. Although there is a great demand for it, few are willing to pay the cost. Everyone is either searching for it or else he feels that he has attained it, at least to some degree. But the vast majority are searching for it in the wrong manner and in the wrong things. It, therefore, eludes them, and they go through life constantly searching, usually increasing their misery as they go. Happiness is not something that can be found in searching for it *per se*. In the final analysis, it is a by-product of doing one's duty. To attain it, all one must do is to totally commit himself to doing right, doing the will of God, forgetting the search for happiness (that is no longer an end within itself), his comforts, or what others may say, do, or think. When this is done, happiness is the result. Jesus said, "If ye know these things, happy are ye if ye do them." (John 13:17.)

Doing his duty is, therefore, the price one must pay for happiness. This is why it is so vital for every member of the Lord's church to have a constructive and worthwhile work he can do. It is not enough just to have a job, to stay busy, to spin one's wheels – one must feel that he is making a contribution, that he is doing a highly important work. If one does not see the value in the job he is doing, he will lose interest in it and soon quit. But when one has an important work and does his work well, does it out of love on his part and because of a concern for the welfare of others and the world around him, he does not have time to think about or search for happiness. But that should raise no cause for great concern: it comes anyway. While it is not directly sought, happiness can be attained in doing one's duty.

NOT ASHAMED

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) To be ashamed of the gospel is to be ashamed of the Lord of the gospel – to be ashamed of Him Who gave the gospel its power and made salvation possible.

The story is told of a young man whose father had died when he was very young. The family was left without the means of earning a livelihood. But the widowed mother wanted more than anything else to see that her son received a good education in order to prepare himself for a better life. She put in many hard hours scrubbing floors and washing and ironing clothes that she might send her son through college. She denied herself of many things, including nice clothing, so that she could pay his tuition, buy his books, and provide him with reasonably good clothes to wear on campus. Her hands became rough and red from the many hours of scrubbing with water and detergent. When it came time for the young man to graduate from college, the mother put on the best dress she had and went to the graduation. She was filled with great joy for the accomplishments of her son and tears streamed down her cheeks as he marched across the stage to receive his degree. But when the ceremonies were over and all the people were standing in front of the auditorium, the young man would not recognize his mother because she looked so old and her clothing was so out of style. He ignored her and did not introduce her to his schoolmates. He was ashamed of his mother!

What a sad commentary on the life, character, and education of that young man. He was ashamed of his mother when he was indebted to her for all that he was and for all that he could ever become. His shame was far greater than hers. And so it is with a Christian. He owes all to Christ, even his very soul. He not only should not be ashamed of Christ and whatever cross he may be called upon to bear for Him, but he should also be ashamed to be ashamed, remembering that the shame of the cross is not the shame of Him Who died thereon but the shame of him who made the cross necessary by his sins.

ABORTION

Juanita McDaniel (Registered Nurse)
Cowpens, S.C.

I have read so many articles in different "Dear Editor" columns in which many people favor the passage of an abortion law, a bill to legalize abortions, until it nauseates me. There already is too much murder in this country! We certainly do not need it legalized – and the passage of an abortion bill would be legalized murder! . . . Nothing else can be made of it! One wrote that "a legalized abortion bill is well past due . . . a pregnancy of three months has not yet formed into a growing child . . . but only a group of cells which later will form an embryo and then a child."

I would like to point out some facts – not for argument, but because I know they are true medical facts, to those who believe as this woman does. I shall briefly outline the different stages of pregnancy, along with the creation of the human by God, and the development and growth of the unborn during pregnancy. First, a woman is pregnant ten lunar months, or nine months in our way of counting time! Facts: The term "embryo" is used while the new individual is in the first three months of life. An individual is a person, whether an embryo or adult! This "embryo" is in the first three months of **life** and not a life to be formed later! It was formed at conception! This is life! When the male and female sex cells fuse together, then, not later, a new being (human) is created; life begins. The term "fetus" is used to designate a new individual from the end of the third month of growth and development of the unborn, until it is born into the world. **This is life**! Anything dead does not grow and develop.

The human being, with all his or her adaptation, complex organization, and marvelous powers, is the development of the newborn, created by God. God made each part of the human body to function in its intended way – the way which God created it to function. Reproduction is one of the many functions of such creation. Both adult and child are products of the fusion of two sex cells: the male generative sex cell (spermatozoid) and the female sex cell, known as the ovum (meaning egg), both being reproductive, therefore, containing life! Reproduce means to cause to **live**! Therefore life begins at conception.

When God created the human being, He said, "Be fruitful and multiply" (Gen. 1:28). Then Jesus said, "Do not kill" (Mark 10:19). I would not want to be in the shoes of one who passes an abortion law, or a doctor who would perform an abortion!

Here, briefly, are the different stages of pregnancy and development of the unborn child: 1. At the end of the fourth week (or the first lunar month) the embryo yolk sac is prominent, the heart is pulsating, a bulgy-like tube. This is life! 2. At the end of the eighth week (second lunar month), the embryo is one and a quarter inches long, the eyes, nose, and liver are formed, and the legs and arms are bud-like processes. This is life! 3. At the end of the twelfth week (or third lunar month), the unborn life is referred to as a "fetus," until birth. At this stage it is three and a half inches long and weighs two-thirds of an ounce. The navel cord is well developed, the intestines contain bile, and the sex is determinable. This is life! (Please keep in mind that this is the stage of pregnancy that the woman said was "just a group of cells . . . to form a child later.) 4. At the end of the sixteenth week (or fourth lunar month), the fetal heart and fetal active movements are distinct and can be heard with a stethoscope. Meconium is present. Meconium is the dark-green substance found in the large intestine of the unborn, and is evacuated during the first few days after birth. Mothers never see this, unless they have their babies at home; the nurse takes care of the baby during this period in the nursery. This is life! 5. At the end of the twentieth week (or fifth lunar month), nails and hair are indicated. This is life! 6. At the end of the twenty-fourth week (or the sixth lunar month), the fetus weighs one and a quarter pounds, the body is

(continued on page 14)

GLEANINGS OF ENCOURAGEMENT

CONSCIENCE

Henry L. Fuhry, Asheville, N.C.

Conscience, although indispensable and at its best never causes one to go astray, can be, nevertheless, one of the greatest frustrations of mankind. What is conscience? The dictionary defines it: "The internal recognition of right and wrong as regards one's actions and motives." Paul says in Romans 7:18, "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

Conscience can attach itself to a person's conduct until that person is half insane with being scrupulous about things that do not matter. Or it may swing to the negative side of conduct and so inhibit and repress a man, who otherwise might have been happy, so as to imprison him in negative conscientiousness. Conscience can become so hypersensitive that, instead of producing a lovely and gracious character, its possessor worries about anything done or left undone and thus makes himself so much of a nuisance that one might prefer the company of a kindly sinner to his. Indeed, conscience can get so completely out of hand, that long after sin has been repented of and forgiven, the individual still suffers from remorse. But regardless of how well we try, most of us are faced with an accusing conscience which is constantly saying to us regarding some phase of life, "You ought not to be what you are." But along with that voice there is another one which just as clearly says, "You need not stay in that condition."

"The greatest use of life," William James, probably America's greatest philosopher and psychologist, once wrote, "is to spend it for something that will outlast it." That comes close to summing up the meaning of our being here on this earth. We may suppose we do not care whether we are useful or not. Indeed, no doubt, there are occasions when we do not – when all we want is to be free from pain or sorrow or anxiety, or to be comfortable or safe or asleep, or to be joined with the ones we love. But to want to do something with one's life – to aspire to usefulness – is the mark of a fine human being. It is inconceivable that a person worth his salt could be satisfied to come to the end of his days aware that he had merely existed.

When Jesus was on earth He found many unpromising people, such as the woman of Samaria, the prodigal son, dishonest public servants like Zacchaeus, fishermen like Peter, Andrew, James, and John, who were getting nowhere in their lives; but when He left them they were changed so that one would hardly recognize them. Jesus always took it for granted that such changes were an essential part of human living so that, instead of being strange, they were to be expected. There is no point in human relationships where Jesus' attitude toward people is more strikingly different from ours than here; we merely size a person up, look him over, take his measure, form our estimate of him, and there we leave him. When Jesus saw a person, He not only sized him up; He saw his possibilities as well. Compare Matthew – a publican (tax collector), hated, of no worth to his fellowmen or God! Then Christ took hold of him and Matthew became a devoted follower and one of the 12 apostles. He also became the author of the book of Matthew found in the New Testament.

When Jesus sought to change a man, He never left the impression on him that He was importing into him something artificial and alien. Instead, He made him feel that He saw something in him which he did not know was there, and that He was bringing it out in the open. James Whitcomb Riley, the renowned Hoosier poet of the last century and first part of this century, so the story goes, was a notorious failure in his early days at school. He was, to quote a schoolmate, "The most celebrated failure in arithmetic in Hancock County, Indiana." Later, Riley came under the influence of another teacher who recognized and appreciated his interest in literary accomplishments. The attitude and approach of the two teachers spelled the difference between success and failure so far as Riley was concerned. One tried to bring something in from the outside, while the other began with the boy and directed him so that he could develop that which was already on the inside of him; and, thereby, made it possible for him to realize his dreams. Just as it is with the gospel – it first endeavors to get a man to see himself as he really is, a sinner, in need of salvation. It then seeks to direct him in a manner that will cause him to want to become that which he is capable of becoming – that is – a child of God, free from sin and suited for habitation with the Most High.

When we deal with people we must not always look at the bad side of them, rather look for the good qualities and work on those. We can always convince more effectively by recognizing the good qualities and complimenting or commending a person for such, rather than degrading the person for the bad qualities he may have.

We have, so far, placed emphasis largely on the Lord's side, that is, on His part in our salvation; but if the whole picture is to be presented in its true light, it is necessary that we consider the sinner's part also. The man who has been convicted of sin and who really understands his miserable condition can have no peace of mind until he has done something about it. It sometimes happens that people who are distressed over their condition say that they intend to do something about it, but they are going to wait until they feel better before making the start. That is about like a person who is physically ill, but is waiting until he feels better before beginning to take the doctor's medicine! While it is true that the Lord lends every encouragement to such a person to give himself entirely in obedience to the demands of the gospel, it is also true that the final decision to act is up to the individual as well as the resultant obedience.

How is your conscience? Are you satisfied with yourself? Do you think the Lord is satisfied with you?

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The Church In Newberry

Paul Rogers, Newberry, S.C.

The first effort to establish the Lord's church in Newberry, S.C., was made by the elders of the St. Andrews Road congregation in Columbia, Ralph Jones and the late Haskel Yenny, Sr. The interested people were contacted and definite plans were made to begin worship services. A conference room in the Newberry Inn on I-26 and Highway 34 exit was rented, and in February 1972 the first Bible study and worship service were conducted with Haskel Yenny, Sr., as the speaker. Glenn and Erma Melton, Paul and Clara Rodgers, Glenda Bedenbaugh, and Ruby Livingston comprised the local members that were present, along with approximately 21 other Christians from area churches.

The following brethren did the speaking by appointment during a number of months to follow: Robert Carr, Micheal Lathrum, Jesse Ham, Ralph Jones, Haygood Godley, Paul Rodgers, and Haskel Yenny, Sr. If anyone is overlooked, it is due to poor memory. We appreciate so very much the fine work of these men, and the Lord will surely bless all for their labor in His vineyard.

Rex Turner, who at that time was president of Alabama Christian College, was the speaker in our first gospel meeting, which was conducted in a rented union hall. Our sister congregation supported us in a very fine manner. Brother Turner made the statement, "I am amazed that brethren will drive 90 miles to assist a new work of the Lord, when in some cities brethren will not drive across town to support the Gospel."

The church here and the elders of St. Andrews Road felt it was time to raise support and secure a full-time preacher for the church. The following congregations agreed to help support the work: Vultess and Woodbine, Nashville, Tenn., Gainsboro, Tenn., and Mt. Pleasant, Tenn. Various other churches have assisted: Westmoreland, Tenn., Duncan, S.C., Greer, S.C. and Clinton, S.C. St. Andrews Road completed the needed support then and has continued to the present.

In September 1972, J.T. West furnished the tapes and a 15-minute radio program was presented three days a week on our local station to introduce the Lord's church to the people of this city which has a population of 10,000 and 30,000 in the county. The nearest congregation is 22 miles east, at Clinton.

James Davis of Cleveland, Tennessee, began full-time work in April of 1973. Two acres of land suitable for a church building was purchased in June of the same year at a cost of $6,000. At that time efforts were formulated to raise $15,000 so a church building could be constructed. Average attendance was 20, and the contribution was $110 per week. In April 1973, J.T. West was the speaker in a gospel meeting. He has done much work in and around the Gainsboro, Tenn., area for the cause of Christ in Newberry, and we appreciate him so very much for his work's sake and know the Lord will bless him.

Our next gospel meeting was August 1973, and the speaker was Fred Webb, supported by the Vernon, Alabama, church. In November of 1973, two deacons of the Vultess church in Nashville visited us and increased our building fund while here and encouraged us in a fine manner. In February 1974, we were blessed with the opportunity of purchasing a home suitable for the preacher. Also, at this time, Tom Bailey, a deacon at St. Andrews Road, Columbia, agreed to get blueprints drawn for our church building, and with his suggestion we acquired the Idea Construction Company to build the building for the sum of $55,000. A loan of $45,000 was obtained from the Newberry Federal with payments of $377 per month for 20 years.

In July of 1974, Brother Davis resigned and Ronald Wilson began working with us in September. On November 10, 1974, the first service in the new building was conducted. Mack Craig, minister of the Vultess church and dean of David Lipscomb College, was the speaker in a short meeting and for our open house service on February 23, 1975. J.T. West was back with us once again in March 1975, supported by the Red Boiling Spring church. Ronald Wilson resigned on April 21, 1975.

James Hunter, a graduate of Memphis School of Preaching, began working with the church on July 1, 1975. Brother Hunter, originally from Florida, came to South Carolina to find his life's mate at Cowpens. He lived in Greenville and worked with Duke Power Company before being converted at the Augusta Road church, where he was encouraged to preach by Jerry Westmoreland and others.

All the preachers that have worked with us were good, sound gospel preachers and should be commended for their love for the truth in that they will attempt to establish the Lord's church in a mission area. Nine precious souls have obeyed the gospel since the beginning of the church here and many have been restored to Christ. I see a bright future for the church in Newberry, for it is a city that needs the teaching of the Bible because of its wickedness. Correspondence courses, Bible studies, visiting programs, regular fellowship in the church, and the attitude of love which prevails will be the means of bringing others into the vineyard of the Lord.

The church would like to thank all the congregations, faithful members, and gospel preachers from Mississippi, Alabama, Florida, North Carolina, Tennessee, Kentucky, South Carolina, Georgia and any other state, that we may have missed, for their love for the Lord and for their part in assisting us here in Newberry. We trust you will visit here when in this area. The church building is located on Highway 76, two miles below Edwards Shopping Center toward Prosperity.

The average attendance now is 28, with a contribution of $208 per week. We have been blessed with some members that have moved here due to the work opportunity available. If you should desire to relocate, we feel Newberry is a good place, especially if you have a desire to help build the Lord's church and believe in Christian principles. Anyone interested should contact: James Hunter, Glenn Melton, or Paul Rodgers, P.O. Box 580, Newberry, S.C. 29108, for full details of work opportunity, secular as well as the Lord's. Phone 276-1268, 276-2261, or 276-6339.

If any individual or congregation would like to support a radio program here, we would like to hear from you; time is available on a local station. We also need approximately $4,000 to pave the parking lot. We would appreciate help in this matter.

We trust you will remember us in your prayers and may the Lord bless you in your labor of love for the Lord that we may all stand for the truth against all error in and out of the Lord's church, so that the world may know that we believe in God in a day when few will adhere to sound gospel preaching.

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EDITORIAL GLIMMERINGS

From Wilmington, North Carolina, comes the following note and questions: "I read **Carolina Christian** regularly and enjoy it very much. I especially enjoy the Editorials and the Editorial Glimmerings. Since you have a lot of influence in Wilmington, I would like for you to address three topics in the Editorial Glimmerings." The note is not signed but concluded, "A brother in Christ in Wilmington." (The three questions will be given and discussed in the order listed in the letter.)

First, we would like to thank our brother for the kind words and for the questions, although beyond our judgment (which some may think is poor), we will not be able to offer much help on the last two. But we also want to take this opportunity to urge all who correspond with us, especially in matters pertaining to questions to be dealt with here, to sign your letters. We will gladly withhold your name if you request it (no one will then know who asked the question but the writer and the editor). We do not like to reply to unsigned questions (in many cases it smacks too much of an ambush or a shot in the dark). But to the questions:

1. Can a Baptist minister baptize a person into the Lord's church?

This is not a new question for us or for others who have made a plea for a complete return to undenominational apostolic Christianity. In our September, 1973, (pp. 7, 8, 12) and November, 1974, (pp. 13-15) issues we have two rather lengthy discussions on similar questions; the first on how much one needs to know and understand to be Scripturally baptized and the second on whether one must be re-baptized to unite with the church of Christ. For those who have access to back issues, we suggest you turn and read these items (and if you do not have back issues, now is the time to start preserving them).

To answer this question we must raise and answer three other questions which are involved in it:

(1) What is the Lord's church? We must be careful not to think of the Lord's church as a denominational structure (it is hard to think of pure Christianity in a world trained to think in terms of sectarianism). But we must. The Lord's church is simply the family of God (1 Tim. 3:15), into which every Christian has been adopted (Gal. 4:4-6). It is the body of Christ (Eph. 1:22, 23), to which all the saved are added (Acts 2:47). It is the "called out," made up of every born-again child of God (John 3:5). It is the blood-bought people of Christ (Acts 20:28), and everyone who is purchased with blood is a part of it. The church is thus made up of all the saved – no one is saved without being added to the church and no one is added to the church who is not saved from his past sins. (This is not to say that all members of the Lord's church continue in a saved relationship, far from it. But one's sins as a Christian would not change the fact that he was added to the church in becoming a Christian.) The Lord's church is, therefore, undenominational, non-sectarian, composed of every child of God the world over. There is not one child of God outside the family of God. The Lord's church is thus much too broad to be reduced to denominational status. And to think of it in terms of a humanly devised organization is to miss the whole point. To be a member of the Lord's church means no more than being a Christian. So our question can be rephrased, "Can a Baptist minister baptize a person who is (in the process of, in the act of baptism) becoming a Christian?"

(2) What is the purpose of baptism? Scriptural baptism is an act of obedience to a command of Jesus Christ in which penitent believers in Christ, as God's Son, are buried with Him in water in the name of the Father, Son, and Holy Spirit for the remission of sins, which puts them into Christ in Whom they arise to walk in newness of life. The purpose of baptism is thus for the remission of sins. On the day

of Pentecost when vast multitudes of people were cut to the heart by Peter's preaching, those who believed his words cried out, "Men and brethren, what shall we do?" They were convicted of sin and were eager to know what God required of them in His scheme of human redemption – what they must do to have their souls saved from sin. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) This statement is too plain to be misunderstood. Some disbelieve it, some reject it, and some hate it with a passion, but our attitude toward it does not change the fact: the Bible, God's inspired word, teaches that the purpose of baptism, when administered to a penitent believer in the name of the Father, Son, and Holy Spirit, is for the remission of sins. There is no other purpose stated for it in the Scriptures. But to be saved and to have the remission of sins is one and the same thing. Thus, when one is baptized for the remission of his sins, he is added by the Lord to the church.

(3) Does the validity of baptism depend on the faith and attitude of the one being baptized or does it depend on the administrator? If one will reflect for a moment, surely he will conclude that the validity of baptism depends, not on the baptizer, but upon the attitude, faith, and obedience of the one being baptized. But if this is the case, the administrator has nothing whatsoever to do with the purpose of baptism. We think this is the very point made by Paul in 1 Corinthians 1:14-17. He is by no means saying that baptism is unimportant or non-essential. He is simply saying that his mission was to preach the gospel; when the gospel was preached, anyone, even Paul himself, could baptize those who believed. Thus, if one is a penitent believer in Christ, anyone could baptize him into Christ (and to be in Christ and to be in the church is one and the same thing). Remember this: the validity of baptism depends in no way upon the administrator.

We conclude, then, that it is entirely possible for a Baptist minister to baptize a person into the Lord's church (to be baptized into the Lord's church means exactly the same as becoming a Christian). But if he really believed Baptist doctrine (which is something entirely different from the doctrine of Christ) the minister would do so by accident, not on purpose. And if he had taught the person being baptized Baptist doctrine, we see no way that he could believe that error and still be obeying the truth at one and the same time. We have, therefore, based our answer upon the presupposition that the person being baptized believed the truth and, with a heart filled with love for his Lord, was being baptized to obey Christ, not to get into some human denomination. When this is the case, the administrator of baptism has nothing whatsoever to do with its validity.

2. Please comment on 1 Corinthians 3:12. Can a man with children past the years of accountability and not Christians qualify as a deacon?

We see no connection between 1 Corinthians 3:12 and the question. We thus assume that the writer means 1 Timothy 3:12. The latter verse reads: "Let the deacons be the husbands of one wife, ruling their children and their own houses well." We take this to mean that a deacon must govern his family; that is, he must be the head of his house, which means also that his children are in subjection to him. The way a man rules or controls his house reveals a huge amount about his character. But a child may be in subjection to his parents, show a proper disposition toward them, have high moral ideals, and still not be a Christian – he may be governed by his parents but still not have submitted to the government of heaven. If this is the case, we see no Scriptural reason why such a man could not qualify as a deacon.

However, there may be another side to the coin. Suppose the youth is not under the rule of his parents, suppose he is like the son in the following verse: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them." (Deut. 21:18.) If a youth is that kind of person, whether he has ever obeyed the gospel or not, he would be a millstone around the neck of anyone who tried to serve the Lord in any capacity wherein he would be looked upon by the public as an example. We would, therefore, doubt the wisdom of a church appointing a man to serve as a deacon who has a stubborn and rebellious son, and we would question the motives of a man with such a son who would permit himself to be appointed.

So as we see it, the qualifications of a deacon do not require that his children be Christians, but they do require that he have them under his control. What else could the expression "ruling their children and their own houses well" mean?

3. Please comment on ladies wearing slacks to worship.

We know of no Scripture we can cite one way or the other on this. Of course, there are some general principles that must be applied, such as, "Let all things be done decently and in order." (1 Cor. 14:40.) There is also the principle of modesty. Paul said, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." (1 Tim. 2:9.) There is also the principle of submission (Eph. 5:22) which might at times bear on this. We believe that the apparel of both male and female should always show a distinction between them – one should always be able to tell a man or a woman by the clothing he or she wears. The law of Moses (a law no longer bound on Christians) prohibits the interchanging of garments. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." (Deut. 22:5.) The demeanor of women is regulated in the New Testament – that is, she is not to assume a masculine role (cf. 1 Tim. 2; Titus 2:2-5; 1 Pet. 1-7). We, therefore, conclude that her public apparel should always be feminine, whether in or out of the worship.

Most of us certainly have a preference here, but we must be careful not to bind our preference on others as a Scriptural rule. Frankly, we know of no Scriptural principle that is violated when women wear slacks (such as the present-day pant suit) to worship, providing they are feminine, modest, and meet the demand of decency and order, but we do know of a principle that would be violated were we to bind a human judgment as divine law. This question and our answer must fall into the category of human judgment, and in the Lord's church no one has a right to bind on his brother (or sister) a rule that is not bound in heaven. While we personally prefer that ladies attend services attired in modest dresses (our training has impressed this upon us as a wise judgment), we would much rather see them in well-designed pant suits than in the mini-clothing that swept the country a few years ago (and is still in style). While we freely admit that it is not a divine law, we think our preference is the best.

THINKING THINGS THROUGH

IMMORTALITY

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccl. 12:7.) Man is more than a physical being; in fact, the physical may be the least important part of man. He is a body, soul, and spirit (1 Thess. 5:23) – a body in which the spirit dwells. The physical body is of the earth (Gen. 2:7); the spirit is heavenly. Thus, we believe in the immortality of the human spirit. We believe that man is a creature, in his essential nature, that never dies. How can we know this?

There is an enduring longing in man for something better than he has found in this world; he wants to plant his feet on higher grounds; he is searching for a city "which hath foundations, whose builder and maker is God." He cannot escape the feeling that this world is not his only home; something within constantly reminds him that there is an oasis just over the way. And so when we think of immortality, and especially heaven, that joyful home of the soul, we might turn to our own powers of reason to establish it as a fact. For example, when God made man, He built into him an appetite for food and water, but He also put food and water here to satisfy his needs. God built into the body a terrific sex drive, but He instituted marriage to satisfy it in purity. God instilled into His creatures the love of beauty and made the flowers for his enjoyment. In fact, as far as the physical man is concerned, God has provided everything he needs to live and find a reasonable degree of satisfaction. Would God Who provides for every need have made man with an unquenchable thirst for everlasting life (all men want to live, and that forever) and not provided for it? Will death end all? Surely not. The Creator of the desire for a better world has surely made provisions to satisfy the longing He Himself instilled. Such reasoning has merit, and we believe that it is basically sound. Reason would rebel at the idea of creating a need but making no provisions to fill it.

Or we might turn to science to seek proof of immortality. Paul Harvey recently wrote a column he entitled, "Scientists Believe in Hereafter." He quotes Dr. Elisabeth Kubler-Ross, a Swiss-born psychiatrist who has counseled thousands of terminally ill and attended the dying and interviewed those who have experienced cardiac arrest for certain periods of time, as saying, "The evidence is now conclusive: There is life after death." In a paper delivered to a conference of medical specialists at Children's Hospital in Detroit, Dr. Kubler-Ross said, "You're not going to hear just spooky stories from someone who has worked with too many dying patients; you are going to hear what I hope you will agree is conclusive evidence that people don't really die – that beyond the shadow of any doubt, there is life after what we call death." She further reports, from her interviews with those who were supposed to have died and were later revived, "In afterlife they enjoy a fabulous feeling of peace and wholeness. The blind see. Paraplegics have legs they can move. No pain, no fear, no anxiety." She then added, "Many of them resent having their 'new life' ended; it is such a beautiful experience that many resent being brought back to their imperfect physical bodies." This sounds pretty forceful, especially when we realize that it is coming from a scientist who professes that she is not religious.

All this, of course, is good, but it is not the grounds of our faith in immortality: we believe that man is an immortal spirit, not because we can prove it by reason or establish it scientifically, but because the Bible teaches it. Reason and science may add weight to our faith (that is, show that it is reasonable and is in harmony with known facts), but they are not the source of it. Our faith comes from the Scriptures (Rom. 10:17), and we would believe the Bible if both reason and science concluded to the contrary. Paul said, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." (1 Cor. 15:52-54.) "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." (1 Cor. 15:41-44.) And that spiritual body is immortal, the part of man that never dies.

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Southeastern Children's Home News

Southeastern Children's Home has been in existence for about seven years now, and we feel that much progress has been made. We now have two homes on four acres of good level land in one of the best community locations in Sumter, S.C. We have enjoyed the fine cooperation of churches and individuals in the two Carolinas and other states. These accomplishments have not been easy, but then, anything worthwhile is worth a special effort. We want you to feel that this is your work, because it is. Without your help and concern, the children in the home would have been pulled about from place to place without the love and warmth of a real home. So because you cared they have a Christian home with parents who love the Lord and love children. We, the Board of Directors, want you to know that we appreciate your contributions and that we shall use these funds to the best interest of the children entrusted to us.

Springtime is here again with flowers beginning to bloom, the fields getting green, the smell of freshly plowed ground, and planting seed. There is an urge to get out of doors, and children are able to play outside. The home parents will be planting a garden which will help furnish fresh vegetables, and they have volunteered to build a storage barn to keep garden tools and also to use as a workshop.

The home has room for two more children. If you know of children that need a good home, please contact Southeastern Children's Home, Inc., c/o Mr. S. Robert Collins, 241 Wildwood Ave., Sumter, S.C. 29150, or phone (803) 775-2954. Send all contributions to the above address.

ABORTION

. . . from page 5

better proportioned, but still lean, the eyelids are separated. This is life! 7. At the end of the twenty-eighth week (or the seventh lunar month), the fetus weighs two and a half pounds, the skin is red and fuzzy, the eyes are open, the cry is weak and "grunting." This is life! 8. At the end of the thirty-second week (or the eighth lunar month), the fetus weighs from three and a quarter to four pounds, the baby is less lean, the skin less red, the bones firmer, and the cry is stronger. This is life! 9. At the end of the thirty-sixth week (or the ninth lunar month), the fetus weighs five and a half pounds, the body is more rounded with fat, the nails are at the tips of the fingers, all vital organs are developed. This is life! 10. At the end of the fortieth week (or the tenth lunar month), the infant weighs seven and a half pounds, more or less. (Diabetic mothers usually have very large babies!) At this stage the fetus or individual is full-term and ready to enter into his or her new world – among some heartless people, some who want a law passed to murder him or her before he or she ever sees the outside world. Some are born to parents who do not want them, or throw them into garbage cans. This is life! Life is from the time of conception! This is the way God intended it! Man cannot change the laws of God without getting into eternal trouble. . . . God forbid.

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BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: GUATEMALA, Central America – The major earthquake which struck this country on February 4, killing untold thousands, also took the life of at least one member of the church and destroyed the homes of 300 other Christians. Congregations throughout the U.S., Mexico and one in Germany have responded by sending food, shelter, clothing and money. At last report, over 60 tons of medical, food, clothing and shelter supplies have been flown in by churches of Christ via the Garden Oaks congregation in Houston, Texas. The College church of Abilene, Texas, and many other congregations continue to receive and channel donations to our missionaries for proper distribution. Since the needs will continue for months, those wishing to help may send money or other good necessities to the Garden Oaks Church of Christ, P.O. Box 10086, Houston, Texas 77206. Funds should be marked **Guatemalan Disaster Relief.**

NAZARETH, Israel – Missionary Lee Cooper reports that in the home town of the Lord, they baptized 35 last year and continue to teach through home Bible studies and at Galilee Christian High School.

KUMBA, West Cameroon, Africa – After two years of intensive Bible study, five men were recently graduated from Cameroon Christian Bible School. These men will be preaching in assigned villages, contributing greatly to the growth of the church in this country.

ON THE HOME FRONT: WEST MONROE, La. – All ham radio operators who are Christians are asked to inform Hal Frazier, who is compiling a world-wide list of operators. Send your QSL card to P.O. Box 545, West Monroe, La. 71291. A complete list of other operators will be sent to those requesting it.

TERRELL, Tex. – Southwestern Christian College has constructed as a part of their new auditorium, the Marshall Keeble Memorial which contains the desk, chair, sermon outlines, many photographs, briefcase and numerous other memorabilia of the great black evangelist who baptized over 40 thousand people.

MOBILE, Ala. – In the last five years, the Marvin Bryant ministry to denominational preachers has resulted in converting 54 preachers to the Lord. This number does not include the wives of these men and many others won through the conversion of the preacher.

FROM THE GOOD NEWS: "For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord." (Eph. 5:8-10 NIV.)

Anything Goes

WHY?

With this issue (and this little piece of no-nonsense nonsense) we are starting a new page in **Carolina Christian** on which anything will go. It will be inserted when there is something on it worth running . . . or when there is nothing else worth running. But why? Because for years there has been a steady stream of short gems, laughs, letters, misprints, proverbs – all kinds of things that cross our desk that are too good to throw away. Yet there has been no place to put them, except file 13. So this page is designed to share with you some of the joys, sorrows.

(continued on page 18)

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CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Billy Davidson will preach in a gospel meeting at North Main, Mocksville, April 19-25.

Sylvia Pectol of the South Fork church, Winston-Salem, is planning to work in a campaign in England this summer. South Fork continues diligent preparation for the "National Youth Outreach Campaign" there July 19-25.

Recently a new effort in personal work was undertaken at Westside, Charlotte. We like the bulletin note that followed a short time later: "Tremendous attitudes continue to be evidenced at Westside and the progress of our work will surely be proof of such. More visits in the name of our Savior, more home studies, more encouragement to members, more joy in performing these things. . . ."

Larry Wilson has moved to Mocksville, having resigned his work with the church in Elkin. Larry and Linda will worship with the Jericho congregation.

Youth Rally at Kannapolis, April 30-May 2.

Wendell Jackson has moved to Roanoke Rapids. Address: P.O. Box 691, 27870.

Two men have been added to the eldership at Providence Road, Charlotte: David Miller and John Burdine. Also selected were three more deacons.

Several congregations have hosted Christian College Choruses recently. David Lipscomb Chorus was at Linville Forest in Kernersville, North Carolina.

A group of young people from Linville Forest, Kernersville, will be attending the Youth Forum at Northeastern Christian College, April 30-May 2. Charles Sattenfield will be one of the speakers on the forum.

N.C. Baptisms

North Main, Mocksville, 2; Abilene, Statesville, 1; Westside, Charlotte, 1; High Point, 1; Linville Forest, Kernersville, 1. Total, 6.

Cary, N.C.

RUFUS E. BENNETT, Reporting: The Lord's church in Siler City, North Carolina, is in need of help. For almost four years this congregation has been laboring in a mission field. They have been without a full-time preacher for almost all of this time. For the past two years they have felt a need for a full-time preacher.

The congregation is made up of principally two families: one is white and the other family is black. The working relationships have been excellent. Several churches in neighboring towns have been supplying speakers. It is well known, however, that a full-time man is needed.

About twenty souls are now meeting in an old downtown church building which was purchased in 1974 from a denominational group.

These brethren need help to progress. They do not have the financial strength to support a full-time man and his family. A supporting church is needed. This can be a fruitful work if the right man can be found to work it.

Siler City, North Carolina, is located in the central part of the state. The population is around 5,000. The Lord's church here is the only one in Chatam County. There are three main sources of income: agriculture, furniture, and textiles.

Those who are interested in helping in the mission work in the Carolinas, please contact one of the following: Quinton Adams, Church of Christ, P.O. Box 704, Siler City, North Carolina 27344 or Rufus E. Bennett, Cary Church of Christ, P.O. Box 279, Cary, North Carolina 27511.

Greensboro, Wendover Ave.

ROY Z. KEMP, Reporting: Wendover Avenue church, under the able leadership of Boyd L. Cribb, Jr., and Don Burroughs, minister and assistant minister, is in a state of progression and is moving forward in Christian development. Both these Christian men realize that today is an hour when spiritual muscles are to be flexed for the glory of God and to overcome the aura of spiritual darkness. The latest effort of the church in a program of Christian renewal was a lectureship held February 24-26, whose theme was "Seeking the Lost." Richard Pectol of Winston-Salem, spoke on "Seeking the Lost"; Ed Cagle of Reidsville, spoke on "Seeking the Lost Through Personal Work, Home Bible Studies, and Other Means"; Jim Stutts of High Point, spoke on "Seeking the Lost Through the Bus Ministry"; Virgil Hale of Albemarle, spoke on "Why We're Not Reaching the Lost"; and Samuel Adams of Greensboro, ended the lectureship by speaking on "What It Will Take to Reach the Lost." Brother Stutts led the singing sessions each evening of the lectureship, held from 7-9 p.m.

Reidsville

EDMUND CAGLE, Reporting: I would appreciate it if you will run a correction in **Carolina Christian**. In the January issue you had an article concerning Hank and Linda Wagner moving to Reidsville. There has been a last-minute change of plans; the Wagners are now going to East London, South Africa. They are to leave in August with a five-family team. They feel, after much prayer, that this is where the Lord wants them to go. The elders in Arkansas, who support me here, are looking for another family and we hope and pray that in a very short time we will have an additional worker in this community with us.

Henderson

BILLY BOYD, Reporting: With the bicentennial year well underway and flourishing hopes for the future, we look forward with anticipation toward the work here in Henderson. We pray that God will reward our labor of love.

In addition to the "regular work" of local congregations, much of our evangelistic efforts will center in and around a weekly newspaper article, a Bible correspondence course and the development of a dynamic personal work program directed by one of our elders, Brother Quinton Qualls. April 25-30, we plan to have Brother J.A. Thornton of New Albany, Mississippi, with us in a gospel meeting. A V.B.S. is scheduled for each year. Anyone traveling I-85 is encouraged to stop and worship with us when in this area.

High Point, N.C.

JIM STUTTS, Reporting: Five souls have put on Christ in baptism here since our last report. We have outgrown our educational facilities due to the bus ministry. We plan to build an addition this summer at a cost of $50,000. Our meeting with Marvin Bryant was well attended; and the luncheon designed to reach denominational preachers had a total attendance of 66, with 30 being denominational people. Several studies were conducted and over 20 of these are considered good contacts. We feel a good line of communication was established and we pray for a harvest of souls. We have also begun a training class for men which is proving to be of great value.

Visit with us when you are in the furniture and hosiery capital!

SOUTH CAROLINA

David Pharr, Rock Hill, S.C.

Steve Mazurek, Plaza, Sumter, has begun a new radio work. He will be speaking at 8:55 a.m., Monday, Wednesday and Friday on WSSC.

Robert Brown will be teaching a beginners' course in New Testament Greek at North Charleston. This congregation had 414 present on Sunday morning, March 7, and 313 that evening.

On Sunday night, Feb. 29, Clayton Winters of Erwin, Tennessee, presented a special lecture on "Abortion" at Duncan. Also at Duncan, our editor, Howard Winters, and his good wife, Minnie, are now grandparents. Congratulations!

West Columbia has decided to use a series of newspaper articles in the local journal as a method of reaching the public. Keith Tripp will preach in their meeting, April 25-30.

Landon Saunders preached in a two-day meeting at Shandon, in Columbia, at the end of February. One was baptized and one restored. Shandon is involved in collecting clothing and money for Bibles to send to India.

During their Personal Evangelism Workshop at the end of February, St. Andrews Road in Columbia, had eight Christians to make special requests for the prayers of the church.

We estimated an attendance of about 350 for the Bible Rally in Union during mid-March – a wonderful response to a great opportunity.

Last month, Myrtle Beach reported plans to purchase property for expansion. We are happy to report that the transaction was completed.

Christian College Choruses performing in the state during March: Alabama Christian was at St. Andrews Road in Columbia; Poinsett in Greenville and at North Charleston. Freed-Hardeman was at Union, Greer, and Charlotte Avenue in Rock Hill.

A. Lowell Altizer of Collinsville, Virginia, will preach in a meeting at Charlotte Avenue in Rock Hill, May 3-7.

The following very significant item is copied from the Poinsett, Greenville bulletin:

"Poinsett-Northeast Merger Impending: Most all of our local readers are aware that a merger was proposed between the Poinsett and Northeast congregations. For the past several weeks, brethren from both congregations have been meeting to make the decision if such a merger is feasible. Other meetings are being conducted to work out the details.

"This merger will mean the beginning of a new era in the Lord's church in Greenville County. Even though many have in their hearts strong feelings of sentiment toward retaining the Poinsett congregation, it seems to be the consensus now that this change will be of positive value and a glory to God. Many have been praying that all will work out for the best, and it appears that these prayers are in the process of being answered."

South Carolina Baptisms

Augusta Road, Greenville, 1; Plaza, Sumter, 2; North Charleston, 9; Shandon, Columbia, 1; Myrtle Beach, 2; Crawford Road, Rock Hill, 1; St. Andrews, Columbia, 1; Total, 17.

North Augusta

JANICE TOWELL, Reporting: The Abilene Christian University A Cappella Chorus will perform here May 13, 7:30 p.m., at the North Augusta Elementary School auditorium. (Bryan Whitehead, our minister, is a former member of this chorus.) During July 18-25, young people and chaperones from here will participate in the National Youth Outreach in Winston-Salem, N.C. One carload attended the Outreach meeting in Houston, Texas, last year.

In January, John Clayton of South Bend, Indiana, presented his lectures on "Does God Exist?" as he does 30-40 times a year over the country. As we are a congregation of about 75, we were gratified with attendance of between three and four hundred on Friday and Saturday evenings and 185 on Sunday morning. This included local visitors and brethren from other places. This effort had a very positive impact on the community and we look forward to a great harvest from it. Please pray for our follow-up efforts.

ANYTHING GOES

. . . from page 15

disappointments, laughters, embarrassments, etc., of the Christian life. In short, we will try to see ourselves on the light side. Everything we hear, see, or receive will be considered. **Anything goes!**

EGO INFLATION

Sept. 9, 1975: "I read with interest your fine magazine and especially appreciated Richard Pectol's article in the August issue. Best wishes as you continue in this medium which I am sure is of great benefit in spreading the gospel in the Carolinas." Signed: M. Norval Young, Chancellor of Pepperdine University.

COULD BE

When a Christian has too little influence over the world it may be that the world has too much influence over the Christian.

Editorial Book Views

Redigging the Wells – Seeking Undenominational Christianity, Monroe E. Hawley; Quality Publications, P.O. Box 1060, Abilene, Texas 79604; 224 pages, paper $3.45, cloth $5.95.

Do not overlook the beauty and suggestiveness of this title. At the bottom of the well lies New Testament Christianity – the pure water of life. But over the years, the rubbish of human theology, resulting in denominationalism with its multiplicity of sects, have covered the truth. To get to the pure religion of Christ we must redig the wells – remove all that is human that lies between us and apostolic Christianity. Unfortunately, many will not see this in the title and will pass the book by. It is an effort, as part of the title suggests, to seek Christianity in its original form. It studies the restoration plea, along with some of the men who made it, and the problems of trying to be unsectarian in a world of sectarianism – undenominational in a world that thinks denominationally. Its 16 chapters are a serious effort to teach us principles that will prevent us from thinking in terms of a sect while claiming to be unsectarian. Those who are familiar with the writings of G.C. Brewer and F.D. Srygley know the problems dealt with by Hawley, and the rest of us need to understand them. If you are redigging wells to reach the pure water of life, you should read this book. It may shake you up a little, but it will make you think.

While we believe that Hawley has done a good work in this book and that all of us can profit by its contents (we wholeheartedly agree with its basic concepts), we are concerned about two aspects of it: (1) We feel that it goes too heavy on the problems and too light on the solutions; in short, it makes the simple plea to restore the ancient order of things appear more complicated than denominationalism which it was designed to correct. We think the trouble lies in thinking in terms of the universal church, which has no organization or concrete expression apart from local independent congregations. The only practical way to think of the Lord's church is congregationally. Each local church must be judged as an autonomous body, separate and apart from all other congregations. Each congregation is either the Lord's church or it is not. If it is following the revealed will of God in all essential matters, we believe it is; if it is not following God's will in all things, we have good reason to question its status before God. What is so complicated about that? (2) We think it has a tendency to minimize the differences in the three major segments (the churches of Christ – thought of here as numerous independent congregations, Independent Christian Churches, and the Disciples of Christ) that are heirs of the restoration plea. In our estimation, to make the practice of New Testament Christianity so complicated as to throw a cover over all error is a great error itself. While we do not think that Hawley means to do so, he has, in effect, so emphasized the problems that one almost concludes that he is saying, "This matter of being Christians only is such a complex thing in our world of denominationalism that we cannot think of others as being sectarian without making ourselves sectarian in the process."

The Heart of Romans, Howard Winters; Win-More Publications, Rt. 1, Duncan, S.C. 29334; 36 pages, paper $.75.

Here is a workbook on Romans (along with an outline of the book and numerous explanatory notes on the most difficult sections and verses) which is designed to send the student to the Bible; and those who use it **must** study Romans, not the workbook itself. In our biased judgment it is the best workbook available on Romans. The explanatory notes (it is a mini-commentary that will be helpful long after the classroom work is done) make it rather unique. It is guaranteed to enrich your study in and your knowledge of Romans, Paul's profound epistle on salvation from sin. Use this one! It will help you and make us happy.

All books reviewed here may be ordered from **Carolina Christian Bookstore**, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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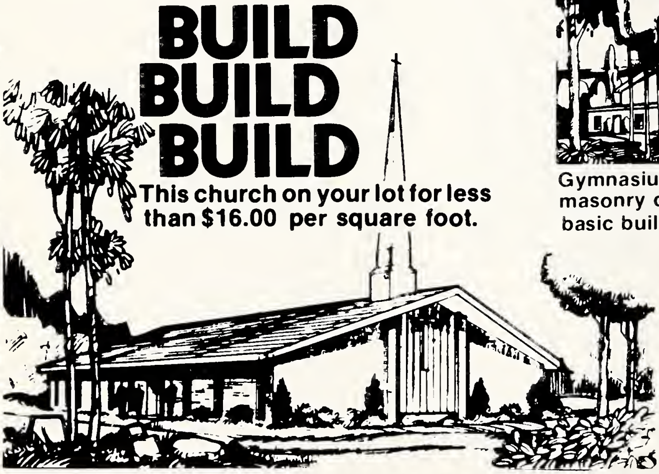
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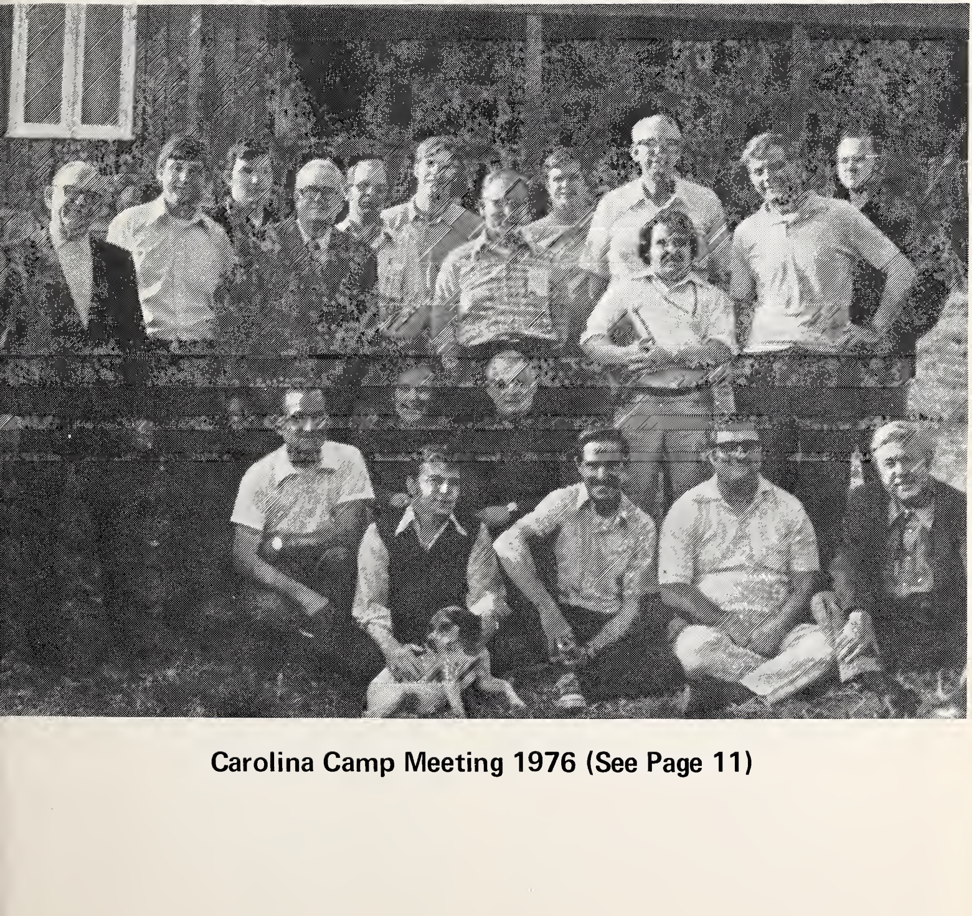

Carolina Camp Meeting 1976 (See Page 11)

Problems That Face Our Youth

Charles Sattenfield,*
Winston-Salem, N.C.

There is much in the news media today concerning the so-called "generation gap" which prevails between parents and children. This problem is certainly not a new one for it has existed since the beginning of time. The major cause behind this problem stems from a lack of understanding by both parties. The parent finds it difficult and sometimes even impossible to understand their sons and daughters. This problem can easily be seen by a song written by a popular folksinger, Bob Dylan, in his song, "The Times They Are A-Changing," recorded on Columbia Records. The lyrics are: "Come mothers and fathers throughout the land / And don't criticize what you can't understand / Your sons and your daughters are beyond your command / Your old rules are rapidly aging / Please get out a new one if you can't lend a hand / For the times, they are a'changing."

We certainly do not have to agree with these lyrics to get the point. The problem of communication is a lack of understanding. The older generation, no doubt, finds it hard to understand the younger generation because the times are changing. Even though all generations at one time was the "now" generation, things have changed. We may have similar interests, styles and even problems, but they are vastly different in many areas. It is up to us to see these differences in order to assist our youth. The youth of today will be the rulers of the world tomorrow. We need to understand them in order that we might equip them for such a tremendous responsibility. The purpose of this article is to help us understand the youth and some of the problems they are now facing. It is not enough for us to know that problems exist; we must "know" these problems if we are going to help. A doctor may know that his patient is sick, but knowing the symptoms is not enough to provide him with a proper knowledge that would enable him to help. He must know the cause if he is to supply the cure. With this in mind, let us look at some problems that stare our youth right in the eyes.

PESSIMISM

The first problem that we need to consider is the problem of pessimism. This problem endangers the destiny of the whole world. Our youth are confused; they are being convinced by the influence of certain philosophical teachings that there is no answer to man's dilemma in life. As a result of this, they throw up their hands in sad despair and say, "What is the purpose of life?" They say, "Since there is no answer, then why go through the hassel of trying to find one?" The majority of our youth think along these lines. If you do not believe me, then go and talk to a few of them on the streets. You will soon find this as exactly how many of them feel about life.

The problem of pessimism can also be detected by observing our modern world. For instance, when you drive down the street, turn on your radio and listen very carefully to the songs that are popular among our youth. You will soon detect an air of hopelessness. Our teenagers are exposed to these philosophical ideas every day by simply listening to their fa-

*Guest Editorial

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Howard Winters, Editor

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vorite radio stations. These songs influence our children, we may not believe it, but the fact still remains. Henry David Thoreau, in his book, **Walden**, which was published by the New American Library, on page 147, said, "Even music may be intoxicating." He further added, "Such apparently slight causes destroyed Greece and Rome, and will destroy England and America." Bertrand Russell, a renowned philosopher, in his book, **The Impact of Science and Society**, states, "Verses set to music are very effective in communicating ideals." (Pp. 29 & 30.) This should be sufficient enough for us to see the impact that music plays on one's thinking. We must be made aware of this influence, and the philosophical ideals that are placed in the minds of youth in order to help them.

Let us observe some very popular songs that have influenced the thinking of our children over the past several years and see the overwhelming effect that it has played in our modern society. In 1964, a few years after rock 'n' roll hit the teenage scene, a song written by P.F. Sloan and sung by Barry McGuire hit the top of the Billboard Chart. The title of this song was simply called "Eve of Destruction." It helped spread the pessimistic way of thinking to our youth. The chorus of the song rings out the bitter wail, "You tell me over and over and over again, my friend / That you don't believe we're on the eve of destruction." Words of this nature set to music will, no doubt, indoctrinate the innocent minds of helpless teenagers all over the world. The Beatles, four musicians from Liverpool, England, have also contributed substantially to this problem. John Lennon and Paul McCartney, the two minds behind the Beatles, in their popular composition, "Yesterday," illustrates this vividly. The lyrics of the song are, "Yesterday, all my troubles seemed so far away / But now it looks as though they're here to stay / Oh, I believe in yesterday." This song states that the good ole days are something in the past (the modern nostalgic way of thinking), and that the only thing to look forward to in the future is trouble. How can our youth have an optimistic outlook on life with this kind of reasoning? Is it any wonder why many have no desire to live any longer? Other Beatles' songs which display this philosophy on life are "Help," "Nowhere Man," "Eleanor Rigby," and "Sgt. Pepper's Lonely Hearts Club Band." Countless others could be given but these should suffice. It is estimated by the recording industry that over 70 percent of our homes in America have Beatle records. Could this help explain the problem?

The "Age of Pessimism" can also be seen by our modern novelists and movies. Ernest Hemingway, a legend in his own time, depicts this attitude in his book, **Death in the Afternoon**. In his book he states, "There is no remedy for anything in life . . . death is a sovereign remedy for all misfortunes." Millions agree with his words, "I live in a vacuum that is lonely; as a radio tube when the batteries are dead and there is no current to plug it in." Another illustration of this can be seen in Eugene O'Neil's **Long Days Journey into Night**. This book typifies the philosophical attitude of our days, that life is an endless search. He states, "Life's only meaning is death . . . so face it with courage and even love of the inevitable . . . death becomes like a blanket on a cold night."

If that is not enough, how about our movies? **The Planet of the Apes** shows animals as being superior to man. **The Misfits**, the last Clarke Gable and Marilyn Monroe movie, was a story of the lost people. Arthur Miller's **After the Existence** is a story of the hopelessness of existence. Recently, movies such as **Airport '75, Jaws, Earthquake, Tidal Wave**, and **Towering Inferno** contain the same philosophy. How can a world with this sad outlook on life survive? If this generation views life as hopelessness, tell me, how will the next generation view life? Does it amaze you to find our youth searching for something better?

ESCAPISM

Another prevalent problem in the modern world, is the problem of escapism. This problem is only a logical consequence of the problem of pessimism. Since our youth reason that life is in vain and that it has nothing to offer man; they conclude that it is better to seek happiness in a world of fantasy, since reality has failed to supply their needs. Thus, the youth today are burying their faces in the sand like the old proverbial ostrich and pretending that the world is not real. They desperately are searching for ways to escape the pressures of modern living. They seek to do this many ways. Some, for instance, escape the pressures of life by simply running away from it. The runaway rates have increased over the past few years beyond our imagination. It is estimated that over 600,000 children run away from home every year. **The U.S. and World Report**, April 24, 1972, issue, states, "Each week 10,000 children run away from home, from ages 10-17." Most of them make a living by prostitution or by some criminal ring after leaving home. They certainly are having to learn the hard way that running away is not the answer. This is a lesson that Jonah and the prodigal son also had to learn. Man has always had the desire to see what is on the other side. However, many find out that the grass is not as green over there as they had expected. Running away from our problems is certainly not the answer (Ps. 139). Adam and Eve tried to run away from God when they sinned against Him. But to their surprise, God caught up with them. He, too, will catch up with us.

Others are trying to escape the realities of life by using illegal drugs. This has had a serious effect on our modern society. Today our youth, by and large, are getting their kicks by escaping into a world of fantasy; a world full of tranquility, a world where "peace" prevails, a world full of dreams. However, these dreams will turn to nightmares if they continue to use these "devices of Satan." For they only offer a world full of hell, rather than a world full of happiness. Drugs are the number one killer of peace in this world in which we live. The hospitals are full of addicts who climb the walls for "a fix" to satisfy their lustful needs. Certainly, this is not the kind of peace our youth are looking for. They need to know that God offers a peace beyond understanding, if they would only accept it (Phil. 4:7). Solomon tried every way possible under the sun to find happiness, but it cannot be found apart from God (Eccl. 12:13, 14).

The problem of escapism can also be seen by the use of alcohol and by the increase of immorality. Today our youth are streaking across the college campuses: without any clothes to cover their shameful bodies. This is just a way to release their anxiety toward the world. Pornography and sexual love-ins are popular among the youth. These, also, are only means to escape the hassels of life. The last step they can take to escape is suicide. Sad to say, many are taking this route, only to find that this, too, offers no peace for the soul (Luke 16:19-31).

SKEPTICISM

Another problem that our youth face today is the problem of skepticism. This problem is very closely linked to the problem of pessimism. The problem of skepticism is certainly not a new one. It, too, had its origin in ancient philosophy. Some of the best known philosophers of our world displayed an attitude of unbelief and doubt. For instance, Voltaire once said, "I wish I had never been born." The philosopher Goethe displayed a similar attitude when he had this to say about his life, "Yet truly there has been nothing but toil and care; and I may say that in all of my seventy-five years I have never had a month of genuine comfort." Bertrand Russell, in his book **A Free Man's Worship**, describes his dreary outlook on life. "The life of man is a long march through the night; surrounded by invisible foes, tortured by weariness and pain, toward a goal that few can hope to reach, and where none may tarry long." In reading these philosophers, and others such as Robert Ingersoll, Theodore Jouffroy, and H.B. Wells, we see a picture of despair and doubt. These philosophical ideals have had a great influence on our youth. The problem of skepticism is an old problem, but it is just as modern as today's newspaper. It is revealing itself in newer disguises, and our youth are falling head over heels for it. The contemporary philosophers have said that God died in the nineteenth century. No wonder they conclude that man will die in the twentieth.

There are several contributing factors to this problem. I feel the major cause of unbelief is due to the hypocrisy of our older generation. They preach living the Christ-like life on Sunday, and during the week live like the devil. Until the parents practice what they preach, they will never be able to teach their children. The parents tell their children not to take drugs such as LSD and "speed" because they are harmful to the body. Yet, these parents fill themselves up with alcohol and sleeping pills which are just as harmful if they are misused. Our children do not have to be a Dick Tracy or a 007 agent to spy out our inconsistencies. If we are going to reach the children, we **must** practice what we preach (Acts 1:1; James 1:22), nothing else will do. Remember the words of Jesus in Luke 17:1, 2, when He tells us the awful consequence of causing a little one to stumble. May we be seen "as lights in the world" in the midst of this perverse and wicked generation (Phil. 2:15, 16). We must live "soberly and righteously and godly in this present world," states Paul in Titus 2:12. Until we do, belief in a living God will continue to decrease. Our youth needs to see a **living** God living in us, if they are going to believe that He is still alive.

Another cause behind the problem of skepticism is that we as Christians are not standing up for what we believe in. We, too long, have set back on the sidelines and been spectators, while the "armies of Satan" have been actively involved in destroying the faith of our children. We must be ready always, and always prepared to defend the gospel of Christ (1 Pet. 3:15; Phil. 1:16). However, we seem to be content in letting our colleges teach our youth false doctrine, while we have the truth in our hands. The universities are permitted to teach such courses as evolution, witchcraft, and astrology, etc., but if they read the Bible the professors will be expelled from the faculty. Brethren, we need to change this, but if we remain passive the job will never get done. Our youth believe in Satanism, U.F.O.'s, and many other things, but they do not believe in God or the Bible. If we continue to be wishy-washy in our beliefs, then they will be washed completely out of existence. The only cure for unbelief is a strong, unhypocritical belief on our part.

ANYTHINGISM

The last problem that I shall discuss is the problem that is commonly called "anythingism," which is the humanistic playboy philosophy. The modern thought of our society is, "I am okay – you are okay," or to put it in the modern vernacular, "It's your thing, do what you want to do." I recently saw a blue jeans commercial on television which stated, "If it feels good, do it." This kind of reasoning is killing our society and our youth. If they do "whatever turns them on," they will do anything they so desire without limitation. A nation cannot exist with such principles.

The major cause of this problem stems from the philosophy of many of our religious groups. This philosophy states that there is no set standard of truth today for us to abide by. This, of course, is in opposition to many passages of scripture. For example, if there is not a right way and a wrong way, then Proverbs 14:12 and Jeremiah 10:23 have no meaning at all. Even the words of Jesus Himself in Matthew 7:13, 14, contradicts this doctrine. There is a right road and a wrong road in which one can travel. To our dismay, it does matter which road one takes. We cannot worship God in a false way and be pleasing to Him (Gen. 4:1-4; Lev. 10:1, 2; John 4:24). However, many of our youth do not believe this to be the case. Many feel they can worship God in an open field just as good as they can in a church assembly. They dislike the church, but still want to serve Jesus. This belief stands in direct opposition to many Biblical statements. One cannot separate the church from Christ; if you reject one, you must reject the other (Gal. 1:13; Acts 9:5). We must place this truth in the hearts of our young. They, too, must see the importance of the church (Acts

(continued on page 10)

Youth And The Church

Basil Overton, Editor
The World Evangelist,
Florence, Ala.

Young People Can Be Members of the Church

If you are a young person and yet you are old enough to believe in God and that God loves you, you may be old enough to become a member of the body of Christ which is His church (Col. 1:18). You should be challenged by this because there is nothing more important for you than your being in the Lord's church.

If you are old enough to realize what sin is in God's sight, and if you are old enough to be accountable to God, you should put your trust in Jesus Christ as the only begotten Son of God, turn from your sins (Acts 17:30), confess Christ (Rom. 10:9, 10), and be baptized into Christ, or into that one body which is the Lord's church (Rom. 6:3, 4).

When you thus obey the gospel you will thereby become a Christian. You need to understand that becoming a Christian is the same as becoming a member of the church you can read about in the Bible.

Lord's Church Not a Denomination

Young people, you need to know that the denominational churches with which you are acquainted were not started by the Lord, but by men many hundreds of years after our Lord was on the earth.

You need to know that our blessed Jesus established His church on the first Pentecost following the resurrection of His body from the grave (Acts 2). You should believe that the Lord's church is not a denomination, but that it is the family of God. This means that in order for you to be one of God's children you must be in His church.

Things Wrong With the Church!

Some young people see some things they think are wrong with the church. There are some things wrong with the Lord's church! There is absolutely nothing wrong with the Lord's side of the church. What God ordained regarding the church is absolutely perfect. But, man's side of the church is imperfect. Members of the church are imperfect in that they do not always act as they should, and they fail to do some of the things they should do.

Young person, you should not reject the church because there are things wrong with the human side of the church, but you should, instead, set your heart to improve the church.

If you reject the church and turn away from the church and have nothing to do with it, you will thereby reject Christ. Those who made havoc of the church thereby persecuted Jesus (Acts 8:3; 9:1-3).

You Can Work in the Church

Young People, you face more challenges for working for the Lord in His church than any young people of history have faced.

The computers reported on March 25, 1975, that there were four billion people in the world.

It is reported that only about half of the world's population has heard of Jesus in any sense!

Whatever you plan to do in life; whatever occupation you mean to have, let it be secondary to your aims regarding the lost.

You Can Teach Others

Young people, you can teach others about Jesus and His way of salvation. Do not be afraid or ashamed to try to lovingly teach other young people the way of salvation in Christ and His church.

You should try teaching someone else before you decide you cannot do it. You will find scores of other young people who will talk with you. Study the truth and do your best to teach it. Certainly, you will make mistakes; we all make mistakes. But despite the mistakes you make, you can teach others the way of salvation if you try. When you convert someone to Jesus you will have joy unspeakable.

Do Not Be Ashamed

I read about a young man who was a student in a college. He carried his Bible with him wherever he went. Frequently, a bully made fun of him in the presence of other students; he would say, "Look at that sissy; he carries his Bible with him." Finally, the bully made fun of the Bible-carrying boy in a rather large crowd. The boy took the Bible and put it right up in the face of the bully and said, "Take the Bible around a few days yourself." But the bully refused to do it. He was too much of a weakling to do so!

Young person, you show strength, not weakness by not being ashamed of Jesus and His church.

"Finally, my brethren be strong in the Lord, and in the power of his might. Put on the whole armour of God, that you may be able to stand against the wiles of the devil." (Eph. 6:10-11.)

Youth And The Purpose Of Life

Thomas F. Eaves, Knoxville, Tenn.

Some Christians subscribe to the idea that our young people are the church of tomorrow. This concept is false! It is true that they may furnish the leadership of the church tomorrow but they are the church of TODAY even as those of other ages. Since they are the church of today, they have the same purpose in life as all Christians, to live a life which will honor God and His Son.

Paul's Advice to Timothy

Paul writes to his "true child in the faith" (1 Tim. 1:2) and instructs him, "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. 4:12.) Note that Timothy was to be an example to those that believed, that is to Christians, in five distinct areas.

Word . . . Speak to Honor God

Probably in the context of 1 Timothy, Paul has reference to Timothy faithfully teaching God's Word which would be a contrast with the false teachers at Ephesus (1 Tim. 1:3; 4:1; 6:3). The need of speaking words of truth is evident as Jesus stated, "Ye shall know the truth and the truth shall make you free." (John 8:32.) Also in the book of John, Jesus indicates that His words will judge us in the last days (John 12:48).

There is also another lesson in these words "be an example in word" in that the Christian is to use language which would bring honor to his Creator. Much is said in the Bible concerning the words we speak. James states that blessings and cursings should not proceed from the same tongue (James 3:9, 10). Jesus teaches us (Matt. 13:34, 35) that the words we speak reveal our heart. We may claim to belong to Jesus but our words testify to the world what we really are. Paul admonishes that our speech is to be with grace, seasoned with salt, that we may know how to answer one another (Col. 4:6). One purpose in life is to speak pure words out of a pure heart so that God will be glorified.

Manner of Life — Live to Honor God

Contrary to popular thought and practice, man's manner of life and his relationship with God has never been divorced. The life we live brings glory and honor or dishonor to the majestic name of Jehovah. The people of Amos' day were told in Amos 2:6-8 that Jehovah's holy name was profaned because of their unrighteous lives, and Paul told the Christians in Rome that they were living in such a way that "the name of God is blasphemed among the Gentiles because of you" (Rom. 2:24). The child of God cannot live according to the world's standard (Rom. 12:1, 2), but must live according to the teachings of God that He might be glorified (Matt. 5:16). Truly one of the great hindrances to the growth of New Testament Christianity is in saying, but doing not, of those who claim to be Christians. One of the purposes of the child of God is to live in such a way so as to give the world the Biblical concept of Christianity. In this way God is honored.

Love . . . Love to Honor God

With the child of God, charity (love) begins at home. Jesus taught that we are to love ourselves (Matt. 22:39). The Christian's love, however, does not end here (stay at home); it expands to include all of God's creatures. The Christian's badge of discipleship is love of the brethren. By this, love, shall all men know that you are my disciples (John 13:33, 34). The Christian's love is extended to those who are lost and results in the sharing with them God's power of salvation (Rom. 1:16), thus fulfilling the Great Commission (Mark 16:15, 16). This love embraces even enemies (Matt. 5:44), and God is truly honored when Christians love as He first loved (1 John 4:19).

Faith . . . Obedience Honors God

Faith comes from hearing God's Word (Rom. 10:17) and Jesus is the author of eternal salvation to all those who obey Him (Heb. 5:8, 9). Faith in God results in actions – read Hebrews 11 and note the results of faith. Faith saves (Rom. 5:1) because it moves us to do God's wishes. Paul said to the Romans that their faith was proclaimed throughout the whole world (Rom. 1:8). What a powerful example for all! We should never underestimate the influence or example of our faith in God. Souls have been won for Christ through the Christian's example of faith. People are drawn to God when they observe faith in action. May we never waver in our life for Him that others will be encouraged to follow the righteous way which leads to eternal life.

Purity . . . Pure Lives Honor God

Paul recognized the necessity of purity in the life of a Christian and exhorted Timothy to be pure (1 Tim. 4:12). The Christian's love is to be pure (Rom. 12:9); words are to be pure (Matt. 12:34, 35); thoughts are to be pure (Matt. 5:27, 28); because he is preparing himself for a pure home (Rev. 9:4).

Draw a circle and place a black dot in the center. Ask anyone to tell you what they see. The majority will tell you a black dot in a circle. This illustrates how impurity shows up in the life of a child of God.

The Christian's Purpose in Life

A life without purpose is a life without Jesus Christ. An incident in Peter's life makes this abundantly clear. In Luke 5:6, following the wonderful draught of fishes, Peter exclaimed in verse eight, "Depart from me; for I am a sinful man, O Lord." Two verses later Jesus said to Peter, "Fear not; from henceforth thou shalt catch men." From this moment on Peter's life had a goal, direction, and purpose. So it is with a Christian, whether young or old, Jesus gives our lives purpose and that purpose is to glorify God as our creator, Jesus as His Son and our Saviour, and to lead men into the kingdom of God where they too can enjoy the good life, **the life with purpose.**

Let those of us who are older in years and experience set the proper example for the youth in God's kingdom that we all might fulfill God's purpose for us.

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BIBLE RALLY

Johnny Melton, Union, S.C.

April 12, 13 and 14 were very important dates for the Union Church of Christ. These were the dates for our Bible Rally.

Due to the tremendous response from sister congregations and from the townspeople of Union, the Bible Rally was a success in every way.

The concept of a Bible Rally needs to be adopted by more congregations as they plan their special emphasis programs. At first, it was our plan to sponsor a youth rally. While I do not have anything against youth rallies **per se** (I am grateful to God and to kind brethren for having been given the opportunity to speak on programs of various youth rallies), I do see the danger of creating an undesirable situation. In programs designed exclusively for young people, we may leave the false impression that young people cannot really be spiritual in their local congregations. By sponsoring various programs exclusively for young people, I fear that we may teach young people one of two lessons: we may either teach them that they are second class citizens in the Lord's kingdom, or we may teach them that they are a special elite class. If our young people accept either of these false notions, the harmony and unity of the local church will be seriously impaired.

In youth rallies there is a strong sense of spirituality and enthusiasm. Enthusiasm is a wonderful thing – too many times adult members of the Lord's body have lost their enthusiasm. But enthusiasm, to be effective, must be tempered with wisdom and the understanding that comes with age and experience. Young people, while generally very intelligent people, need their enthusiasm tempered with wisdom.

For these reasons, I am convinced that programs of special emphasis need to be designed for young people and adults alike. That is why we sponsored a Bible Rally, not just a youth rally. I am convinced that we would not have had the wonderful response we enjoyed if the program had been designed exclusively for young people.

It was our purpose to exalt God. I am convinced that the best way to exalt God is to exalt the Book which God has authored. One cannot attack the Bible without attacking God. By the same token, one cannot exalt the Bible without exalting God.

In the age in which we live, men and women in general have nothing to live for, nothing to give purpose and meaning to their lives. It was the purpose of our Bible Rally to hold the Bible – God's good gift, aloft as a rallying point, to let folks know that God had not left them without purpose and meaning in life. The lessons presented during the Bible Rally were designed not only to teach the truth about the Bible, but also to teach the truth found in the Bible. Tom Holland, a teacher at Freed-Hardeman College, was the featured speaker. He spoke four times on the subjects: "The Bible – God's Good Gift," "The Bible and Religious Unity," "The Bible and the Family," and "The Bible – the Key to Christian Living." Virgil Hale, minister of the church in Albemarle, N.C., spoke on the subject, "The Bible and Modern Versions." Brother Hale dealt with the false teachings found in many of the new modern speech translations and paraphrases. Tommy Alexander spoke on the subject, "The Bible and Where We Came From." Brother Alexander, who preaches for the Providence Road church in Charlotte, N.C., showed the inconsistencies of evolution and upheld the Genesis account of creation. James Meadows, minister of the Central church in Spartanburg, S.C., spoke on the subject, "The Bible and Where We Are Now." He showed in his lesson that the basic cause for the problems of society, as well as for the church, stems from a disregard for Biblical authority. Gary Roberson, minister for the St. Andrews Road church, Columbia, S.C., spoke on the subject, "The Bible and Where We Are Going." Brother Roberson dealt with the false view of premillenialism and he pointed out the various destructive consequences that are obtained when one holds this false doctrine. The lessons presented were timely, doctrinally sound, and encouraging.

Attendance and attention were high. Folks came from every corner of North and South Carolina. Many traveled more than 250 miles to be with us. Friday night 137 people were present, about 60 spent Friday night with us. Saturday, approximately 325 were present for the afternoon session, and 258 were present for the evening program. About 75 spent Saturday night with us. There were 137 present for Sunday morning worship.

The Freed-Hardeman A Cappella Singers, under the direction of John Bob Hall, added a thrilling dimension to a marvelous weekend.

All in all, our plans were worked, our aspirations realized, and our prayers were answered. The Bible Rally was a tremendous success.

PROBLEMS THAT FACE OUR YOUTH

. . . from page 5

20:28; Eph. 5:25), and one sure way to show them, is to make the church important to us.

The only cure for the problem of "anythingism" is Jesus Christ, Who is the only way (John 14:6; Acts 4:12). Any other way is a one way ticket to destruction!

CONCLUSION

The youth are rebelling against the modern establishment. They are searching for newer and better ways to life. Jesus Christ is the way, as well as the truth, and the life. One can make a **living** many ways, but there is only one way to make a **life**, and that is in Christ. Yes, our youth face many problems today, but the only answer for all these "isms" is Jesus and His plan to save.

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Carolina Camp Meeting 1976

A.M. Burton, Columbia, S.C.

The "ole time" camp meetings were a lot longer, and the "livin' " was tougher, but it is doubtful that they were enjoyed any more than the modern version held March 1-3. Twenty-one men serving congregations as elders and/or preachers met at the Y.M.C.A. camp outside of King, N.C., for three days of fellowship, relaxation, and the study of problems facing the church today.

The Y.M.C.A. camp facilities are fine for camping; nothing expensive, but certainly functional and adequate. Lights, heat, hot water, and good home cooking helped make "campin' out" a fun time. Not all was peace and tranquility, however. Some preaching brethren don't like to sleep at night; they like to laugh and talk until three in the morning. Others who do like to sleep made strange reverberating sounds as though someone was slowly choking to death.

Lest one gets the wrong impression, let it be made clear that to this writer's knowledge, all had a wonderful time. The weather was beautiful, the physical setting lovely, and the brethren acted like members of God's loving family.

Hours were spent in doing what the men wanted to do with them – sandwiched between the periods of discussing problems, encouraging one another with successes, singing and praying, there were competition basketball games, slow walks around the lakes, or long climbs up the mountain.

One of the values which can never be tagged with a price is the beginning of lasting friendships and genuine appreciation of the talents and strengths of others. Howard Winters remarked to C.R. Franks concerning the difference of the Lord's church in the Carolinas today as opposed to what it was 30 years ago. At that time C.R. Franks was one of three full-time ministers of the church in the two Carolinas.

If one of God's servants whom you know attended this camp meeting, hopefully you saw a man who was a little more relaxed, or who had more zip in his step, or a stronger look of determination in his face. If the man or men serving where you worship didn't get to make it, perhaps you'll encourage him to do so next year, provided there is one. He probably needs a boost of this kind.

Thanks go to all in attendance for they all contributed to the effectiveness of the camp meeting. However, C.R. Franks of West Columbia, S.C., did the greater portion of work in this initial meeting for which thanks was given. Numerous comments about next year's meeting seems to insure that another is planned for all who will take advantage of this Christian fellowship.

Look for bigger and better things for the church in the Carolinas. If God's people are ready He will offer opportunities and open doors. He will not fail – if our will is under His, neither shall we!

Southeastern Children's Home News

We are happy to announce that the Home is now filled to our allotted number of children. We do, however, have room available at times, so if you know of a child who needs a good Christian home, please contact us and we will place them as soon as we can.

Our plans are to build other Homes and most probably in other places throughout the Carolinas in order to better serve the two states.

We mentioned in our last report some needs of the Home and have had some response for which we are grateful.

If you would like to visit the Home and see for yourself what has been made available for those who are less fortunate than we, please contact Mr. S. Robert Collins (Superintendent and Treasurer), 241 Wildwood Ave., Sumter, S.C. 29150 or call (803) 775-2954.

Character Of Greatness

Roy Z. Kemp, Greensboro, N.C.

"Choose you this day whom ye will serve." (Joshua 24:15.)

When God created man, He gave man a mind and intelligence, the freedom to choose for himself which way he would go, whom he would serve. The choice is always before us, and we have the privilege of making our own decisions. God will never force us to serve Him nor coerce us in any degree. However, we will suffer the consequences when we make the wrong decisions.

We are at liberty to choose the way of darkness or the way of light; the way of Satan or the way of Christ. Psalm 19:8 tells us, "The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

Throughout the Bible there are many references and admonitions to follow the ways of God and flee the lures of Satan. In the Acts of the Apostles (26:18), we are admonished to turn from "darkness to light, and from the power of Satan unto God."

"Lo, I am with you alway, even unto the end of the world," Jesus tells us in Matthew 28:20. Thus, a Christian never need worry about the future. He knows that his future is in the hands of God. Although he does not really know what the future holds for him, he is certain of his final destination. He knows he can never go into strange byways as long as he is in the care of his Saviour.

The way of a Christian is not always an easy one, but never will it be too arduous. God will always furnish any needed strength to accomplish His work, and He will never task us beyond our ability to perform.

Many Christians spend too much time in worrying about their incapability and lack of proficiency. Each of us is given a special ability which no other person receives; each of us can do something wonderfully well which no other person can do – if we put our hearts and minds to the task. Any ordinary gift or talent can become extraordinary when it is placed in God's hands and is performing a work for Him. God works through us.

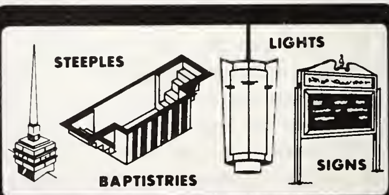
Our striving for personal prestige and acclaim, personal recognition and power are never pleasing to God. Our work must be for His honor and glory. Self must be cast aside. Personal ambition must be brought under control. Power can never make a person – it is love for God and willingness to serve Him Who creates our character of greatness.

Greatness is a relative thing. Often, the tiny, insignificant things are our most important happenings if they concern a service for God. Little things become great in the eyes of God, worthy and acceptable to Him. They are pleasing to Him. And little things usually are concerned with service to God.

In Mark 10:43-45, Jesus tells us, "Whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Like the Apostle Paul, every Christian should say, "I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11.) And in 1 Timothy 6:6, we read, "But godliness with contentment is great gain."

With God, we shall always have a future. And with willing and faithful service to Him while we are in His care on this earth, great shall be our joy and contentment in the glorious future which awaits us with Him.



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Abortion Is Legalized Murder

On January 22, 1973, the Supreme Court of the United States ruled that all existing state laws against abortion were unconstitutional. In simple terms, this meant that an unborn baby is not a legal person, that he or she is the property of the mother and, consequently, the baby may be disposed of at the mother's request. Thus whether an unborn baby lives or dies does not depend upon law (there is no law to protect its life and person); it depends upon the whelms of what is often a fun-loving "mother" and a money-hungry doctor. Nor does morality enter the picture with most people. It is a matter to be settled solely by a "mother's" wish and a doctor's greed.

For this and other reasons, the Supreme Court's ruling has created in this country one of the most serious and far-reaching problems the American people have ever been called upon to face. Take a look at the facts: according to an Associated Press news release which appeared in the **Spartanburg Herald-Journal**, February 15, 1976, three million legal abortions have occurred since the ruling, about one million of them in 1975 alone. At the present rate of demands for abortion, we can expect this number to increase each year. This simply means that nearly 3,000 babies will be killed each day, or 20,000 per week, during 1976. Between now, and the time when you read **Carolina Christian** next month, 80,000 babies will have been legally murdered by the process of abortion.

The real issue here is whether an unborn child (called a fetus) is a person or a thing. If he or she is a living person, surely no one would argue with the fact that he or she has a right to life and protection under the law, and that in the sight of both God and man, his or her destruction would be a crime. But if he or she is only a "thing" or property, everyone will surely agree that there would be no more wrong in disposing of him or her than there would be in extracting a decayed tooth. The ruling of the Supreme Court has made unborn babies (in the sight of the law) things instead of persons. Thus it is legal to kill them by the millions. But the decision of the Supreme Court does not settle the matter with Christians (they must take their case to the higher court of heaven). Does God consider, and does the Bible teach, that unborn babies are human beings? If so, then they must be treated with all the respect due a living soul. Thus the real issue boils down to respect for life and human personhood.

This brings us face to face with a very vital question: when does human life or personhood begin? The answer to this is crucial to any conclusion we reach. We believe that the Bible teaches, not so much by direct statement but by strong and inevitable implications, that it begins at conception. Take for example the word of the Lord to Jeremiah: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.) Take a closer look at this verse and observe some of its implications:

"Before I formed thee in the belly" could well mean in the first few weeks of pregnancy, between the time of conception and the formation of organs (this is not to imply that there is no human life from conception to the formation of organs: for from the moment of fertilization to the time of death nothing new is added to a being but nutrition – there is the process of growth but not the addition of a single part; except for maturation the fertilized ovum is all that it will ever be). If this is the case, then God recognized Jeremiah as a human being from the time of conception.

But note further: "Before I formed thee in the belly I knew thee." The expression "I knew thee" could well mean "I chose you." The implication of this is terrific: God is telling Jeremiah that He chose him before he was formed in his mother's womb. God thus recognized Jeremiah as a person, even before he was fully formed.

But in addition to these, there is another statement here: "And before thou camest forth out of the womb I sanctified thee." To "sanctify" is to set apart for a special use, and this was done before the birth of Jeremiah. Did God sanctify a thing, a glob of protoplasm, a cancerous growth in the mother's womb, or did He sanctify a living person? If we say that God sanctified a person to the prophetic office, then we must concede that God recognized Jeremiah as a person before he was born. We think this conclusion is inevitable.

There are other passages that have similar implications, but this one will suffice for now – it alone can help us decide whether God, speaking through His word, recognizes the personhood of an unborn infant. This is a question we must decide, and for the sake of millions of unborn children we must reach the right decision. God may not long tolerate a nation that has flagrant disrespect for human life.

Death Of Harvey Smith

In the death of Brother Harvey Smith, the Wendover Avenue church of Christ in Greensboro lost another of its oldest members. Death occurred Tuesday, March 16. Funeral services were held at 2:00 p.m. Thursday, March 18, at the Hanes-Linebery Funeral Chapel in Greensboro, with burial in the Guilford Memorial Park. Boyd L. Cribb, Jr., minister at Wendover church, officiated.

Brother Smith was a native of Craven County, N.C., but had lived in Greensboro most of his life. He was 73 years of age, and worked as a self-employed interior decorator until retirement; then he operated his own small radio and TV repair shop for a few years. He was the father of three sons and two daughters.

Brother Smith may be remembered by many readers of **Carolina Christian** as the author of several religious and inspirational articles published in the past two years.

He was a Christian for many years, and his service to his Lord was an inspiration to all who knew him. His willingness to serve in whatever capacity necessary was a blessing to the church; he could always be depended upon to fulfill any obligation.

The following poetical tribute was written for him, and was included in a Sunday bulletin of the Wendover church:

IN MEMORIAM

Good husband and good father and good friend,
A Christian gentleman – what greater fame,
What better honor could a man attain?
What greater tribute could be paid his name?

A loyal worker for his Lord and King,
His heart was filled with joy and peace and love.
No task for him was difficult to do,
If it was for his Father up above.

Possessing patience to a great degree
And understanding others sad lament,
He lived in peace with each and every man
And spread his friendship every place he went.

He shall be missed by every loving friend
And neighbor, and their memories retain
The thought of Brother Harvey. All his love
And friendship still shall live and shall remain.

– Roy Z. Kemp

"A blush is one thing that can't be counterfeited."

Bible Study Program

E.R. Bruce, Tupelo, Miss.

Building up the congregation through a Bible study program is more than just building a large attendance. A sudden mushroom growth can often disintegrate just as quickly as it blooms up. This is seen in the smoke cloud of an atomic explosion. The cloud soon passes away. This is not true in every case of numerical surging, however, because plans for a continuing growth were laid many months or even years before in careful planning, sacrifice, and dedication.

The Bible school should be planned for years ahead of its time. This is a picture of the church at work, or the work of the church. Thought should be given and serious planning set in motion to begin training a generation of people even before they reach maturity and ability to teach a class. By this we mean to give our children such a strong foundation and deep love for the doctrines of the church that they will begin to say, "I want to be a nurse, and a Bible class teacher when I grow up!" Or, to hear a boy say, "I want to be a fireman and a Bible class teacher and an elder when I grow up." When we can give our children a foundation like this, we will have no fear about a drop in the Bible study program.

What is needed to secure the faith of our people and build the church through the Bible study program? Let us name a few items that can help.

1. **A realization that Jesus gave each of us an equal share of carrying out the Great Commission, according to our ability.** He said, "Go . . . teach." When each member of a congregation realizes he has a part of that commission assigned to him, and begins to seek for and ask how he can carry out his part, we will see the church begin to grow.

2. **Improvement in the quality of teachers can be made by giving them adequate teaching facilities and materials with which to work.** This should encourage teachers to desire to "show themselves approved before God." Paul upbraided the Hebrews for dropping behind in their study of the Scriptures in Hebrews 5:12: "For when by reason of time ye ought to be teachers ye have need again that someone teach you the rudiments of the first principles of God; and are become such as have need of milk, and not of solid food." When teachers have adequate facilities and proper materials to use, they will show appreciation by improving themselves every day every way they can find. Encouragement may become contagious.

3. **By teaching each class and each pupil, from the nursery up, as if they had been specially selected to serve as future teachers will strengthen their faith and keep them safely in the fold of Christ.** As these grow up they will be enthusiastic in presenting other pupils to their teacher and class. Such strength will lead to a definite pattern of "abstaining from evil," and standing fast in the faith. There should be very little likelihood of such marrying outside the body of Christ, but selecting a mate from God's people. In time these students so trained will move very easily into a teaching position, the eldership, deaconship, or the pulpit to preach either full or part-time.

4. **By showing a genuine interest in a class, and not just making it a "one hour a week" thing, a teacher will make the atmosphere inviting enough that visitors will remember the visit, the teacher, and the lesson.** Class members know about how much time their teachers put into their lesson, and will work accordingly on their own. A well-read and informed teacher can meet most questions raised by their pupils, and give a relatively sensible answer. They will plan for things that will encourage and enhance the lesson. Have you ever seen a teacher study their lesson just before going to class, or perhaps even during the singing that precedes the class? It takes a lot more preparation than just answering the questions. If a teacher were absent or late on a public job as often as many are from God's

work, how long would they remain on the job? Reread Hebrews 5:12 and Matthew 7:21.

5. **By including a visitation program as a part of the responsibility of each class teacher, the church will be built up, also.** If a small child is sick, and the parents either do not attend or come just occasionally, that minute of time can bring that family to a closer appreciation of the church. One time a little girl from "across the tracks" was attending Bible class in a large northern city. During the winter the little girl was sick and absent from the class. The teacher went to visit her in a very meager home. As she left her car, she snagged her rather expensive coat on the door. While the teacher was talking with the mother, the little girl hung behind her mother until she noticed the torn place on the coat. "Look, Mother! Mrs. New has a tear in her coat like yours!" This comment was enough to break the ice, and the family was persuaded to come over and attend the services. What can a visit do to build up the church? Try it, and you might like what you find!

6. **By insisting upon and teaching teachers the necessity of setting a proper example at all times, the class and congregation may both be built up.** When a student sees a teacher behaving improperly, he will lose interest not only in this class and teacher, but the whole program of the church. A school teacher recently remarked that she would not live on the same side of town as the public school where she was teaching, because she "enjoyed doing things I would not want the pupils and parents to know about." Too often Bible class teachers try to hide between Monday and Saturday, hoping students will not see them outside the class. Brethren, it is impossible to hide anywhere in the church! A school teacher may hide for a while, but eventually they will be discovered. A Bible class teacher will be discovered even more quickly. By living God-fearing lives, Bible teachers can help build up the moral and spiritual strength of the church.

There are many ways by which the Bible study program can build up the church. However, unless it is built from the most precious sentiments of the heart with a genuine love for Christ, the church, and the pupils, it will not last in Eternity. It may become an impressive organization this side of judgment, without a chance of impressing the Great Judge at the Judgment Day.

ASTROLOGY

John Waddey, Knoxville, Tenn.

"Astrology is the belief in the occult influence of heavenly bodies on human affairs and the practice or technique of divining events from astronomical observances." (**Americana, II, p. 577, 1969.**) Can one participate in this fad and still please God? God condemns astrology.

1. It is seeking for **forbidden knowledge.** Deuteronomy 29:29, "The secret things belong unto . . . our God, but the things that are revealed belong unto us. . . . " God has reserved knowledge of the future for Himself. "It is not for you to know the times and seasons which the Father hath set within his own authority." (Acts 1:7.)

2. Its origin is of **idolatry.** God warned against serving other gods and worshipping them, including the sun, or the moon or any of the hosts of heaven, which He had not commanded. Such is abomination (Deut. 17:2-4). Under Moses' law it was punishable by death.

3. It is **corrupting.** "Thus saith Jehovah, learn not the way of the heathen and be not dismayed at the **signs of heaven** for the heathen are dismayed at them." (Jer. 10:2.)

4. It is **forbidden** (Jer. 10:2). (See above.)

5. It is **futile.** "I am Jehovah that . . . stretcheth forth the heavens above . . . that frustrateth the signs of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish." (Isa. 44:24-25.)

6. It is **worthless.** God challenges, "Let now the astrologers, the star gazers, the monthly prognosticators stand up and

(continued on page 18)

CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Al Furline, Westside in Charlotte, plans to preach in a three-week campaign in New Zealand. This very capable and experienced gospel preacher is seeking support for this effort. Harold Scott, formerly at Broad Street, Statesville, will be returning to New Zealand for two years.

Willard Collins spoke in Charlotte, March 27, at a dinner for prospective students for David Lipscomb College.

Records were set at Providence Road, Charlotte, on April 11, with 398 in classes and 425 for worship.

Jim Canup is moving from Abilene congregation, Statesville, to Elkin. The new address is P.O. Box 402, Elkin, N.C. 28621.

J.B. Whitaker will preach in a gospel meeting at Abilene, Statesville, June 6-13.

Charles Sattenfield, Kernersville, is one of the authors of a new book entitled, **Introduction to Soul Winning.**

N. C. Baptisms

Hickory, 1; Henderson, 2; Roanoke Rapids, 1; Jericho, Mocksville, 1; Abilene, Statesville, 2; Westside, Charlotte, 1; Linville Forest, 1; Providence Rd., Charlotte, 4; Total, 13.

SOUTH CAROLINA

David Pharr, Rock Hill, S.C.

Virgil Hale will lecture on Bible translations at West Columbia June 4-6.

Plaza, Sumter and Central, Spartanburg are two more places that plan to use a student preacher during the summer.

Central, Spartanburg and both congregations in Union have sponsored full-page ads in the Union newspaper in answer to the Seventh-Day Adventists.

Joe DeYoung has moved to Greenwood.

Woodruff is sponsoring weekly teaching articles in the local paper and plans to begin a radio program.

The S.C. Lectures will be held at St. Andrews, Columbia, Nov. 1-4.

We failed to include some of North Augusta's report last month. Our apology goes to Sister Towell, who sent in the report. "Brian Whitehead and perhaps others will work in a campaign in Scotland in August. Fred Walker of Nashville is leading the group. Brian will be the song leader. There have been six baptisms thus far in 1976. We are planning a classroom addition in the near future. We have been running an ad in the **North Augusta Star** which has caused some favorable comment, but thus far no direct results."

Don McWhorter will preach at Clinton May 24-28, 7:30 p.m.

Two additional elders have been appointed at Rock Hill. They are Jim Hix and David Pharr.

S.C. Baptisms

North Charleston, 7; Greer, 2; Myrtle Beach, 1; Plaza, Sumter, 1; Chester, 3; Charlotte Ave., Rock Hill, 4; Moore, 2; Woodruff, 4; Total, 24.

Moore

JESSE HAM, JR., Reporting: Since our last report, many good things have taken place at Moore. We have recently completed one of the best attended Gospel Meetings that Moore has had in a long time. Our average attendance was 90 per service. For the last few weeks our Sunday morning worship attendance has been 70 or better. We have had ten precious souls restored to the Kingdom, and two baptized for remission of sins and added to the church. The Lord has surely blessed our work here, and we humbly praise Him for these blessings. Please continue to pray for us and the good work the brethren are doing.

Fayetteville, Ga.

MRS. L.A. ATKINSON, Reporting:

Luther has been in the hospital five times in the three years since he had to give up his work with the church. In January, of this year, he was in for tests and X-rays. When he was put to sleep for the dye test, his blood pressure dropped drastically. The vascular surgeon states that surgery is needed on both sides of the chest, but due to an enlarged heart, they are afraid to operate. The doctors have informed us that Luther will continue to suffer these attacks until the fatal stroke. He has had three or four light ones which have blocked his memory somewhat. He still attends all of the regular services of the church with the exception of the Sunday morning Bible class. He is not able to drive.

Please remember us in your prayers.

ASTROLOGY

. . . from page 16

save thee from the things that shall come upon thee. Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves." (Isa. 47:13-14.)

The Scriptures give us "all things that pertain to life and godliness" (2 Pet. 1:3). By prayer we can ask God's help. We must abstain from the appearance of evil, including astrology (1 Thess. 5:22).

Editorial Book Views

DeHoff's Commentary, Vol. 1 — The Pentateuch, George W. DeHoff; DeHoff Publications, Murfreesboro, Tenn. 37130; 463 double column pages, cloth $10.95.

Here is the book we have all been hoping and praying for. It is, in our conception, one of the most important publications of this century. From the early days of the Restoration Movement there has been a dearth of useful and helpful literature on the Old Testament. But the tide is beginning to turn. Brethren are now turning their attention to a more balanced study of both testaments. And one of the major contributions in this field is and will be DeHoff's Commentary (planned to cover the whole Old Testament if the author is permitted by the mercy of God to complete the task). The first volume covers Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. The author is seeking to do for the Old Testament what Johnson's Notes (**The People's New Testament With Notes**, by B.W. Johnson) does for the New: namely, to give a clear, concise, understandable exposition of the Biblical text, one that common people can understand and appreciate. And he has done just that!

While the comments are necessarily brief, they are extensive enough to give one a clear picture of the fundamental scheme that God is developing (throughout the Old Testament period) for human redemption. It is written in plain English (no Greek or Hebrew words are given to detract the reader's attention or frustrate his comprehension). The hand of a master is easily observable here: he has produced what it seems is almost impossible to do, a scholarly and profound work in simple and understandable language. In fact, it is written in such a profoundly simple style (one of the distinguishing marks of all DeHoff's works) that we predict that this will be the point where liberals and critics will attack it. But one thing is certain, you will not need a commentary on this commentary to understand it. Nor will you have to guess where the author stands on such subjects as creation, the flood, miracles, etc. And when you have read it you will have a far better under-

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standing of the Word of God. The comments lead one to a deeper appreciation of the sacred text and gives him an abundance of background material that makes its meaning clearer. This is therefore a basic book and should be in every library, large or small.

Christian Churches of America – Origins and Beliefs, Milton V. Backman; Brigham Young University Press, Provo, Utah 84602; 230 pages, paper $5.95.

An exceptionally fine survey study of religion in America, the major churches and the indigenous groups. While the book is written and produced by Latter Day Saints (Mormons), we have found it surprisingly objective (perhaps ever more objective than we could have been ourselves). It is divided into three parts. The first deals with basic religious contrasts: Catholicism and Protestantism; Orthodoxy and Liberalism. The second covers transplanted faiths. Here Lutheranism, Presbyterians, Episcopal Churches, Methodism, the Baptists, the Society of Friends, and the Unitarian-Universalists are discussed. The third part deals with native religions, including the Restoration Movement (mostly viewed from the standpoint of the Disciples of Christ), the Church of Jesus Christ of Latter Day Saints (Mormons), the Seventh-Day Adventists, the Watch Tower Bible and Tract Society, the Church of Christ, Scientist, and the Holiness-Pentecostal movement. We do not know of a book that would give you a better picture of religion in America than this one. It would be a valuable addition to your library, especially if you are interested in the origin and belief of different churches.

Theistic Evolution, Sidney J. Jansma, Sr.; Baker Book House, Grand Rapids, Mich. 49506; 16 pages, paper $.50.

A small booklet designed to show that, "Only by attributing errancy to God in the recording of the flood, history, and genealogy can one be a theistic evolutionist."

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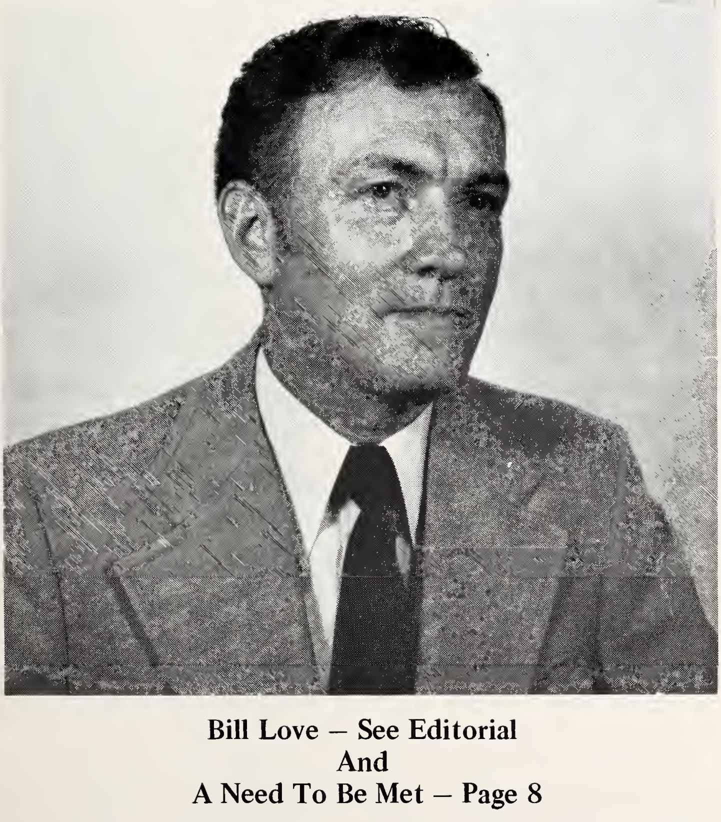

Bill Love – See Editorial
And
A Need To Be Met – Page 8

EDITORIALS

BILL LOVE – CALLED HOME

An unusually gifted man has been removed from among us. On Wednesday, May 5, Bill Love, the brilliant, masterful, and deeply loved preacher for the church in Goldsboro, N.C., was suddenly and quickly called to his eternal rewards. It is believed that he suffered a massive heart attack while he was mowing his lawn. Thus, a powerful mind, filled with the love of truth, ceased to function as far as this world is concerned. It has long been our publicly stated sentiments that Bill was one of the finest preachers in the Carolinas. Like many of us, he was reared in denominationalism and was devout in what he had been taught. He was studying for the Methodist ministry when he met Mary Lou Hartley of Burlington, who was later to become his faithful and loving wife. Mary Lou, along with her father, challenged him to take a new look at the Bible, to make it the guide of his life and the foundation of his faith. Consequently he learned the truth, entered and later graduated from Abilene Christian College, and then returned to the Carolinas to forcefully proclaim the plea to restore New Testament Christianity. He had the capacity to love . . . and to be loved. In all senses of the terms, he was a fine Christian gentleman, a devoted husband, a loving father, a brilliant student of the Bible, a faithful worker in the kingdom of God, a sound gospel preacher, a true friend, a noble associate, and a concerned citizen. Few men are able to hone their intellect to a sharper edge – in some respects he had the finest analytical mind we have ever known. He loved the Bible and was always ready to teach its grand truths with loving concern. The last time we saw him was at the Freed-Hardeman Lectures in February. He paid us some high compliments on the articles we had written on the church and human organizations. Although there were some points of application he wanted clarified, his views coincided precisely with our own. In fact, there has been only a small number of people in our whole lives that we have loved more or felt closer to. We thus lose one of our dearest friends. The church of the Lord in the Carolinas loses one of its finest preachers. He will be missed by all who knew him, but he will reap the eternal rewards of a life well lived. We express our deepest sympathy to Mary Lou and the children and to the church in Goldsboro. Their loss is great . . . but so are his rewards!

Although Bill has finished his work, there are needs to be filled by those of us who remain. His wife and children have some immediate, as well as long-range, needs. Mary Lou is not well and this tremendous shock is taking its toll. The children are to be reared and educated. We believe that brethren owe it to Bill and to the Lord to see that his family is cared for. See further details in Jime Huskey's article, **"A Struggle to Survive,"** found elsewhere in this issue. We urge you to read it . . . and then respond as you believe God would have you to respond, both as churches and as individuals.

THE EDITOR MOVES

The editor is moving but **Carolina Christian** is not. It will remain at the same place, filled with the same message, serv-

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ing the same purpose. On May 9 we resigned the work at Duncan and accepted the work in West Jefferson, N.C. Plans now call for us to move to West Jefferson during the week of July 11. A large number of factors entered into this decision, but one of the foremost was that we had gotten bogged down in our local work by scores of small things we are called upon to do by brethren all over both states (and other areas as well). Now we are not complaining. Rather, we thank God for the opportunities to serve (nearly everything we have been asked to do needs to be done for the cause we all love). But we simply ran out of time. We felt that a move, especially to a new area, would alleviate us of some of these, while giving us a new thrust and would thus permit us, without harm to anyone, to curtail our work load and concentrate more on local work. We will continue to edit **Carolina Christian** and publish tracts, books, and Bible school literature. While no changes will be observable for those who receive the paper, a few minor adjustments will have to be made on the production end. The paper will continue to be published in Greenville (no change at all in this department) and we will commute to do all the work that cannot be done at home. Thus, we look forward to many more years of successful service to both the paper and to our readers. (Our new home address will be: P.O. Box 117, West Jefferson, N.C. 28694.)

TOTAL COMMITMENT

There is no question but that when one truly becomes a Christian he must totally commit himself to Christ. Probably the major factor in so many turning back from the way of truth and right (and some figures indicate that as many as 70 to 75 percent do turn back and walk with Him no more) is because they did not fully commit themselves to Christ in the first place. Paul wrote to the Romans saying, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 13:14.) If we understand the expression, "Make not provision for the flesh," it simply means that one is to burn his bridges behind him, leaving nothing in the world that will entice him to turn back, nothing to go back for. Everything in the world is to be left behind: leaving nothing therein for one's heart to love or his life to yearn for. One's whole life must now be invested in the cause of Christ. Totally committed!

John F. Kennedy, 35th President of the United States, would tell the following story to illustrate commitment: he said that when he was a boy he and his friends would make their way across the countryside, and when they came to an orchard wall that seemed too high and too doubtful to try and too difficult to permit their voyage to continue, they took off their hats and tossed them over the wall — and then they had no choice but to follow them. This illustration contains the secret of becoming a faithful Christian. We need to throw our lives into the kingdom of God, totally and completely, holding back absolutely nothing, and then we have no choice but to follow Christ all the way home.

"Christ put the church in the world; the devil puts the world in the church.

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SATANISM

Johnny Wearden, Wilson, N.C.

"Modern man is a paradox. He is too 'smart' to be religious, yet not smart enough not to be superstitious. He is hard enough to sneer at anything he cannot see or understand, yet, he is gullible enough to patronize fortune-tellers and witches." (**A Biblical Study of Satan, Charles R. Hodge, Jr.**)

In the realm of Satan-worship, we find people that are too smart to be religious and then in turn worship the devil himself!

C.S. Lewis has well said, "Man makes one of two mistakes with Satan: he either denies his existence or has an inordinate interest in him! He is thusly ensnared."

It was once very popular to deny Satan's existence; now it is the "in thing" to seek to contact him through a worship experience. Man is trapped again.

Man's concept of Satan falls into one of three categories: traditional, unitarian, or devilish.

The traditional view, very simply, is that the Bible is true and the devil is real and so is his hell.

The unitarian concept is that there is god, but not God. Therefore, things can be satanic without there being a real Satan. He is, therefore, one of the gods.

The third idea of Satan is the reason for this article and, hopefully, others like it.

The devilish view: We must view the worshipping communities of Satanism to gain a better understanding of devil worship and this in turn will, hopefully, cause us to cease to revere Satan or any of his crowd. (This is not to say that we must experience this or any sin in order to understand and deal with it.)

The number one group is, doubtless, The First Satanic Church. (The use of this term "church" for this group must be understood and used in the same light that the term is used for Madelyn Murry O'Hare's fanciful flight into the arena of the "untaxed.")

The Satanic Church was begun in 1966 by its "Pastor," Anton Czander Levey. The state of California has the dubious distinction of being the birthplace. If one was allowed to view a service of this group, he would be impressed by the total sensuality of the entire setting. The altar commands the room. It is reminiscent of the sacrificial altars of ancient cults. These ancient cults offered human sacrifice to their gods, and the satanic altar has its human, too. A young woman is prominently displayed in the nude. In these pagan exercises, Satan is not only acknowledged – he is worshipped. Their "Satanic Bible" is the next outright ridicule of the true God. This book is the exact opposite of the word of God. Hate, greed, lust, selfishness, ". . . and such like"; are advocated and decency is damned. An example is perhaps needed. (I must rely upon memory as I do not own a copy.) "Blessed are the strong for they shall possess the earth." "If a man smite you on one cheek, smash him on his."

The remaining paraphernalia found in the satanic "church" building almost staggers the imagination – goat's feet, stuffed rats, human skulls, weird lighting, potions, voodoo oil, etc. . . .

The satanic "church" is growing in popularity as people's sensual appetites become more erotic and bizarre; the membership is high.

The actual membership is not known; Anton Levey stopped giving out accurate figures when the membership topped 10,000 some years ago. The membership is divided into five **degrees**. (Levey has borrowed from all sources.)

The fledgling must serve an apprenticeship to prove his sincerity. He then moves up through the ranks: warlock (male witch) or witch (female), then wizard or enchantress on to sorcerer or sorceress. This level is as high as one can advance until Levey dies. He is the headman or magus.

Advancement through the different "degrees" depends upon four things: (1) One's knowledge of Satanic doctrine; (2) his or her dinning preferences; (3) the decor of one's home; (4) the make, year and model of car the member drives.

The satanic "church" produces a newsletter entitled (hang on!) **The Cloven Hoof.**

Two books are required reading, **The Satanic Bible,** written by Anton C. Levey, and **The Compleat Witch** authored by his daughter. These two books are the sole guides for the lives of the members; and the advice, is at times, downright sordid.

The situation would be bad enough if the satanic "church" were the only group adhering to depraved doctrines of evil; however, it is not.

The next largest organized group is "The Process Church of Final Judgement."

Please bear in mind that there are numerous groups practicing devil worship that we know little or nothing about. They are small in membership. The "Final Judgement" people have basically the same beliefs as the satanic "church"; but they have altered their ideas to include God and Christ. Their belief, initially, was that Jehovah, Christ, Satan and Lucifer were all equal in the Godhead. However, this has been altered recently and Christ is now the predominate figure.

The third group claims the most followers because it is made up of a conglomeration of groups, such as the "families" or sex clubs. The Charles Manson family and other drug-oriented cults improvise Satan worship. (The Satanic Church and final Judgment Church are serious, deadly, and highly ritualistic — the families and sex clubs are neither.) Attributed to these last two groups are grave-robbing incidents, torture, murder, rape and other horrors disguised under the magic cloak of religion.

None of these incidents or beliefs are new! The Romans had them and England had its "Hell Fire Club." We are not dealing with a child's game of sleight of hand or new phenomenon. We are confronted with a deadly serious resurrection of old superstitions and voodoo-like gatherings. (1 Pet. 5:8)

We know that Satan is very busy, devious and has always sought followers and worshippers. In the Garden of Eden he stole Adam's bride (at least temporarily), and today he is diligently trying to steal the Lord's bride, the true church. Notice in Genesis 3:1-6 how Satan wove his masterpiece and convinced Eve to break her covenant with Jehovah God. Now look at 2 Corinthians 11:3. Paul says, " . . . but I fear, lest by **any** means, as the Serpent beguiled Eve in his craftiness, **your minds** should be corrupted from the simplicity and purity that is toward Christ."

In Colossians 3:1-17, Paul offers an escape from the damning doctrine of a degenerate demon. The escape is found in verse 2: "Set your mind on the things that are above, where Christ is."

A Word In Season

Roy Z. Kemp, Greensboro, N.C.

"A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it." (Prov. 15:23.)

Proverbs 15 is concerned with the soft answer and the grievous word which tongues of man speak. We are told that the wise man will use his knowledge aright, but that the mouths of fools utter words of foolishness, and that a perverse tongue is a breach in the spirit.

The tongue can be that of a viper or it can speak words as though they were coated with honey. The gift of speech is one of magic. It is a gift of a loving God. Always, we must be careful of our speech. Offending words can never be erased, once they are spoken. A hurt made thereby often will not heal.

Words must never be used to carry on empty arguments nor to espouse any unrighteous cause. Satan is a past master of the art of deception, and he will use any and every means he can to worm his way into the heart of man. And often his method of entrance is by speech.

(continued on page 8)

The Bible Is Unique

William A. Simmons,
Winston-Salem, N.C.

Have you ever really thought about this book that we call the Bible? The Bible is a book that is different from all other books. The Bible is not only different, but it is a book that is unique. Webster, in defining the word "unique," must have had the Bible in mind. He described the word unique as: "1. one and only; sole; single; 2. different from all others; having no like or equal."

The Bible is a book that is unique. Professor M. Montiero-Williams, in discussing the uniqueness of the Bible in comparison to other so-called great religious books, said, "Pile them, if you will, on the left side of your study table; but place your own Holy Bible on the right side – all by itself, all alone – and with a wide gap between them. For there is a gulf between it and the so-called sacred books of the East which serves the one from the other utterly, hopelessly, and forever . . . a veritable gulf which cannot be bridged over by any science of religious thought." The Bible is unique!

In Survival Through Time

The Bible has withstood the test of persecution through time. Since the Bible was first printed in readable form, there have been people and parties that have sought to erase the Bible completely. These people have sought to ban it, burn it, and outlaw it from the days of the Roman Empire to the present-day Communist-dominated countries.

A writer by the name of Sidney Collett, said in his book, **All About the Bible**: "Voltaire, the noted French infidel who died in 1778, said that in one hundred years from his time Christianity would be swept from existence and passed into history; while the circulation of the Bible continues to increase in almost all parts of the world, carrying blessings wherever it goes." The Bible is a book that is unique, having no like or equal. It has survived the test of time and will continue to survive.

Unique in Influence

Of all the books that have been written by the pen of man, there is no book that has the impact upon literature and the lives of men as that which the Bible exerts. The historian, Philip Schaff, stated in his book, **The Person of Christ**, "This Jesus of Nazareth, without money and arms, conquered more millions than Alexander, Caesar, Mohammad, and Napoleon; without science and learning, He shed more light on things human and divine than all philosophers and scholars combined; without the eloquence of schools, He spoke such words of life as were never spoken before or since, and produced effects which lie beyond the reach of orator or poet; without writing a single line, He set more pens in motion, and furnished more themes for sermons, orations, discussions, learned volumes, works of art, and songs of praise than the whole army of great men of ancient and present time." The Bible is a book that is unsurpassing in its uniqueness. It has no equal. Of all the books placed on the book shelf, the Bible should be placed on the shelf alone. There is no book as unique and wonderful as the Bible!

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GLEANINGS OF ENCOURAGEMENT

INTEGRITY

Henry L. Fuhry, Asheville, N.C.

A person who does not have integrity is the poorest type individual. Integrity is a characteristic that every Christian must strive to develop. It means soundness of moral principle and character, uprightness and honesty. Yes, it means even more than all these. It is the very moral fiber that a righteous person is made of. It means truthfulness in all things. It means honesty in every activity. It means a character that one has developed that can be depended upon to be consistently correct in all things. It means that a person will stand up for those things that are right and will also take a stand to counteract those things which are wrong. It means developing the right set of values early in life and pursuing these values throughout life.

We cannot live except in terms of what we consider values. They may be highly elevated, splendid, noble, worthy, and righteous. If so we have integrity! Or, they may be low, cheap, unworthy, and unrighteous. If thus, we are living on a lowered plane without integrity. Our word means nothing. We will soon be identified with the set of values that we have established. A person who possesses integrity makes promises sparingly but keeps them faithfully. He will weigh his actions in the light of what is right or wrong and be guided accordingly. When he speaks he will speak in such a manner that his words carry meaning and they will be recognized as being of value. I have often heard people say, "I say what I think." To me this is the wrong attitude and certainly does not reflect integrity. Rather, wouldn't it be more noble to think what we say? No person of high character will blurt out what comes to mind without regard to the impact it will have on other people. Often it is better to keep silent than to say things that are cutting or hurting to others, even though we may think they ought to be said. James makes reference to the tongue (our speaking) in his epistle which gives a good idea on controling our words. In Chapter 1, verse 26, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." And in 3:5, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!"

The person who has integrity will pursue honesty throughout his life. Honesty covers a wide range of values such as truthfulness, sincerity, propriety, and the like. Too many people professing honesty think that it concerns only large matters. Not so! An honest person will be just that in all things. It means not taking anything that does not belong to you! It means not saying things that are not true! Too often many of us shade the truth a bit – this is wrong! We may relate an incident, and fill in words to describe what happened that are not in accord with actuality. We have the tendency to embellish or dress up the situation: this is being dishonest. We may change our income tax return a bit to get more credit in areas that we are not entitled to. We may allow the check-out girl in the supermarket, or the service station attendant, or bank-teller, to make a mistake moneywise in our favor, and shrug it off with the statement, "They have more money than I." Honesty? Of course not! We must be as meticulous about mistakes made which would benefit us as we are about mistakes which would be detrimental to us. If we knowingly permit a mistake that benefits us, this amounts to stealing. Stealing has no place in the life of a person who hopes to attain integrity.

To be upright is to possess integrity. An upright person is one who will never intentionally do something that is wrong or something that will harm or discredit another. He is a person who will be admired and recognized for his uprightness. He will think clean thoughts, will do correct deeds, will speak proper words. A person who possesses integrity will not resort to gossip, backbiting, or passing on rumors. He will not even listen to such talk! A person with integrity has good within himself and he sees good in every other person. He does not go around looking for something to criticize but rather something that he can praise. When he says something it will be as he says it is. He will not take advantage of another. He does not seek to obtain something for nothing. He sets the example for others to see Christ in him. He rears his children with proper priorities emphasized. In rearing his children, honesty, truthfulness, and obedience are of much more importance than clean trousers, scrubbed faces, or muddy shoes.

The statement by the Apostle Paul in Philippians 4:8 and by Peter in 2 Peter 1:5-7 can be considered the epitome in integrity. Paul says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise think on these things." Peter states, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness love."

A WORD IN SEASON

. . . from page 5

In James 1:5, 6, we read: "If, however, any of you lacks wisdom, he should ask it of God, who gives to all simply and with never a word of reproach, and wisdom will be given to him."

God is ever willing to heed our plea for wisdom. Our character is measured by certain inner standards, and good speech is one of our personality traits. Our speech will betray us, for it is revealing. It will mark us as a literate person or as an illiterate; as a godly person or a profane one.

Speech is a sacred thing; it is never to be abused nor is it to be allowed to abuse. Every time we speak, our mind goes on parade; our inner self is placed on public view.

Matthew 26:73 warns us, "Thy speech betrayeth thee."

Our words are only tiny things,
But powerful and strong;
They can be soft as angels' wings
And sing a fragile song;
Or they can be so sharp and curt,
As cutting as a knife,
They bring a sadness and a hurt
Into a hearer's life.

A NEED TO BE MET

A Struggle To Survive

James E. Huskey, Burlington, N.C.

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:7, 8.)

Those words served as a text for the comments that I made at the graveside service May 7, 1976, for Brother Bill Love. I could not help thinking as I made those remarks that for Bill the battle is over and the crown won, but for his wife and three children the struggle is really beginning – a struggle to survive.

As is the case with many Gospel preachers, Bill totally committed himself to the cause of Christ and in so doing went without many of the comforts that so many know, one of them being security of a financial nature. At his passing he left behind his wife, Mary Lou, herself being in extremely bad health, and three children, the youngest being only five years old. The burden which falls upon Mary Lou is extremely great, considering that her own physical condition will probably prevent her from being able to work. There are certain things that must be provided: shelter, clothes, food, utilities and schooling for the children. We are determined that those needs shall be provided with the help of God and of faithful congregations of the Lord's body. In order to insure that this is done, I make this appeal to all congregations and individuals in the Carolinas: Help us to care for this deserving family. Help us provide for them **NOW** in such areas as food, clothing and shelter. Help us provide them with future needs such as an education for the three children.

Paul wrote to the Galatians, "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith." If there ever was an opportunity in the Carolinas for us to do good unto those of the household of faith, that time is **NOW.** Give, and give as liberally as you can so that the needs of this family will be provided and that the faith Bill had in his brethren will not have been in vain.

Since Mary Lou and the children will be returning to Burlington to live, the Mebane Street congregation will take the oversight of distributing funds for their aid, both now and in the future. The entire contribution here at Mebane Street, May 16, will be used to begin this effort. Will you help us help them?

Contributions may be sent to the: Mebane Street Church of Christ, P.O. Box 1861, Burlington, N.C. 27215, and earmarked – Bill Love Fund. We assure you that the best possible use will be made of all funds in helping this family. Whatever is not needed immediately will be set aside to care for their future needs.

Should something happen to you, and your family be left in need, would you not want your brethren to help them? Give to help this wonderful family as they face a great struggle – a struggle to survive.

I Flipped The Switch . . .

Thomas F. Eaves, Knoxville, Tenn.

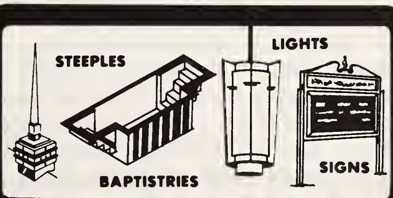
On May 13 at approximately 9:35 p.m., I flipped the television switch to "OFF." The program was "Quest," a two-hour pilot which is scheduled as a series for next fall. The show stars Kurt Russell and Tim Matheson as two brothers looking for their sister who had been captured by the Indians. From the two-hour session Thursday evening (WATE-TV Channel 6 in Knoxville, Tenn., an NBC affiliate), it became evident that NBC has chosen a series which will contribute to the further moral decay of our society. This presentation into the homes of Americans glorified: base language, boozing with the boys, prostitution, and the type of life which satisfies the lustful desires of man.

I am appealing to the readers of **Carolina Christian** to write a letter of protest to NBC, 30 Rockefeller Plaza, New York, N.Y. 10019, protesting this program and others like it.

The sponsors of this program were: Royal Crown Cola, Ford Motor Company, Colgate, Johnson and Johnson, Nestle's, Bristol Myers, Burger King, Lipton's, Lincoln-Mercury, Canada Dry, Proctor and Gamble, Gulf, Polaroid, Yamaha, and two breweries. I plan to write these companies and protest their sponsorship of this program. Please join me in this protest.

If we are to have decent entertainment on television, and if we are to turn the trend of immorality, we must let our voices be heard. Write today!

"Before finding fault with another person, stop and count ten of your own."



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BOWLING UNITED INDUSTRIES

The Young People's Church

Billy Boyd, Henderson, N.C.

Today there is a trend among some churches of Christ to have a Young Peoples' Assembly separate and apart from the adults worshiping in the auditorium. Maybe this has been emphasized more since the bus ministry, but whether it came from the bus ministry, a dynamic personal work program, or something else, there has to be a scriptural authority for it.

With nearly every new endeavor, there seems to arise a question concerning the best method for approaching and utilizing the work, and this is good, but, let me mention a step or two that went in the wrong direction in the past, and caution elders everywhere to be very careful when considering some new innovation being introduced into the work of the church.

Over 50 years ago the Christian Church started having their "Young People's Church." In their case, it also led to junior elders and deacons. It was also the time that instrumental music was introduced. Later, when these little "juniors" became "little adults," they were in charge of the church services and brought the same ideas and work into their services. And if you have any idea at all that this just couldn't happen in the churches of Christ, then you had better think again. Have you already forgotten about the anti-orphan home movement, how premillennialism swept away several whole congregations, and the destructive power of liberalism in many congregations today? Remember, it takes only one generation for the church to be lost.

Now, with no apologies to make nor bones to pick, I lower the point, lunge forward and plow a straight and narrow furrow. Also recognizing the church as autonomous and each problem and circumstance having to be judged upon its own merits, I offer what I believe the Bible teaches concerning the Young People's church.

Hebrews 10:25 in part states "Not forsaking the assembling of ourselves together. . . ." This statement is a command that all Christians are to meet at some point of assembly for worship. This is also a Scripture that does not insult the intelligence of one to see and understand.

Paul states, " . . . when ye come together in the church . . . when ye come together therefore into one place . . . when ye come together to eat, tarry one for another." (1 Cor. 11:18, 20, 33.) Again, each Scripture is clear within itself. When the assembling time for the church arrives, all Christians are to go to the same place and wait for one another and all worship God together – in one assembly.

Thus, we have a command not to forsake the assembly. We have a command that we are all to assemble at the same time. And we have a command that we all assemble at the same place. Therefore, all Christians are to assemble at the same time and place when they meet for worship. This, of course, in no way excludes non-Christians from this assembly.

And what about the absurdities of such practices? If it is right, or scriptural, to separate the young people from the main assembly, why not on the same grounds separate the teenagers as well? This would also allow the separation of older Christians from the middle-aged. Also, the learned from the unlearned, the rich from the poor, the black from the white, the weak from the strong, and indeed, allow on the separate one's self from the assembly altogether and worship by himself. Absurd? No. This is the very grounds by which some today justify their "home worship."

Are we really ready for all this, or should we not rather get back on the right tract and stop the deterioration of the church before another trend has taken its toll of congregations? Perhaps another, and closer examination of the situation will prove beneficial to all.

A Little Something Extra

Jean Goodman, Burlington, N.C.

Proverbs 31:10 has always been an inspiration to Christian women. It depicts the ultimate works of a woman in the society of ancient times. Changing times have not only brought additional responsibilities to the Christian woman but additional pressures of our fast moving society.

I have endeavored to change these verses in Proverbs to fit our society and show how much more a Christian woman is capable of accomplishing in today's society with the help of the Lord – a little something extra.

Proverbs 31:11-31 (revised 1976).

11. She is faithful and loving to her husband, so he hath no need to look at other women.

12. She will be a good partner in marriage and have eyes for no other man.

13. She seeketh polyester and cotton and worketh willingly with her hands.

14. She is like a home economist, she searches the grocery stores for weekly buys.

15. She rises at six o'clock in the morning, and giveth her family a substantial breakfast, and a portion for her children's lunch boxes. She is never late for her job outside the home.

16. She worketh the garden, and buyeth all the seed; with her bare hands she fills her freezer for the winter.

17. She taketh Vitamin E, B Complex, and Iron to strengtheneth her metabolism.

18. She rejoices in the planning of her household; her light goeth long into the night.

19. She sitteth at the sewing machine and her hands work meticulously making clothing for her family.

20. She stretcheth out her hands to the benevolent group of the church to help the needy and poor.

21. She is not afraid of the cold because her family is clothed in warm attire which she has made.

22. She maketh herself clothing of the finest; her clothing is praised by all.

23. Her husband is known in the church, where he sitteth among the elders of the church.

24. She maketh fine clothing in her spare time for others.

25. She is honorable and her strength will make her rejoice in time to come.

26. She openeth her mouth with wisdom to her children; and in her tongue is kindness and consideration.

27. She takes care of her household well, and has no time for idleness.

28. She spends much time with her children, and they call her blessed and her husband praiseth her.

29. She excels in all that she undertakes. There are many fine women in the world, but you are the best of them all.

30. She attendeth all the services of the church; She shall be praised for her teachings in Sunday school. Charm can be deceptive and beauty doesn't last, but a woman who fears and reverences God shall be greatly praised.

31. The fruits of her hands and the wisdom of her tongue will be praised at the gates of heaven.

To read the above sounds exhausting; however, it does not include the variety of extra activities of the Christian woman today. P.T.A. involvement, taxi service for children, community activities, scouts, jobs outside the home, garden clubs, homemaker clubs, night courses, Y.M.C.A., hospitality in the home, and hobbies are only a few activities we may participate in. I'm sure you could add many more to the list. Have you ever wondered how you manage to fit so many things into one day and still keep your composure?

Christian women have always had a little something extra going for them: **God is there.** The tasks that face each of us as we rise in the morning becomes a tribute to God. "This is the day the Lord hath made, rejoice, and be happy in it." That "little something extra" has substained me for years. We are like unto the Christian woman in Proverbs, in the way we handle our household; rear our children; work in jobs outside our home, etc.; it all reflects our faith.

Take that "little something extra" and the inward strength of Philippians 4, "I can do all things through Christ which strengtheneth me" and make **your days** easier.

There Is One Body

Troy L. Daniels, Greer, S.C.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye all are one in Christ Jesus." (Gal. 3:28.)

Certainly, all that have obeyed that form of doctrine from the heart are one in Christ. There are many congregations in this area that has respect of person (James 2:1). Black and white congregations are not what they ought to be. We have in both races some inhibitions, prejudices and a lack of teaching in both congregations. Thanks be to God, many congregations are now mixing, not that they have not been, but the need is greater. Many souls are turned off by watching "The Two Churches" every first day of the week. Since I have become a Christian many brethren, Jew and Greek, have prejudices that really ought not to be. We need to encourage each other to the point that we can feel like one. In this relative area, it appears that the churches of Christ go in two separate directions when there is a Gospel meeting, campaign, fellowship and many other activities that should be bringing us together. But the activities many times fail, not because the activities are apart from the truth, but because it is only a half effort.

Many preachers are "truth shy" sometimes when the time arises to take a stand about racial differences. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8.) Certainly, we can err with the tradition of our parents, or teaching other than what we have received in the truth.

There are many Gospel preachers and teachers that will not draw a line for the elders or a part of a congregation, and those are the kind that where they are the work seems always growing, not necessarily in number but in spirit. No Christian is ashamed of the truth (Rom. 1:16). We realize that the problems which we are confronted with are not at all easy to deal with, but we do recognize that there are problems. There have been times in the past when members were baptized into Christ and the minister would encourage the "babe" to go to another congregation. This, hopefully, did not have anything to do with the minister; he probably responded that way because he felt the congregation was not ready. In some cases there have been members who have left one congregation and gone to another because Greeks are accepted to worship with the Jews.

All such practices is sin. John 17:23, "I in them, and thou in me, that they may be made perfect in one." 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body. . . . " When we learn to need one another, then it will be the only time we can truthfully feel as one. All else is just going through the motions of "brotherhoodness" and is not realistic. When we stop teaching "love" and still continue to teach baptism and other doctrinal issues, we need to be taught.

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Preaching Christ

Howard Winters, Duncan, S.C.

Quite often when a person is confronted with a gospel subject that he does not wish to accept or practice, and when he can find no other way to rationalize his rejection of it, he refuses it and then soothes his conscience by saying to the one who has presented the Bible truth to him, "Why don't you just preach Christ and leave that (whatever the subject under discussion may be) alone?" We say here and now, once and forever, that a person with such an attitude toward the Bible and toward the preaching of a Bible subject has absolutely no trace of a Scriptural concept of what it means to preach Christ in the gospel sense of the terms. But such loose thinking on sacred matters ought to cause us to raise (and settle forever in our own mind) the question, "What does it mean to preach Christ?"

Many approaches could be taken in order to answer this question Scripturally, but regardless of the approach used, if we give a Bible answer, we will come out at the same place. To preach Christ means to preach His preexistence, His birth, His life, His death on the cross for our sins, His burial, His resurrection, His commission to His apostles, His ascension to the right hand of the Majesty on high, His present work as Mediator, Advocate, and Intercessor, and His Second Coming. It means to preach all that He was, all that He is, and all that He ever shall be; it means to preach all that He said or commanded, all that He did, and all the examples that He set for us to follow. In short, it means to "Preach the word" (2 Tim. 4:2) – to preach what Christ has revealed to us (through His apostles) in the word. There is simply no way to preach Christ other than to preach His word. To substantiate this claim beyond a conceivable doubt, let us turn to the Apostle Paul as an example of one who preached Christ.

Paul, in a very forceful passage that leaves no question as to his meaning, said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." (1 Cor. 2:1, 2.) Paul here affirms that he preaches Christ and Him crucified – that he preaches nothing but Christ and Him crucified. Accepting this now as an established fact, all that we need to do to find out what it means to preach Christ and Him crucified is to find out what Paul preached. If Paul preached nothing but Christ, then, all that he preached, regardless of the subject under discussion, is preaching Christ. Thus we call to your attention a few of the many things that Paul preached.

1. **Paul preached the gospel.** Immediately after his conversion, the Bible says of Paul, "And straightway he preached Christ in the synagogues, that he is the Son of God." (Acts 9:20.) But throughout the New Testament the very thing which Paul preached is called the gospel – the "good news" of Christ coming into the world to save sinners. The gospel Paul preached was built around the death, burial, and the resurrection of Christ (1 Cor. 15:1-4); but it also involved the facts that one must die to sin, be buried with Christ in baptism, and rise from the watery grave to walk in a new life (Rom. 6:1-4). Paul himself states that he preached the gospel, that he preached the gospel out of necessity, that he preached nothing but the gospel. He wrote, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." (1 Cor. 9:16.) The conclusion is inevitable: Paul did not preach anything but Christ. But Paul preached the gospel. Therefore to preach the gospel is to preach Christ.

2. **Paul preached the necessity of faith in Christ as God's Son.** To the Romans he wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1, 2.) In the con-

clusion of his sermon to the people of Antioch in Pisidia, he said, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:38, 39.) Paul did not preach anything but Jesus. Yet Paul preached the necessity of Faith in Christ as the Son of God. Thus to preach the necessity of faith in Christ as God's Son is to preach Jesus.

3. **Paul preached that all men must repent of their sins.** Repentance is a change of mind that leads to a change of life – a change from a life of allegiance to Satan and sin to a life of service in Christ by obedience to Him. In his famous sermon to the Athenian philosphers on Mars' Hill, Paul said, "And the times of this ignorance God winked at; but now he commandeth all men every where to repent." (Acts 17:30.) He asked a very searching question to the Romans: "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4.) The conclusion then is clear and forceful: Paul preached nothing but Christ. But Paul preached that all men must repent of their sins. Therefore, to preach that all men must repent of their sins is to preach Christ.

4. **Paul preached baptism.** To the Romans he wrote: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3, 4.) He said essentially the same thing to the Galatians (Gal. 3:27). He alludes to baptism many times as the point in one's turning to God where the blood of Christ is applied to wash away sins (cf. 1 Cor. 6:11; Heb. 10:22; Eph. 5:26; Titus 3:5). He also adds that there is "One Lord, one faith, and one baptism." (Eph. 4:5.) Paul did not preach just any baptism: he preached Scriptural baptisms – the one baptism, the baptism of the Great Commission, the baptism in the name of the Father, Son, and Holy Ghost, the baptism in water, the baptism for the remission of sins, the baptism that puts one into Christ, into the one body. Thus we read of Paul rebaptizing about twelve men at Ephesus who had the wrong baptism (Acts 19:1-6). Here we must reach another inescapable conclusion: Paul preached nothing but Christ. But Paul preached baptism – Scriptural baptism. Therefore to preach Scriptural baptism is to preach Christ.

5. **Paul preached the church.** He taught that the church is the body of Christ. "And hath put all things under his feet, and gave him to be the head over all things to the church, which his body, the fulness of him that filleth all in all." (Eph. 1:22, 23.) The church is the body and there is, Paul says, "One body." (Eph. 4:4.) But to make this even more emphatic, he says, "For by one Spirit are we all baptized into one body," and that there is "But one body." (1 Cor. 12:13, 20.) He is on record as saying the church, the one body, was purchased with the blood of Christ – it is the blood purchased (Acts 20:28). Paul preached many other things concerning the church, so many in fact that it would be impossible to mention them here (see for example, Eph. 5:22-23; 1 Cor. 12:12-27; Eph. 3:10, 11). Yet Paul did not preach anything but Christ and Him crucified. We can but conclude then that to preach the church (the one church, the blood purchased) is to preach Christ.

6. **Paul preached against the works of the flesh.** Striking out at the sins of those who are not led by the Spirit, he said, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21.) Since we do not have space to take up each of these, let us take one for

an example. In this list Paul preaches against hate. Hate is opposed to all that God is and all that God has commanded. When one preaches the love of God to man, the love of man to God, and the love of man to man, he is preaching against hate. And, according to the reasoning set forth in this article, to preach against hate is to preach Christ.

The six things here discussed must serve as an example of the many things Paul preached. But according to Paul himself he did not preach anything but Christ. How can this be? Our answer is that Paul made Christ the reason, purpose, or cause of his preaching. Why did he preach the gospel? Because it was the good news of Christ. Why did he preach faith? Because it is necessary to believe in Christ as God's Son in order to be saved. Why did he preach repentance? Because in repentance one turns to Christ. Why did he preach baptism? Because baptism puts one into Christ. Why did he preach the church? Because the church belongs to Christ – it is the blood purchased of Christ. Why did he preach against the works of the flesh? Because they are not compatible with nor comparable to Christ. Paul, therefore, made Christ the center or reason for whatever he preached. And in doing so, although he preached on many different subjects, he preached Christ in everything he preached. This is the real meaning of preaching Christ.

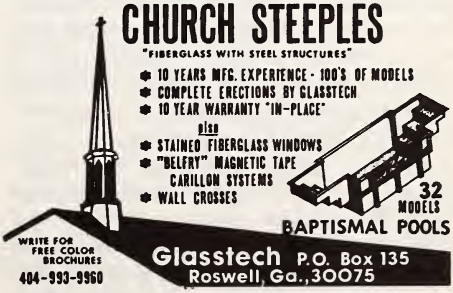
Southeastern Children's Home News

Vacation time is here once again for our children as well as for us all. This is a time that our children look forward to: when they can pull off their shoes and get the feel of Mother Earth, when they can play in the sunshine and breathe in the fresh air. It's also a time to make themselves useful with the many chores of the Home.

Camp time is just around the corner and all of our children who are old enough will be wanting to go to Palmetto Bible Camp again this year. Palmetto Bible Camp is located in the mountains about 25 miles north of Greenville, S.C. It is one of the best locations for a camp that we are acquainted with. We believe that there are those who would be interested in sending one or more of our children to camp this year. The cost is only $30.00 per week per person. This could be counted as one of your good deeds for the year. So, why not get in touch with the Home today and let them know how many you can send. The camp is overseen by members of the Lord's church and all personnel that helps with the camp are Christians. There is Bible study classes every day as well as wholesome recreation for everyone. If you wish to help in this good work, please contact Southeastern Children's Home, c/o S. Robert Collins, 241 Wildwood Ave., Sumter, S.C. 29150, or phone 775-2954.

In our last report we announced that the Home had been filled, but the last three children were returned to their parents shortly after they entered and we have a place for three children again. If you know of children who need a good home, please contact the above address. We are very eager to fill these places.

We thank you for your continued support to a good cause. It continues to be our aim to make a home for the homeless. Won't you send a check today?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BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: GUATEMALA, Central America – Missionary Roy McCown reported that earthquake relief from brethren in the U.S. amounted to over $40,000, plus four large plane loads of supplies.

RUMPHI, MALAWI, Africa – John Theisen reports that 762 souls put on Christ there in 1975, with 14 new congregations established, 192 active congregations total, and 6,491 total membership.

NURNBERG, Germany – The only teaching carried forth behind the Iron Curtain into Czechoslovakia is WORLD RADIO. At the first of the year, Radio Luxembourg raised its rates to a horrible amount of $300 for 15 minutes. However, the church in Nurnberg answered the challenge with the extra $75 per program.

SAO PAULO, Brazil – Single young men and women are finding they can do mission work too. Numerous young people have been recently involved in teaching, preaching and secretarial work for the missionaries in this country. Others are needed and opportunities abound in many countries for those not married and who are willing to work.

SYDNEY, Australia – In spite of many doors slammed in their faces, 68 U.S. campaigners led by Ivan Stewart helped bring 33 souls into Christ and many others to a further understanding of the truth during the March campaign here.

ON THE HOME FRONT: BATON ROUGE, La. – The Boulevard congregation recently studied the question of why we are losing our young people. After a thorough study using a cross section of congregations throughout the brotherhood they found the following:

Children with both parents faithful and active in attendance, work and support, 93 percent became faithful and active for Christ; with only one parent faithful and active, 74 percent of the children became faithful and active; with parents reasonably faithful in attendance in Bible study and worship, but inactive in work, 54 percent of the children continued their relationship with Christ and the church; where parents only attended occasionally, the children remained faithful in only six percent of the cases.

PROVIDENCE, R.I. – Neil Gallagher, a gospel preacher from here, is working full time traveling among larger U.S. cities, trying to help pass laws against obscenity and pornography and to clean up public newsstands. Neil's book, **What Every Playboy Doesn't Want to Know About Pornography**, is reported to be an effective tool in fighting this problem. The book may be ordered from Neil, c/o Church of Christ, 39 Milburn Rd., East Providence, R.I. 02914.

BROKEN ARROW, Ok. – A statistical record recently compiled reveals that in the U.S. there are around 22,139 towns and cities and that there are only about 6,490 churches of Christ in them. This means that 15,649 towns and cities have churches of Christ. For a complete record, write to Box 415, Broken Arrow, Ok. 74012.

ABILENE, Tx. – Abilene Christian College is no more. ACC is now known as Abilene Christian University. This status was obtained Feb. 22, 1976.

FROM THE GOOD NEWS: "They gave according to their means, as I can testify, and beyond their means, of their own free will. . . . " (2 Cor. 8:3.)

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CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

We appreciate the good cooperation we are getting from many Carolina congregations in the mailing of their bulletins to us. Many, however, are still neglecting to do so. Some have said, "We don't mail our bulletin." This is understandable in regards to a large mailing list, but surely it would not be too much to ask when it might facilitate getting news of their work to brethren throughout the Carolinas.

NORTH CAROLINA

Billy Boyd, Henderson, reports the "largest crowds ever, new attendance records set" with 97 present during their recent meeting. Jean Thornton was the evangelist. One was baptized during the meeting. Their VBS will be August 16-20.

Brethren in Wilmington had the "Grand Opening" of their new building at 3601 S. College Rd. on May 16. On the invitation Howard Winters was listed as the guest speaker and Bill Love as the evening speaker. This further impresses us with the loss we have suffered in Bill's untimely death and of the uncertainty of the future (James 4:14).

Warners Chapel, Clemmons, is now sponsoring the 15-minute program of **World Radio** on WTOV, Winston-Salem, at 8:30 a.m. each Sunday.

Brooks and Rosedale, Raleigh, had a high attendance of 482 during their recent gospel meeting. We received a stack of their bulletins for January through May 9 and counted 41 baptisms. (Only 15 of these are listed under N.C. Baptisms because that list is for a shorter reporting period.) Some of the Raleigh men are preaching at Smithfield on Sunday mornings. Raleigh is now in a $400,000 bond program for a new building.

Foy Wallace, Jr., was in a meeting at King during May. We regret we did not know in time to have it announced earlier so that people could have heard this great gospel preacher.

Jericho, Mocksville, reports an attendance high of 183 during their recent meeting with Richard Pectol.

Stanley Crews is now working with the Northview church, Statesville.

A gospel meeting for the deaf was held at Friendly Avenue, Greensboro, the last of April.

Three were baptized at Burlington and others restored during Howard Winters' meeting in May.

R.C. Walker will speak at Westside, Charlotte, July 2-4.

The meeting dates for J.B. Whitaker at Abilene, Statesville, have been changed to June 20-25.

John Clayton of South Bend, Ind., will be at Providence Road, Charlotte, June 20-22 to lecture on Science and the Bible.

N.C. BAPTISMS:

Henderson, 5; Plaza, Charlotte, 2, Westside, Charlotte, 3; Raleigh, 15; N. Main, Mocksville, 2; Providence Rd., Charlotte, 2; Abilene, Statesville, 1; S. Fork, Winston-Salem, 2; Burlington, 3. Total: 35.

High Point, Eastchester Dr.

JIM STUTTS, Reporting: Two souls have put on Christ and two members rededicated their lives since our last report. I was invited to conduct a bus evangelism workshop in Brevard, N.C., where Danny Weddle is standing for the truth. The Lord blessed this effort with three rededications and over 20 committed to work in bus evangelism. Worship with us when in the Furniture and Hosiery Capital!

SOUTH CAROLINA

David Pharr, Rock Hill, S.C.

Central, Spartanburg, has invited two young men to work with them this summer. They are Peter Cooper and Terry Wheeler. Peter has been with St. Andrews Rd. in Columbia. Other college men who will be working with S.C. churches are Dennis Hargrave at Rock Hill and Joe Godley at St. Andrews, Columbia.

Howard Winters has resigned his work in Duncan and will be moving to West Jefferson, N.C., July 11.

The **Herald of Truth** is on at a new time in Columbia; 9:30 p.m., Sundays over WNOK-AM.

A city-wide unity effort is being planned for Columbia involving five congregations. Dates and details are not available at this time.

Lowell Altizer presented an outstanding series of sermons during the first week of May at Charlotte Ave., Rock Hill. There was one baptism and three public requests for prayer during the meeting. On Sunday, May 16, we had a tremendous day at Rock Hill with 36 responses, including 6 baptisms.

S.C. BAPTISMS:

North Charleston, 6; Rock Hill, 9. Total: 15.

Greenville, Northeast

ANDY RITCHIE, Reporting: Most of the members of the Poinsett congregation in Greenville merged with the Northeast church on April 4, 1976. The new group formed by the merger will continue to be known as Northeast Church of Christ, at least for the foreseeable future. Bobby Baker, Ken Durham, and Bob Perkins serve as elders. Six deacons presently serve the congregation. It is hoped that in the not-too-distant future other leaders can be appointed. Andy T. Ritchie III, preaches for the group. Joe DeYoung, formerly with the Poinsett congregation, began work on April 4 with the church in Greenwood. A revised budget of $1200 weekly has been presented to the congregation and was exceeded by an average of almost $100 per week in the first month. The congregation has just over 140 members, including several away in college.

Northeast has assumed sponsorship of **Herald of Truth** over WLOS-TV in Asheville, N.C. While Northeast will contribute $200 monthly of the $950 needed, other congregations and individuals are assisting in this work. Still others are needed. At present over $200 monthly remains to be raised. WLOS-TV not only serves sections of North and South Carolina, but reaches into Tennessee and Kentucky as well as part of Virginia. The presentation is part of an expanding mission program which Northeast participates in, both in the Carolinas and other states as well as Switzerland.

With the cooperation of T.C. Cooper, a member at Northeast and owner of WQOK radio in Greenville, the church now presents a weekly radio program, **Moments of Meditation in Sermon and Song,** at 7:30 a.m. on Sundays. Produced by Andy Ritchie, the program seeks to make listeners aware of all Greenville area congregations.

A personal work program is being revitalized along with a successful fellowship program under the direction of Jack Scruggs, one of the deacons. Jim Sorrell, another deacon, announces plans for a June 14-18 nighttime VBS.

Some remodeling of the building at Northeast has been completed, including a new church office. Mrs. Beth Greene has been employed on a part-time basis as church secretary. Northeast's building is located on U.S. 29 north (Wade Hampton Blvd.) just out of the Greenville city limits in Taylors.

King, N.C.

RALPH S. CHURCH, Reporting: We have just closed one of the most profitable meetings the South Stokes congregation has ever had. Brother Foy E. Wallace, Jr., did the preaching. Our attendance was good and we had visitors from Va., W. Va., and S.C., as well as a number from the immediate area. Two couples drove more than 200 miles three different times to hear Brother Wallace. His preaching was the best. He used the same King James Version Bible he started out with more than 60 years ago. We have not heard a single person say he did not understand Brother Wallace's preaching.

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Editorial Book Views

Questions and Answers: Open Forum, Guy N. Woods; Freed-Hardeman College, Henderson, Tenn. 38340; 381 pages, cloth $10.

Now and then (about once in a century), there comes from the press a work of such stupendous character that those who are fortunate enough to receive the first edition cannot help but feel that they are holding a great milestone in Christian literature in their hands. This is a book that will live and make history . . . and make such a contribution that history would have been entirely different without it. Such a book is Guy N. Woods' **Questions and Answers: Open Forum.** It has been our privilege to sit at the feet of Brother Woods in his open forums at the annual Freed-Hardeman College lectureship since 1967, and we say without any reservations whatsoever that no event we have ever engaged in has anywhere near equaled the contribution these have made to our understanding of the Scriptures. While one does not always agree with Brother Woods, there is no way he can keep from learning from him. He challenges everyone to stretch his mind, to dig deeper for truth, to devote more time to the study of God's word. He captivates the mind, but does not exploit it for any reason other than to know the revealed will of God. And if anything can be better than to be present in an open forum at Freed-Hardeman College, it is to take this book in hand and see a brilliant mind honed to its sharpest edge in Biblical teaching and a master pen recording the thoughts and conclusions of that mind. Here Brother Woods deals with over 200 questions he has chosen from literally thousands received during the lectures over the past quarter of a century. They are on a wide range of subjects (the large number on the Holy Spirit and instrumental music in Christian worship are some of the most valuable contributions we have ever seen). He has not shunned difficult questions, nor does he refuse to take a stand because of the controversy that might be involved. His many years on the polemic platform have trained him to state his conclusions logically, Scripturally, and concisely. We predict that it will become the most studied and quoted book to come out of the Restoration Movement. In our judgment it not only equals but surpasses any contribution made by Campbell, Lipscomb, Lard, McGarvey, Hardeman or any other leader in the search for the ancient order. If we could have only three books in our library, we are certain that we would choose the Bible, a good concordance, and **Open Forum.** No serious student of the Bible should be without it. It ought to be required reading (if there were any way to make anything required reading) for every Christian, but especially for preachers and preacher students. Whatever you do, do not miss this one – it is the masterpiece of the century. (This book can be ordered only from Freed-Hardeman College. At present it is not sold through bookstores.)

Difficult Bible Questions Answered, George H. Sandison; Baker Book House, Grand Rapids, Mich. 49506; pages unnumbered, paper $2.95.

Here are 555 questions, some useful and some not, answered, some Scripturally, some conjecturally, and some denominationally. While it is certainly not in the class with Woods' **Questions Answered: Open Forum** or Lipscomb and Sewell's **Questions Answered**, it has much information and offers many interesting insights. On doctrinal subjects, such as baptism, it is extremely weak, as would be expected, but it shows a greal deal of strength in the field of the harmony of science and the Scriptures.

The Birth, Care, and Feeding of a Local Church, Donald J. MacNair; Baker; 211 pages, paper $3.95.

Designed to show how to start new congregations and build them up. While there are some valuable suggestions that we could adopt, much of it would not apply to starting New Testament churches.

All books reviewed here may be ordered from **Carolina Christian Bookstore**, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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CAROLINA CHRISTIAN

VOL. 18, NO. 7, JULY 1976

Wilmington (See Page 8)

EDITORIALS

SLOW CHURCHES

During the latter part of May we preached in a meeting in Tryon, N.C., where Don Watkins and his lovely family are doing a good work for the Lord. Because it was in driving distance of home, we commuted daily. And each day as we drove into Tryon a conspicuously placed road sign caught our attention. It read, "Slow Church Entrance." We understood this to mean Slow, Church Entrance, but we amused ourselves by reading it, **Slow Church**, Entrance. And while we were amusing ourselves, it occurred to us that the sign as we were reading it could aptly be placed on many churches, even some which claim to belong to the Lord in the Carolinas. There **are** slow churches, slow about getting their worship services started, slow about getting involved in the Lord's work, slow about carrying out the Great Commission, slow about getting an active personal work program started, slow about supporting the Lord's work around the world, slow in benevolence, slow in compassion, slow in presenting a picture of pure Christian living to the community – in short, slow in making Christ the central purpose of life. Slow churches need to wake up and see the urgency of the cause of Christ. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grace, whither thou goest." (Eccl. 9:10.) Souls are at stake . . . ours and those of the whole world. What we do we need to do quickly. When the Lord was about to destroy Sodom and Gomorrah (Gen. 19), He told Lot and his family to make hast and get out of that place. But Lot was slow – he was being forced to leave too much of his old life behind. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city." (Gen. 19:16.) It was only by this prodding that Lot and his family were saved. Concisely, Lot needed to speed up. And so do slow churches.

A GIFT TO GOD

All of us are basically selfish and our likeness to Christ can be measured in terms of how far we have moved away from self in letting Christ reign in our hearts. Because of this basic selfishness it is easy for all of us to confuse our desires and wishes with the Lord's will. If we want something badly enough we can usually rationalize until we are convinced that it is what God wants us to have. Soon our wills and wishes are so conformed in our thinking with His that it is difficult to separate them. This is especially true of preachers, who, for the most part, have their whole lives tied up in the Lord's cause. They often confuse their own ease and comfort, as well as their ideas and opinions, with the Lord's work. Many of them seem to think that anything given to them, by way of gifts, salaries, discounts, or any material thing (regardless of the amount or for what purpose) is a gift to God. They cannot distinguish between the will of God and their own wills and wants.

This reminds us of an incident that happened when we first obeyed the gospel. A mutual friend was talking to

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our uncle (who was by no means a believer in New Testament Christianity) and told him that he ought to give a tenth of all he earned to the Lord. With a considerable amount of skepticism our uncle asked, "How would I give it to God?" The man unfortunately replied, "Give it to the preacher." Sarcastically, our uncle responded, "If you give it to the preacher, God will never see it." While we believe that the Bible teaches the church to reward preachers of truth with material things (salary), and to reward them well, we have observed some practices of preachers that certainly make this thought worth thinking about.

SHARING THE LOAD

The Lord's work is designed for teamwork. Paul wrote, "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:4, 5.) The human body here is compared to the body of Christ, the body to which every Christian is added, the body of which every child of God is a member. The body of Christ functions through the local church. Thus, the duty of a Christian to the body is, for all practical purposes, his duty to the local congregation of which he is a constituted part. In the work of the church every member shares an equal responsibility and every member depends upon every other member. Everyone is a member of the body and that makes everyone members one of another. This is not to say that every member has the same function: for "all members have not the same office." But each functions in the sphere where God has placed him – he does what God has given him to do. Thus each member is equally related to the work of the body; each has the responsibility to do the work assigned by God to that member. For this reason, whatever the church undertakes to do, whether it be in work, worship, edification, or benevolence, each member, being an integral part of the body, has a responsibility to the work and he should carry his share of the load.

If one member of the body fails to function properly, another member may have to assume his duty and thus carry a double load. This destroys the design of the body and the consequences might well be illustrated by a story told by Aesop, a Greek slave who lived 2500 years ago. He said: "Once upon a time a horse and a donkey were taken on the same trip by their master. The donkey, who carried all the supplies, said to the horse, 'If you would take a share of my load, it would save my life.' But the horse refused to help, and it was not long before the donkey was worn out with fatigue and fell down and died. Then the owner took all the supplies off the dead donkey's back and put them on the horse's back, plus the hide of the donkey. Then the horse began to complain, saying, 'Look at me now, I wouldn't take the light load when I had a chance and now I have to carry everything – including the donkey.' "

DO WE SLEEP?

It is a fearful thing for anyone to fall into the hands of the living God (Heb. 10:31). But how much more dreadful must it be to fall into His hands unprepared for eternity. Of those who neglect their soul's salvation, Jesus said, "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41.) The place prepared for the devil and his angels is of such horror that the Bible calls it, in addition to everlasting fire, outer darkness (Matt. 25:30; 2 Pet. 2:4), weeping and gnashing of teeth (Matt. 25:30), eternal destruction (2 Thess. 1:7-9), torment (Luke 16:23, 24; Rev. 14:11), etc. But perhaps the most horrifying of its descriptions (except that of everlasting fire) is that of death. John says, "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:14, 15.) Thus any soul that dies unprepared to meet God is doomed for the second death. But there are thousands of lost souls dying all around us, every day. Do we believe it? Do we care?

Andy T. Ritchie, Jr., told the following story in a powerful and inspiring sermon preached at the Northeast church in Greenville, S.C. He said a family was returning home from an outing one afternoon when they came upon a fatal accident on the highway. One had been killed instantly and others were dying from serious wounds. It was a shocking experience for the whole family. But after they had done all they could they drove on home, trying to put the whole bloody scene from their minds. That night the little boy could not sleep because what he had seen continued to turn over and over in his mind, he grew more restless. Late in the night his father, growing more concerned about him, went to his bedside and inquired as to why he was unable to sleep. The little boy asked, with all the innocence of a child, "Daddy, do we sleep when people die?"

That raises some questions that should be on the conscience of every Christian: do we sleep (sit idly by) when people die doomed for the second death? Or do we arise and sound the warning and tell them of the wonderful love of the Redeemer Who died to make eternal life possible?

GREAT THINGS

Any man who works with God can do great things, maybe not by worldly measurements, but certainly by the standard by which he will be judged in that great and final day. To succeed in doing what God has given one to do is a great thing. We think the following gives a surefire formula for success in the Lord's service:

1. Commit yourself totally to the Lord and His cause.
2. Prepare yourself to do great things for God.
3. Pray for great things to happen through you.
4. Work for great things to happen.
5. Expect great things to happen.
6. Accept the results as the great things God has done through you.
7. Thank God that in doing His will you have been an instrument in making great things happen.

GLEANINGS OF ENCOURAGEMENT

HUMILITY

Henry L. Fuhry, Asheville, N.C.

Humility has a twofold intertwining definition: (1) a deep sense of one's own unworthiness in the sight of God; (2) a modest estimate of one's own worth with freedom from pride and arrogance. To be proud is not wrong in itself. As a matter of fact, we should take pride in and be proud of the fact that we are Christians. We should have enough pride so as not to degrade ourselves morally or spiritually. We should have enough pride to dress decently and to use language befitting good morals. We should be proud of our children and proud to be associated with honest, upright individuals. The thing we should shun is self-pride, that is having a high or inordinate opinion of one's own self or one's dignity or importance, or to think that we are superior to others. Humility is arrogance shunned! It is the avoidance of an overbearing and haughty attitude.

One of the most important of all Christian virtues is humility. Humility is something we seek, yet when we think we have it, we have just lost it. The man who thinks he is humble is proud! Humility is both hard to understand and hard to acquire. Perhaps humility is the longest, highest, hardest lesson a Christian learns. In all the Bible it is probably only Christ Who can really identify with humility. In John 13:1-7, we find Jesus meeting with His disciples on the last night He will have free and alive. It is at this meeting that He gives a lasting lesson to His disciples – He washes their feet. He gives them a lesson in humility, because after this meeting He is to be betrayed, denied, forsaken, and killed.

The principle of humility is obvious. But for us it is not always easy to find the path that leads to humility. How do we begin? Where is the starting point of true humility? How do we attain humility? The place to begin is with one's self! Away from the whirl and rush of things, in quiet, uninterrupted solitude, each person needs to submit himself to the rigor of self-evaluation. And as we do so, we should find much in the lives of all of us that should keep us humble. When we were born we were born pure and spotless, we were born innocent and honest, we were born without arrogance or pride, we had no conceit or selfishness. This is what Jesus meant when He said in Matthew 18:3-4, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child, he is the greatest in the kingdom of heaven." We must remember that humbleness is a development of our character and no part of our character will develop of its own accord; we must practice it! Character is the sum total of our habits and our practices. These are at least three things in life that should keep us humble:

1. **Our physical and bodily weakness.** Physically speaking, man is dust. James 4:14 says that it is as a vapour that appeareth for a little while and then vanishes away. A man can be an architect or an astronomer, a soldier or a statesman, but no man is as mighty as he would like to be. There are trails where man cannot go, cliffs and mountains that he cannot climb, and in spite of the fact that we have landed men on the moon there are many, many, places in this universe that man will never reach! Besides, man lives his days in the midst of suffering and tears. He does not know how to ward off pain. He is unable to defend himself against disease. He cannot stop the aging process. He cannot avoid death, and this alone is sufficient enough to keep men humble. There is a very thin line between life and death. The very thought of how we got here, what we are here for, and where we are going should be enough to make us humble.

2. **Our mental limitations should keep us humble.** For centuries man has been accumulating facts and perfecting methods. If all this knowledge could be collected together in one place, it would still be infinitesimally small when compared with what man does not know. I once read an article by an outstanding physician. A statement in his article caught my interest; he said that his years of schooling and years of practice constantly made him more aware of the fact that he knew so very little about the human body. In all the history of the world there has not been a truly wise man who was impressed with his wisdom. Will Rogers put it like this: "We are all ignorant; we're just ignorant of different things." A man may be able to speak ten languages and be wholly unable to keep his bank balance. A man may be an international authority on the literary classics and not be able to drive a car. The simple truth is that life has grown to such proportions that no one is able to be a master of all the arts and sciences. The littleness of our knowledge ought to keep us humble.

3. **Our moral weaknesses and failures should keep us humble.** Nowhere are defects more obvious to us than in our moral conduct. The purest and noblest of men are ever conscious of sin. The Apostle Paul is an outstanding example of this. At work in his life was a destructive force of self-contradiction. At times he did not do what he wanted, but he did the very things that he hated. "So," he said, "I find it to be a law that when I want to do right, evil lies close at hand .... Wretched man that I am! Who will deliver me from the body of this death?" (Rom. 7:21, 24.) Francis of Assisi, who spent his life in service to the poor, points to himself and says: "Nowhere is there a more wretched, a more miserable, a poorer creature than I." Honest self-examination will bring us face to face with ourselves so that we can see how little we really are. The sum total of our kindness, of our generosity and of our good deeds is deplorably small. This above all things, the mediocre goodness that is in the best of us, should make us conscious of the necessity of humility.

What are some of the characteristics of humility? Let me enumerate three, and seemingly they are at variance with humility, but they are not.

1. **Humility is boldness.** Too many of us have a pride masquerading in the form of humility. We suggest, "I'm not much and can do little," "I'm just an humble man." This is not humility, it is defeatism. If you are six feet five inches tall and say you are five feet six inches tall are you being humble or are you just plain lying? It is a sin to quit and cry when things can be done. Humility is not timidity, it is not fatalism, it is not an inferiority complex, it is not backwardness, nor littleness. Too many of us have actually discredited humility. Too often we associate it with something crushing our ego, with something degrading, a blow to our pride, being dishonored, and the like. Can we image humility leading? Do we consider humility undertaking great promotions? Do we envision humility with enthusiasm? The man who possesses great humility is a real leader. Humility is not for the "negativist," nor the "pacifist," nor the "Casper Milquetoast" type. Tragically, some people have said about church leaders, "He is not a good leader, but he is so humble." This is wrong! Humility cannot sit on the "stool-of-do-nothing." Humility gets up and acts! Humility is bold, it is confident, it is aggressive, it is daring, yes, even perhaps reckless! We need a new vision concerning humility.

2. **Humility is Teachableness.** Only humble men can be taught – the rest of us merely put on a show. Real humility constitutes the foundation of learning. Anytime we think we know it all we cannot be taught – we cannot learn! And so we ask again, what is humility?

a. It is not thinking too much of one's self – that is pride.

b. It is not thinking too little of one's self – that is defeat.

c. It is simply not thinking of self- . . . period. And that is about as concise and accurate definition of humility that can be found anywhere.

d. It is self-refusal or self-denial. It is self-rejection. It is to think of one's self as less than others!

Someone has suggested that the devil tries to keep us from being humble, but if he succeeds, his next step is to make us proud of it! And so the devil has accomplished his purpose.

3. **Humility is humiliation!** The word "humiliation" is but an extension of humility. Humility risks everything because humility having forgotten itself has nothing to lose. You know modern man has "gone Hollywood." He is interested only in his own rights and feelings. He refuses to jeopardize. He wants to be first. I ask what is wrong with being second? So we have been hurt, we have been mistreated, misunderstood, disappointed. Do we think we are the first? Jesus picked up the towel and washed His disciples' feet. How about us? Would we do the same?

Humility is the root, the foundation, the coordinator of all Christian virtues. Our tragic need as Christians is Humility. Will we do things we dislike to do for people who do not like us? Are we humble and willing? Absenteeism is a humility problem. Stinginess is a humility problem. Lack of church dedication is a humility problem. The stubbornness not to correct differences among each other is a humility problem. The reluctance to get involved in Christianity is a humility problem. What we need are people, the world over, who are willing to "pick up the towel."

Concerning Humility

Roy Z. Kemp, Greensboro, N.C.

The spirit of being aggressive and a go-getter has gotten out of hand; few persons are meek, lowly and humble. Brashness and aggressiveness run rampant and nearly everyone struggles to get a firm foothold on the ladder of success, trampling down anyone who gets in their way.

James 4:10 tells us, "Humble yourselves in the sight of the Lord, and he shall lift you up." And in Philippians 2, we can read of Jesus humbling Himself before His Father even though He is equal to God, being one of the holy Trinity.

In verses 3 and 4, we read: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

Humility is a blessed thing, one looked upon with favor by God. "Blessed are the meek: for they shall inherit the earth." (Matt. 5:5.) Humility denotes strong character, patience, compassion, understanding and consideration for others.

Humility, sad to say, is not really one of the characteristics of a great majority of people today. This is a competitive age, a "dog-eat-dog" society. Most people are really unconcerned about others; if they can swim, it matters little to them who sinks.

It seems that entirely too many persons have a tendency to promote themselves – to exalt themselves far above their actual worth. Self-acclaim seems to be a mania, and situations are forever being manipulated for self-advancement.

The leaders of our own government are much worse in their possession of these unpleasing characteristics than at any time in our nation's history. The scandal in our government is known around the world; it is an international disgrace.

Perhaps many will disagree with these statements and will term this indictment too harsh and untrue. But one need only read the blaring headlines of our newspapers to know of the corruption and dishonesty of many of our governmental leaders. The facts contained in the actual articles are unbelievable – but have been proven to be true.

Humility, humbleness, and meekness are not an indication of a lack of strength, nor are they a weakness of character. Neither have any affinity with spinelessness or fear or cowardice. They are facets of moral integrity. " . . . God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7.)

And in James 4:6, we read, " . . . God resisteth the proud, but giveth grace unto the humble."

Humility is more to be desired than honor. "The fear of the Lord is the instruction of wisdom; and before honour is humility." (Prov. 15:33.) "Before destruction the heart of man is haughty, and before honour is humility." (Prov. 18:12.) "By humility and the fear of the Lord are riches, and honour, and life." (Prov. 22:4.)

The truly humble Christian knows full well that he does not have any need, nor shall he ever have a need, which God is unable to meet. He trusts in God, and his trust shall not be in vain.

It has been stated that Jesus Christ calls us to the hard work of reflecting His love to everyone, and the greatest workers in His vineyard are those who possess a spirit of humility and faithfulness.

Questions For Abortion Advocates

Thomas Eaves, Knoxville, Tenn.

What do you do with life when it is unplanned, unwanted, unloved and useless? When it is very, very young, up to nine months or birth, some say abort (kill) it. (It does include life up to nine months according to Robert L. Sassone, attorney, Amicus Curiae in **Roe v. Wade.** "The week after the **Roe v. Wade** decision, 31 attorneys met in Washington, D.C. All 31 of us agreed that the **Roe v. Wade** decision meant abortion on demand up to the day of birth for the reasons outlined herein," i.e. for mental health reasons whether or not the patients had a previous history of mental defects.) Abortion!

When human life is old (70-80 years) and unwanted, unloved, useless and responsibility for it is unplanned, what do you do with it? Using the same reasoning as above, you would terminate (kill) it. Euthanasia!

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The Church In Wilmington

F.W. Mattox, Wilmington, N.C.

The church in Wilmington began in 1930 with a small group of dedicated women. With the passing of time, and the services of great gospel preachers who pioneered in the work, a brick building was constructed on South 17th Street in 1952. This building will still be used for the development of a congregation predominately made up of black people who now dominate that area of the city.

Floyd Dethrow and his family will move to Wilmington June 10, when he will begin his services as minister of what we believe will be a fast-growing congregation in the downtown area.

In an enlarged effort to reach the white people in the suburban area, a new building has been completed at 3601 South College Road. The new facility has an auditorium which seats 300 and has nine classrooms. The total cost of land, building and furnishings was $187,000. The congregation has supplied $81,000 of this, leaving a bonded indebtedness of $105,500, which will be repaid over the next 11 years.

The congregation has elders and deacons and F.W. Mattox, the retired President of Lubbock Christian College and author of **The Eternal Kingdom**, a history of the church, serves as the minister.

The new building is considered as a means to the end of saving the lost. Great plans have been laid to attract the people of Wilmington to the gospel. These include a city-wide campaign in three parts which will begin June 15.

A group of people from the Sun Set congregation in Lubbock, Texas, will distribute literature, set up cottage meetings and enroll people in Bible correspondence courses, while mainly promoting and conducting a Vacation Bible School in the downtown building.

A group from the Green Lawn congregation in Lubbock will do the same, except they will promote gospel meetings in both buildings. Floyd Dethrow will conduct the meeting in the downtown building, and Bill Swetmon, regular minister for the Green Lawn church in Lubbock, will preach in the new building.

Later in the summer, a Vacation Bible School will be conducted in the new building by members of the congregation. A teachers workshop for area congregations is also in the planning stage.

The new building has ample parking, surfaced with asphalt and traffic is routed by way of one-way drives. The building is located on a main road, Highway 132, which crosses Wilmington from north to south, on the east side of the city. All east and west highways cross Highway 132, making the building easily located.

REJOICE

Lewis Sauge, Mountain City, Tn.

"Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4.)

We rejoice often over many things, some of little value and others of great importance. We take a great deal of pride, and rightly so, in the work of our own hands, accomplishing something really worthwhile in this life. We rejoice in the success, health, and happiness of our friends and neighbors – even our enemies. The husband will rejoice because of a godly wife, who " . . . will do him good and not evil all the days of his life." (Prov. 31:12.) The wife is happy because of a God-fearing husband who is determined to put Christ first in his life. Parents are made happy because of the growing success of their children. Children have an abiding respect for their parents who have brought them up " . . . in the nurture and admonition of the Lord" (Eph. 6:4). We rejoice to live in a nation where God may be worshipped according to His will, in " . . . spirit and in truth" (John 4:24).

Most of all, however, we rejoice because our names are written in heaven, in the "Lamb's book of life" (Rev. 21:17). Moses, in the Old Testament, speaks of that book: "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou will forgive their sins –; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever has sinned against me, him will I blot out of my book." (Ex. 32:31-33.) Jesus speaks of this as a real cause of rejoicing. He says: " . . . rejoice, because your names are written in heaven." (Luke 10:20.) Paul refers to this book, " . . . whose names are in the book of life" (Phil. 4:3). We should be thankful that our Lord is a good "Book-keeper" and that our names appear before Him at all times.

Also, if our names are written in heaven, and they are, it is because we are Christians. We should rejoice in this. The man from Ethiopia, having obeyed the gospel at the hands of Philip, " . . . went on his way rejoicing" (Acts 8:37-39). Paul admonished the Christians at Philippi, "Rejoice in the Lord alway: and again I say, Rejoice." He also said: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:4, 6, 7.) God insists we be Christians, simply that, only that, but all of that, and nothing more than that. We should then come closer to being what Jesus prayed for us to be (John 17:20-21). If we were all one in name, much of the religious division among people would cease. Let us all think this matter over seriously and decide to do something about it. Let's be Christians! All names will stand for nought in the judgment except the name of Christ (Acts 4:11, 12).

Since we are Christians, and our names are written in heaven, we cannot afford a long, sad, morbid state of mind. The price is too high. People around us, those outside the body of Christ, are looking for faces that glow with heavenly sunlight. Let us give them that, along with words that become sound doctrine (Titus 2:1). We do not have to be overly emotional to rejoice the New Testament way. We can rejoice in the Lord without the usual hand-holding, tongue-speaking, and light-dimming. We can rejoice in the Lord while we lift up our voices in the singing of "psalms and hymns and spiritual songs" in Christian worship directed to God. There is rejoicing in prayers that are prayed with an understanding (Eph. 5:19; 1 Cor. 14:15). We rejoice in our observance of the Lord's supper on the first day of the week (Acts 20:7). We are happy to return unto the Lord's work a goodly portion of that with which He has blessed us. We rejoice in Christian love and fellowship with God's people. We are members of the same family, members of the body of Christ, the one New Testament church (Eph. 3:15; 1:22, 23).

"Rejoice in the Lord alway: and again I say, Rejoice." (Phil. 4:4.)

Southeastern Children's Home News

Summertime is here again and our young people are eager to get into a change of pace. Some are thinking about summer camp and others about some kind of vacation. A goodly number are thinking about Palmetto Bible Camp, located about 25 miles north of Greenville, S.C., at the foot of the mountains – a beautiful place for our children to enjoy a week or two.

We appreciate the thoughts of several churches who have offered to send children from the Children's Home this year.

In our last report, the Home had a full house. Now the picture has changed; three children have left, so this leaves us with room for three more. The Home also needs a Christian husband and wife to serve as Home parents. If you know of children needing a good home or if you know of a Christian couple interested in serving as house parents please contact S. Robert Collins (Superintendent and Treasurer), 241 Wildwood Ave., Sumter, S.C. 29150 or call (803) 775-2954.

A Bible Basis For Marriage

John Waddey, Knoxville, Tn.

Jesus set forth the platform for Christian marriage in Matthew 19:3-9. His was based on the plan God gave in Eden: one man and one woman, each leaving his old family and becoming one flesh with his partner. Being joined together by God, no man is to put them asunder. Divorce and remarriage is allowed only to the innocent party who divorces his mate because of fornication.

Couples entering marriage need adequate preparation if they are to have a happy and successful home. There are five areas where preparation is needed:

A. Physical Preparation. Physically immature people are not ready for marriage. Ideally, we should enter marriage with good physical health. Of course there are thousands who had physical infirmities and yet made wonderful mates. But health is an asset. We should avoid those things in your youth that would needlessly endanger our health (1 Cor. 6:18-19).

B. Moral Preparation. There is no substitute for moral purity in marriage. "Keep thyself pure" was written for both boys and girls (1 Tim. 5:22). Premarital sexual experimentation generally proves detrimental to happiness in marriage. To Christians it is an obligation to abstain from fornication (1 Thess. 4:3).

C. Intellectual Preparation. We need time to complete our education before accepting the responsibilities of marriage. Joe Schubert points out, "The higher the educational level, the greater the chance for success in marriage." Again he notes, "One sociologist reports that the divorce rate for those who marry in their teens is six times as high as that in any other group." **(Marriage, Divorce and Purity.)**

D. Emotional Preparation. One of the chief causes of failure in marriage is emotional immaturity on the part of one or both of the partners.

E. Spiritual Preparation. "Except Jehovah build the house, they labor in vain that build it." (Ps. 127:1.) With knowledge of the Biblical guidelines for marriage and allegiance to them, a couple will be a long way towards a successful marriage. The Christian should marry a Christian (2 Cor. 6:14; 1 Cor. 7:39). A major problem in marriage adjustment is encountered when the partners have a "built-in" conflict in religion.

There are some essential characteristics that every Christian should look for in a marriage partner:

No other marital ties (Matt. 5:31-32).

A believer, i.e., a Christian (2 Cor. 6:14; 1 Cor. 7:39).

Free from crippling characteristics such as drug addiction, alcoholism, temper fits, mental illness or sexual deviation.

The woman must respect the man enough to obey him (Col. 3:18).

The man must love his wife enough to lay down his life for her (Col. 3:19).

The man must be able to provide for his family economically (1 Tim. 5:18).

Both partners must be mature enough to "leave their father and mother" and cleave to their marriage partner (Matt. 19:5).

Also they must be mature enough and willing to make a lifetime commitment to the marriage (Matt. 19:6).

The Christian's mate must be willing to help assume responsibilities to the aged parents of both (1 Tim. 5:3-8).

Your mate should know beforehand and be willing to abide God's law on divorce and remarriage.

Our world desperately needs to see the example of Christian marriages. Our children need the security of stable parents and home life. The church needs strong families. May all young Christians give serious thought to their preparation for successful marriage.

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The Synoptic Problem

Charles Sattenfield, Winston-Salem, N.C.

The word "synoptic" comes from the Greek word "sunoptikos" and means "seeing the whole together; taking a comprehensive view." But as applied to the gospels the word came to mean "affording, presenting, or taking the same on a common view." (H.C. Thiessen, **Introduction to the New Testament**, p. 101.) We call the first three gospels in our English versions the "synoptic gospels," because they present the same general view of the life, death and resurrection and teachings of our Lord. It is not easy to miss this when you read the gospels together. It is obvious that there are many resemblances. For instance, F.F. Bruce, in his book **The New Testament Documents** (p. 31), lists a few of the things they have in common. "We find, for example, that the substance of 606 out of 661 verses of Mark appears in Matthew, and that 380 of Mark's verses reappear with little material change in Luke. Or, to put it another way, out of the 1,068 verses in Matthew about 500 contain material also found in Mark; of the 1149 verses of Luke about 380 are paralleled in Mark. Altogether, there are only 31 verses in Mark which have no parallel either in Matthew or Luke."

Because of the many resemblances and the obvious differences, the gospels have been attacked by what is commonly called "synoptic criticism." They say how could they have so much in common and yet be so different? The history of "synoptic criticism" may be briefly surveyed under the following six headings:

The Urevangelium Theory

This theory was developed by the German critic and dramatist, G.E. Lessing, and the theologian, J.G. Eichhorn. This theory states that there was an original gospel from which all three synoptic writers drew their material. H.C. Thiessen said, "The theory of an Urevangelium has no historical support and is improbable to a high degree. If our gospels are but excerpts from this 'source'; why was not the source itself preserved?" (Bruce, op. cit., p. 103.)

The Interdependence Theory

This theory holds that one of the three wrote first, largely on the basis of oral tradition; and that the one who wrote next used this first gospel, and that the third used both the earlier gospels. This theory is not held now by any important scholar. Alford says this theory "appears to be inconsistent with the results of a careful analysis of the language and of the contents of the gospels." (Bruce, **op. cit.**, p. 103.)

The Fragmentary Theory

This theory was originated by Schleiermacher (1768-1834). He states that all the synoptic gospels got their information from neither oral or written gospel, but a large number of short narratives. He appealed to Luke 1:1-2 and states that Luke himself said his information came from many written accounts that were in existence in the days of Christ. However, he did not comment on where Matthew and Mark got their information because they do not specifically say. This theory has never had a general acceptance, although it has been changed several times since Schleiermacher first originated it.

The Oral Theory

This theory was suggested by Giesler in 1818. It states that the common basis of the synoptic was entirely oral. He claims that since from Acts 1:1-8:4 the apostles were in Jerusalem, that the writers of the gospels had plenty of time to gather what had been said about Christ and wrote them down. The four favorite arguments for this view are: (a) The language of Luke's preface points clearly to an oral tradition as the source of his own gospel, and by implications of the corresponding parts in the other gospels, (b) The oral hypothesis is most consistent with the general habit of the Jews and the peculiar position of the apostles, (c) It is supported by the earliest direct testimony, and in some degree is implied in the apostolic writings, and, (d) An oral source is pointed to by the internal character of the gospels (p. 106, H.C. Thiessen).

This theory is true so far as it goes, because it is obvious that some of the writings of the gospel information came by word of mouth. Luke himself refers to the testimony of eyewitnesses (Luke 1:2), but this theory does not answer all the problems. For instance, they may account for the sections common to all three synoptics, but how about those which are found in two of them or only one? If all the materials in these gospels are directly traceable to the apostles, then why did not all three include all of them? These questions as well as others pose a definite problem to these who advocate this theory.

The Two-Document Theory

Although this theory had its origin with Eichhorn (1794), B. Weiss and Holtzman are usually recognized as the originators of the Two-Document hypothesis. The two documents are believed to be: "(a) One source is a gospel like, if not identical with, the canonical gospel of Mark. As regards this second gospel there is a consensus of opinion that it is prior to the other two, and the view that the second and third used it as a source is described as the one solid result of literary criticism. (b) The other source (now commonly named Q) is found first by an examination of the matter not contained in the second gospel, which is common to Matthew and Mark. While there are differences as to the extent and character of the second source, there is something like general agreement as to its existence." (I.S.B.E., Vol. II, p. 1282).

This is the theory which may be said to hold the field of scholars at the present time. H.C. Thiessen makes the following criticisms against this theory: (a) It is based upon an unproved theory of development. (b) It is improbable that a gospel like Mark's would be treated in the manner supposed. (c) The very existence and nature of the so-called "Q" is uncertain. (d) There is no reason for supposing that Matthew and Luke cannot have written independently. (e) The priority of Mark was "discovered" just at the time when the Bible was losing its age-long position and prestige as the infallible Word of God. Thus when we see the lack of historical evidence to support this theory we must therefore reject it.

The Formgeschichte Theory

This is probably the most absurd one of the bunch. It states that the writers of the gospel were no more than "collectors" or "vehicles of tradition." They just compiled the literature which was handed down from tradition into their gospels. This theory even denies that we can be sure what Christ said was true, and that we can rely upon the tradition handed down to them. Therefore, any theory such as this any true believer in Christ will have to reject.

Since we have looked at the errors and inadequacies of the preceding view, we now must turn to the solution of the problem. H.C. Thiessen says that the sources of information the writers used came by (a) direct knowledge. Most of the writers of the gospel did have a direct knowledge of Christ and His teachings. The writers knew many of the original apostles themselves, and certainly associated with many others who knew Christ personally. Luke very likely had a chance to talk to Mary the mother of Jesus during his life, and received information about her Son Jesus, which he recorded. (b) Oral teachings. Since from Acts 1:1-8:4 the apostles were in Jerusalem it is very likely that many oral teachings existed which could have helped the writers to compile their information. (c) Short written accounts. There was no doubt in the days of Christ numerous written accounts by Christ and His teachings existed, because Luke himself said he used them, Luke 1:1-2. (d) Inspiration of the Holy Spirit. No matter what sources the writers used for the gospels we can be sure that the Holy Spirit guided them (2 Pet. 1:20, 21; 2 Tim. 3:16) to write it. Thus we can be sure of its accuracy. However, many critics don't believe this because they say the gospels are so different from each other, and seem to contradict each other. This itself is a false assumption.

In the first place, the authors never claimed to give us a complete account of what transpired. Second, they only reported such things that were pertinent to their purpose for writing. They did not write every detail because every detail in the life of Christ did not relate to what they were trying to accomplish. Each writer had different reasons for writing; thus, naturally there would be some difference between them. For instance, four reporters may report the same accident and yet all four will not be the same, simply because they were writing from four different standpoints. The same holds for the gospels. They are different purposes for the definite needs the authors wanted to express.

The Use Of Titles

R.C. Oliver, Henderson, Tenn.

When I was a young man it was a customary thing for brethren to condemn the use of titles such as: Father, Reverend, Rabbi, and Doctor; however, a new generation has arisen and it seems that much that was taught then is no longer believed among us, for in many of our advertisements and religious journals, some of which formerly condemned such, the title "Doctor" seems to have free course today. "My brethren, these things ought not so to be." (James 3:10.)

No one realizes more fully than I the need of academically trained men, and I rejoice with every one who is able to achieve some academic goal that he has set, from the lowest to the highest degree. But the fact remains that within the church these distinctions should not be made! Furthermore, the educated as well as the uneducated should remember that his strength is not in his education; it is in the word of the Lord. And whenever I am instrumental in converting a man, I want that man to be impressed by the word and not by the degrees that I may have earned. I want his faith to rest in the word of the Lord!

Recently one of my students at Freed-Hardeman College called my attention to an advertisement in which a church was seeking a minister with at least a Master's degree and a Doctor's degree would be preferred. This indicates digression! A church with such a spirit does not imbibe the Spirit of Christ!

Jesus said: "Be ye not called Rabbi . . . and call no man your father upon the earth: . . . neither be ye called masters; for one is your master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:8-12.)

The words of Albert Barnes, when commenting upon this passage in Matthew, seem most appropriate with which to close this essay, for he said: "The Savior did not forbid them giving the title to others when it was customary or not regarded as improper (comp. Ac. xxvi. 25), but THEY were not to receive it. It was to be unknown among them. This title corresponds with the title 'DOCTOR OF DIVINITY' as applied to ministers of the gospel; and, so far as I can see, the Spirit of the Savior's command is violated by the reception of such a title as really as it would have been by their being called Rabbi. It makes a distinction among ministers. It tends to engender pride and a sense of superiority to those who obtain it, and envy and a sense of inferiority in those who do not; and the whole spirit and tendency of it is contrary to the 'simplicity that is in Christ.' "

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The Model Church

In the Restoration Movement men have often spoken of the model church. If one is permitted to define his terms and make certain limitations, this terminology may be both acceptable and Scriptural. But in the strict sense of the term, there is no model church, nor by the nature of things could there be. New Testament churches were and are modeled or molded by revelation, not by the product (another church) of revelation.

The church of our Lord was established in Jerusalem following the death and resurrection of Jesus Christ, its designer and builder. Christ Himself had promised to build His church (Matt. 16:18). Before He ascended back to heaven, He had chosen and commissioned His apostles to go into all the world and preach His gospel. When the gospel was preached, believed, and obeyed, it resulted in the salvation of human souls from sin. Each one so saved was added to the church, God's family (Acts 2:47; 1 Tim. 2:15). Since the Pentecost following the resurrection of Christ (as recorded in Acts 2) was the first time the gospel in all its fullness of facts and promises was preached, believed, and obeyed, it is inevitably conclusive that on that day the church had its beginning. And since this occurred in Jerusalem, as the Lord had planned (Isa. 2:2-4; Luke 24:46-49), the Jerusalem church became the first church. Many, therefore, think of it as the model church. (By a model church, it is meant that the Jerusalem church is the pattern by which all other churches are to be molded. It was built under the immediate directions of the Holy Spirit working through the apostles. It was thus the church as God had planned, promised, prepared for, and built. Because of this it is often thought of as the pattern by which all churches from that time on are to be formed; hence, the model church.)

But were there not things in the Jerusalem church (and all the early churches that serve as patterns) that would be wrong for churches today to practice? Indeed there were. Ananias and Sapphira, members of the Jerusalem church, were greedy and lied to the Holy Spirit. This certainly must not be practiced by churches or individuals today. Greed and lying are no part of the pattern. Nor is the way the Lord dealt with them (they both fell dead at the apostles' feet) an example for churches of today to follow in dealing with ungodly and unchristian members. In Acts 6 there arose a murmuring of the Grecians against the Hebrews because their widows were being neglected. The neglect of widows is not a part of the will of God, and is therefore a practice in the Jerusalem church that forms no model for other churches, except to show that churches shaped after the will of God must not practice neglect of widows in its ministration. Thus there were many things that were not right (all by human failure; not one by the plan of God) in the Jerusalem church. The wrongs were corrected by inspired men.

How then can we determine the aspects of the early church (not just confined to Jerusalem alone) that are to serve as models in building churches today? Simply by observing the characteristics that are approved by the apostles and other inspired men. All things approved by inspiration serve as models; all things rejected or condemned (or even not approved) are no part of the pattern and they can be no part of the New Testament church today. Thus in the final analysis there is no model church. It is God's will that churches be guided by what inspired men taught. What they bound is to be retained; what they rejected or did not reveal is to be no part of the Lord's church. The pattern then is revelation. The early church is the model to the extent, and only to the extent, it did the will of God as revealed through inspired men.

This brings up another very vital question: how can we determine the will of God? His will is always determined by divine revelation. In apostolic times the revelation was given through living men; now it is given through their writings in the inspired Scriptures. Thus to know God's will for the church we must go to the Scriptures, the divine pattern. The Scriptures reveal that will in three ways: in some cases it is plainly stated by precept, command, or statement; in others it is revealed in what the early church did under the approval of inspired men – this we call an approved example; then there are times His will is learned by that which is necessarily inferred by what is said. But in either case, command, example, or inference, the revealed will of God is the pattern by which all churches are to be built. The Jerusalem church and other churches in early times are models only when they follow the revelation of God's will as given through inspired men. We follow them only because, and only when, they followed heavenly instructions.

QUESTIONS ANSWERED

Editorial Glimmerings

A letter from John Goodman in Burlington, N.C., has some things in it that we want to comment on and some thoughts that we want to share with you. He says, "Brother Howard, I want to tell you how much I enjoyed your preaching in the recent meeting at Burlington. It reminded me of preaching I heard 40 or 50 years ago. You touched upon subjects one seldom hears preached upon anymore, but ones that need to be proclaimed."

Let us use this statement as a springboard to say a few things about preaching and preachers. There is rapidly growing up among us a new breed of preachers with a new kind of preaching. Formerly preachers among us preached the word . . . or else they would not be accepted by the brethren. Their sermons were made up almost exclusively of Scriptures. From one-half to two-thirds of what was said was a direct quotation from the word of God. They thus told us more of what God said than what they believed about what God said. A "thus saith the Lord" was given for every point in the sermon – if no Scripture could be given, no point was made. They had as their basic aim to teach the Bible, nothing more and nothing less. But it is different now. Many preachers seldom refer to the Scriptures and some have an aversion to quoting them in a sermon. We tried to correspond with one of this type who teaches in one of "our" Christian colleges (a school that was established for the very purpose of teaching the Bible!) who is on record as being critical of quoting the Bible in preaching. He is the author of several books and has a rather wide influence on students. He believes that it is more important to preach one's own words and explanations than it is the word of God. In addition to this, we read a short sermon recently by one of the best known preachers in the brotherhood. He quoted at least ten secular authors and denominational theologians, but not one word from God. Brethren, that is a new kind of preaching for us. The world needs the word of God, not the word of men. And when preachers preach that ought to be the heart and core of their message. That, and that alone, is God's power to save (Rom. 1:16). What we believe, think, and say may be important but it is not as important as the word of God. So, "Preach

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the word." (2 Tim. 4:2.) Or in the words of God to Jonah, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (Jonah 3:2.)

Brother Goodman continues, "Some subjects, upon which the Bible speaks plainly, such as the home, marriage, divorce, etc., are seldom the theme of sermons. Upon such subjects rest the hope of the nation. Also the church, authority, and moral principles are being neglected. Why?"

We would not profess to know all the factors involved in this failure, but one thing is for sure: brethren are too much concerned with the philosophy of how to win friends and too little with how to win souls. Many preachers seek popularity, both for themselves and for the church. They work hard at creating the right kind of "public image." But in order to do this, they must pacify people instead of converting them. "Public image" has become more important than preaching Christ. Thus preaching today is often designed to sooth itching ears rather than to prick guilty consciences – it tries to give man what he wants rather than what he needs. Jimmy, our 13-year-old son, was struck by a car two years ago. Along with other injuries, he suffered a badly broken and damaged leg. He eventually had to undergo surgery four times on it (and he may still need more). For his second surgery he became extremely nervous and scared. And as he was being taken from the room he broke down and began to cry. As they wheeled him away he threw out his arms to us and screamed, "Daddy, don't let them take me!" While it caused anguish in our hearts to see him go in such fear, what kind of parents would we have been had we said, "Doctor, forget the surgery; he does not want to go and we want to please him"? Our concern was not with what he wanted but with what he needed. And that should be the concern of all preachers and preaching. Men need the gospel whether they want it or not, and the gospel is what they should be given in preaching. Paul said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." (1 Cor. 9:16.)

Now we will let Brother Goodman speak for himself: "I recall that several years ago a popular subject was 'Make It As Sure As You Can.' Such sermons had a good deal to do with personal conduct as well as what is sometimes called doctrinal subjects. Take for an example, baptism. People have accepted many substitutes for it. But all will generally agree that immersion meets all the Scriptural demands. Paul said, 'Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' (Rom. 6:4.) Why take a chance on anything short of a burial? 'Make it as sure as you can.'

"Then there is this matter of so-called social drinking, which many seem to be carried away with today. All will agree that it is safe to let it alone. Even those who engage in it will admit that there is nothing wrong in not drinking. If the 'Make it as sure as you can' policy is followed, there will be no social drinking.

" 'The make it as sure as you can' principle would give the solution and answer the problems of dress code. It would even

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solve the long hair problem that many males seem to have. The Bible has plainly spoken on these matters (even though some think it has not). When there is a doubt, take the safe course: 'Make it as sure as you can.'

"This principle would also stop men from giving and enforcing their own commands or taking Scripture out of its context to prove points the Scriptures were not written to prove. It would lead all to speak where the Bible speaks and be silent where the Bible is silent. There would be no grounds for believing or doing anything that is not clearly revealed in the Scriptures.

"I do not necessarily agree with those who say that all our disagreements in the church are over matters of opinion. Many times they are, but I believe they often go deeper and on more serious matters, especially now in these perilous days in which modernism has raised its ugly head. A failure to preach and practice the Scriptures opens the door to many errors.

"And we hear arguments designed to show that the church must change to meet the changing world and its new moral code. I do not believe a word of this. Rather, I believe the world must change to fit God's way. The Bible is still the same. Christ is still the same. The mission of the church is still the same. Sin is still the same. Man's need of salvation is still the same, and the gospel is still the only power to save (Rom. 1:16). 'Make it as sure as you can.'

"One more thing: I do not believe that sin is a sickness. [Sin is a sickness of the soul, the spirit, a sick attitude toward God and His will, but it is certainly not a disease in the sense of which Brother Goodman here speaks, and no one should try to excuse his sinful actions in such things as drunkenness or homosexuality by saying that it is a sickness. If such are sicknesses then the person practicing them has the cure, abstinence, within his own power and to remain in that condition with a cure in hand would be both shameful and inexcusible.] We need to brand sin for what it is, a transgression of the law of God. 'Make it as sure as you can.' "

Brother Goodman closes by saying, "If you think the subject, 'Make it as sure as you can,' has any merit and if you have the time, write on it. I believe you could come up with a good article on this." We thought about it but then decided that

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we could not do better than Brother Goodman had done in his letter. So we just decided to share his thoughts with you. We suggest that preachers take the subject and prepare a hard-hitting, people-pointed, Scripture-filled sermon on it and then preach it all over the Carolinas. It could be a turning point on the road back to Bible-centered preaching, a thing the world desperately needs right now.

CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Henderson reports that they have become able to discontinue the partial support they were receiving from Raleigh.

The National Youth Outreach Campaign will be conducted July 19-25 in Winston-Salem, sponsored by the South Fork church.

The Northview church in Statesville is sponsoring Sunday radio programs at 7:45 a.m. and 12:20 p.m. over WSIC. Stanley Crews is the speaker.

Jay Lindsey begins his work with Monroe July 18. He is a graduate of Whites Ferry Road School of Preaching.

Harman Caldwell has placed membership with the Linville Forest church. He was a minister at Warners' Chapel for 12 years.

N.C. Baptisms:

Henderson – 1; High Point – 1; S. Fork, Winston-Salem – 1; Monroe – 3; Providence Rd., Charlotte – 4; Dilworth, Charlotte – 1. Total – 11.

SOUTH CAROLINA

David Pharr, Rock Hill, S.C.

Perry B. Cotham preached in a gospel meeting at Belvedere July 11-16.

Randy Lawless will be moving from Georgetown to Duncan sometime in August.

North Charleston had a high attendance of 421 during their recent Vacation Bible School. Jim Stutts was the guest speaker for the adults.

There will be a "Rally for Christ – 1976" at St. Andrews Rd. in Columbia August 6 and 7. This program will be directed toward youth and will feature lessons by Wayne Kilpatrick, Tommy Alexander, and Sonny Sessions. The schedule is 6:30-8:30 p.m. on August 6 and 8:30 a.m.-8:30 p.m. on August 7. Overnight lodging will be provided.

St. Andrews Rd. will also host the S.C. Lectureship November 1-4. Franklin

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Camp will be the keynote speaker. Theme: "The Christian and the Present Moral Dilemma." Other plans at St. Andrews Rd. include converting their upstairs nursery into a balcony to increase seating capacity.

The Greer bulletin reports that Burl Curtis and 35-40 others conducted a campaign at Slater during early June.

A note in the Myrtle Beach bulletin suggests the possibility that they may have to move into temporary facilities in order to sell their present building and build a new one. As yet no definite plans have been made, but visitors to that area should keep this possibility in mind.

The radio program sponsored by Plaza in Sumter will be heard over WSSC at 8:55 a.m. Monday through Friday.

Central, Spartanburg, had an attendance high of 231 during their recent Vacation Bible School. Robert Taylor, Jr., and Shelton Blythe were the guest speakers.

Jim Waters has been named as a fourth elder of the Charlotte Avenue church in Rock Hill.

S.C. Baptisms:

North Charleston – 2; Union – 1; Greer – 1; Central, Spartanburg – 1; Charlotte Avenue, Rock Hill – 4. Total – 9.

Seneca

LARRY JELLEY, Reporting: The North Fairplay Street church in Seneca is in need of assistance to build a building. Our present meeting place is in poor condition as well as inadequate for our needs.

We have a six-and-one-half-acre lot on Highway 123 which is an ideal location for a new building. Our average attendance is 50. We receive some outside support, which enables us to have a full-time preacher. We are appealing to congregations and individual Christians for any financial support they may be able to give, whether in a lump sum or on a monthly basis.

Our plans are to construct a building of the type recently built by the brethren in Laurens. The cost will be about $85,000. Our building fund now has $1,000. When it reaches $30,000, we intend to authorize construction to begin. Sale of the present building will give us $20,000 to $30,000 more to be applied to building. The remaining $25,000 to $35,000 will be financed. All money received will be used for the building and donors will be kept up to date as to total amounts received and from whom.

We will be happy to furnish more information on request. Write: Church of Christ, Box 1121, Seneca, S.C. 29678, or call Larry Jelley at 882-5388.

Williamston

JAMES WROTEN, Reporting: We wish to report that James and Gail Wroten moved to Williamston in March to work with the church. Ten souls have responded thus far to the invitation. Our goal is to triple the attendance by June 1977. We have a radio program on WHPB, Belton, S.C., 1390 khz, Sunday mornings, 7:30-8:00 (world radio). We also have a newspaper article in the weekly paper. The Lord is blessing the work here. Remember us in your prayers!

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IONARIES FOR CHRIST
NEED ENCOURAGE

Mike Landon Harold Osborne

Elders Appointed At Helen Street (See Page 6)

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EDITORIALS

LACK OF CONCERN

Just a decade ago the churches of Christ were said to be the fastest growing religious group in the world. What a thrill it was to be a part of that growth, to see church buildings overflowing and to read reports of numerous conversions in nearly every community. But the picture has changed now. Overall growth is at a standstill. The average church is struggling to hold its own . . . and to make payments on a building which seemed too small as it was being planned ten years ago. What has happened? There are probably many factors (and perhaps the most far-reaching is the tendency toward liberalism that has grown up in the church) but we wish to call your attention to only one, namely, **lack of concern**. Christian concern, for self, for others, and especially for the lost, is almost to the zero level. But what has brought this about? Again there are many factors, but we think basically it is a symptom of a deeper disease, a problem that may be expressed as follows:

1. We have lost the concept of what it means to be saved, to enjoy the forgiveness of sins, be a child of God, and have a hope of heaven, the beautiful home of the soul. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.) There is nothing more marvelous than being a Christian. But just suppose we convert people and they become as many of us are, miserable, depressed, pessimistic, and always complaining about our lot in life in God's wonderful world; have we made them better? Are we good examples of what a Christian should be? If not, how could we be concerned about reaching others for Christ? How can we sell others on something that is meaningless to us?

2. We have lost the concept of what it means to be lost, to be a sinner, separated from God, and headed for the horrors of hell. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41.) This is the fate of the lost. But because we do not see souls plunging into the depths of despair, we make no effort to save them. We seem to think that since hell is no worse than most modern minds conceive of it being, it is not worth the effort it takes nor the cost involved to save souls from that destiny. Hence, we are unconcerned.

STEP FORWARD

We lift the following little story from a bulletin that regularly crosses our desk: "Once when five volunteers were needed to undertake a dangerous mission, a general lined up his men and asked for all those willing to volunteer to take one step forward. During the process he turned his back. When he refaced his men, the line was intact. As he expressed his disappointment that not one single man was brave enough to volunteer for the task, a corporal interrupted him saying, 'We all stepped forward, sir.' "

Just think what would be the results if the attitude of the soldiers was the attitude of all Christians. All would step forward for every assembly, for every Bible study period, for every personal work

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program, for every call of duty, whether it be to teach, to give, to share, or to live a pure life, thereby setting an example for all to follow.

But if this was the attitude of all Christians, it would also be the attitude of all churches. The Great Commission would become their mission. A call for help would be a welcomed blessing instead of a plaguing burden. Opportunities to teach would be sought, not shunned. Churches would seek for missionaries to go rather than missionaries having to spend half their time seeking for churches to send. What a difference that would make!

One thing is certain: all are going to step forward at the judgment. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10.) Where we go from the judgment will depend on how we respond to the clarion call of duty now. To step forward now to do God's will can take the sting out of the step forward in the judgment.

LOVE GOES BOTH WAYS

It seems to be a common trait of fleshly man to demand more of others than he himself is willing to provide (nearly everyone exempts himself from the very rules he tries to enforce). This is especially true of the religious liberals, whether they are in or out of the church. For example, the liberal will demand of the conservative more than he is willing to give. He says, in essence, "If you had love in your heart you would recognize **my** right to be heard; you would promote **my** views by offering no opposition; you would never condemn or criticize **my** beliefs; there would be complete liberty for **me** to speak and force **my** views on all conservatives. Concisely, if you love **me** you will always speak sweetly and carry no stick. **I** can teach anything **I** wish to teach anywhere **I** wish to teach it (**I**, and **I** alone, must have absolute academic freedom – this is seen in the fact that the evolutionist must have freedom to teach evolution but the creationist must **not** have freedom to teach creation) at your expense and love silences all opposition. There can never be opposition or criticism in love."

Now let the conservative begin to speak his views (and demand his right to be heard) among the liberals, and you immediately see that the "law of love" (as defined by the liberal) does not apply. The liberal can use the most degrading adjectives to describe the cold, legalistic, heartless conservatives. Opposition and condemnation (as long as they are on this one-way street) can be harshly administered. His rule of love does not apply to conservative offscourings.

If one reads only a smattering from both sides, he need not be an acute observer to perceive this distinction. We recently read chapters from two books by one of our "brethren" who is a psychologist-preacher. He long lamented the fact that some (meaning conservatives) did not recognize all as sound teachers, even when they questioned everything they considered fundamental to the faith. According to him, love demands that everyone, regardless of what he teaches, just so long as he is loving, be given a free hand without even a faint voice of protest. But then he concluded with the following scathing and bitter denunciation of all conservatives: "Too long have we encouraged and made heroes of the most unloving and arrogant personalities among us. It is to be expected that every group will have its power seekers, its garbage collectors and its egomaniacs. There will always be men who have no respect for unity, the rights of others, or the dignity and reputations of their fellowmen. This is not surprising. The thing which is so disturbing is that we have a history of counting such men as defenders of the faith, heroes of the church, great and faithful and courageous. We seem to feel that they are on the battle line defending the church, instead of being little men with great egos and loud voices tearing the very vitals out of fellowship, love, unity and the oneness of the body of Christ." Notice, if you will, such "love-filled" words (spoken against all men, except the speaker and his fellow liberals, who stand up for their faith) as "garbage collectors," "egomaniacs," "little men," "great egos," and "loud voices." Has it ever occurred to the author of these words that love goes both ways – that he has just done to others what he says love will not permit them to do to him?

THINKING

In our judgment, most of us need to do some serious thinking about our thinking. There is an old saw which says, "We shall not be hanged for our thoughts." While this may be of some comfort to those who think hanging is the worst tragedy that can befall them, it offers no security in view of the most fearful of all human experiences, the judgment at that great and final day when all men must give an account for every thought, attitude, and act done in their bodies. Character is molded by thinking. This is why the writer of Proverbs could say, "For as he thinketh in his heart, so is he. . . . " (Prov. 23:7.) And it is character that will be judged. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14.)

Evil and corrupted minds think evil and corrupted thoughts and evil and corrupted thoughts are translated into evil and corrupted deeds. All evil originates in the heart – it is given birth by one's thinking. Jesus said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." The Pharisees were offended at this statement, and Jesus expanded on it for His disciples, saying, "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man. . . . " (Matt. 15:11, 17-20.) Thus one may not be hanged for his thoughts but he will be judged by them . . . and judgment is far more fearful than hanging.

THE DEVIL'S WORK

Do not be deceived: the devil is nobody's fool. His business is to damn souls to an endless hell, and he knows his business well. He wants our souls and he will do anything to get them. He uses many means to accomplish his devious ends. With him, the ends always justify the means, any means. The Bible says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Pet. 5:8.) But the devil does not always approach us as a beast of prey. Nor does he appear as a hairy varmint with a long tail, horns, and a red-hot pitchfork. That would make identification too simple. It would not be a good public relations stunt. So his approaches are extremely subtle. In speaking of certain false teachers Paul wrote, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (2 Cor. 11:13-15.) Thus the devil often does his work through highly respected ministers, even those who profess to be preachers of the word.

But with the nature of man as it is, undirected by the revelation of God, the devil can, in many cases, accomplish his ends without doing any work whatsoever. He just sits back while others tend to his business. This is what often happens in church fights, contentions, and divisions. The devil knows that if an internal struggle continues long enough, whether over politics, personalities, preachers, presumptions, or peculiarities, a church will destroy itself. The devil thus lets the fighters, the complainers, and the disgruntled do his work for him. In this he has the same philosophy that is stated by a maxim of Napoleon: "Never interfere with the enemy when he is in the process of destroying himself."

(continued on page 19)

What Has Become Of Sin?

Johnny Melton, Union, S.C.

The Bible teaches, "...all have sinned, and come short of the glory of God." (Rom. 3:23.) John wrote further, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1:8, 10.)

All men are sinners. We shall all remain sinners. However, we may obtain forgiveness of our sins through the blood of Jesus (cf. Rev. 1:5; Eph. 1:7). Once our sins have been washed away in baptism (cf. Acts 22:16), then God will not count our sins against us (Rom. 8:1) as long as we "walk in the light" (1 John 1:7).

The remedy for sin is prescribed by God in the New Testament. However, until we get men and women to recognize that they are sinners, they will not be interested in God's antidote for sin.

We live in a society where the word "sin" has almost become a lost word. Dr. Karl Menninger, a noted psychiatrist, has authored a book entitled, **Whatever Became of Sin?** Indeed, what has become of sin? It seems that we do not have drunks anymore, we only have alcoholics. And, of course, alcoholism is a disease, not a sin! Friends, it is just as much a sin to be drunk today as it was when Paul listed the works of the flesh in Galatians 5:19-21. In that list is drunkenness, followed by the words, "that they which do such things shall not inherit the kingdom of God."

Homosexuality has long been classed as a disease rather than sin. However, not long ago the American Medical Society voted to remove homosexuality from the list of mental and social diseases. These learned men, in total disregard for God, the Bible and human anatomy, declared homosexuality to be a legitimate, alternate life-style. Listen to the apostle Paul, "For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet." (Rom. 1:26, 27.) Legitimate life-style? Disease? Not so! Homosexuality is sin!

We rarely hear of adultery or fornication anymore. Today we hear of young people engaging in a premarital affair. Married men and women violate their wedding vows by involvement in an extramarital affair. And, somehow, by changing the name, sin is no longer sin, but rather, sin is now fashionable and a socially acceptable behavior. Adultery is adultery, regardless of what men may call it! In that list where Paul catalogs the works of the flesh found in Galatians 5:19-21, adultery heads the list!

Our society is suffering from the same difficulty as a professor I once heard about. The professor met a man with a flat tire on his car. The following conversation took place:

Professor:	"Your pneumatic contrivance has ceased to function."
Motorist:	"Er – what?"
Professor:	"I say, your tubular air container has lost its rotundity."
Motorist:	"I don't understand."
Professor:	"The elastic fabric surrounding the circular frame whose revolutions bear you onward has not maintained its roundness."

At this point, a small boy, standing on the curb, said, "Aw, mister, you've got a flat tire!"

We need to call a flat tire, a flat tire. We need to call sin, sin. Once we admit that we are sinners, then we will look for heaven's antidote.

Elders Appointed At Helen Street

Wayland McClellan, Fayetteville, N.C.

On May 23, 1976, the Helen Street congregation took a giant step forward in organizing Scripturally as God wants and designed in the first century. We appointed two men as elders to oversee the flock of God meeting here at this place – two godly men who love the Lord, His Word, and His church. These men are Mike Landon and Harold Osborne. This is a great step for us here because we have been studying, praying and looking for this great day for two years, and God has truly blessed our efforts. These two men have already proven themselves as capable leaders and are putting things together for a greater thrust to reach the lost here in Fayetteville and around the world.

The congregation thus far in 1976 has baptized 44 souls into Christ, had 77 restorations and 13 families or individuals to place membership with us. We have lost several families because of Uncle Sam transferring them out, and we have lost some to Satan, but we are continuing to press on. For the past three months our average attendance has been: Bible Study on Sunday morning – 239, Sunday morning worship – 261, and Sunday evening worship – 191, and our Wednesday evening Bible Study – 175. At the present time we are supporting two men in the Natal School of Preaching, Natal, South Africa, partially supporting a man in Whites Ferry Road School of Preaching, partially supporting a man in the Sunset School of Preaching, helping with the work in Marion, N.C., and helping with the AMEN program out of Whites Ferry Road in Louisiana. The elders are continuing with this vision of reaching souls and hoping prayerfully to do more, if the Lord wills. Deacons were appointed on June 27, 1976, with ten good, faithful, godly men being set in that office. We completed our VBS June 25 with a high attendance on Friday of 252 and then on Friday night the children brought their parents back and we had 323 in attendance.

The plans for the future are looking good. We have a gospel meeting set for October 3-8 with Dayton Keesee from the Sunset School of Preaching. After this we will have our third annual Youth Rally October 22-24 with Ted Kell from the Sunset School of Preaching as our keynote speaker. We have an active program of door-knocking going and a local radio program that we pray will lead us to more souls for Christ. We are involved in a good correspondence work with greater plans for the rest of the year.

With God's help, your prayers and the godly elders we have, we are going to turn Fayetteville upside down for Christ in the months to come. We invite brethren to come visit with us anytime they are in the Fayetteville area.

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Before The Law Of Moses

Steve Mazurek, Sumter, S.C.

One of the most magnificent spectacles recorded in the Old Testament is God descending upon Mount Sinai to give the Law to Moses. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke, and God answered him by a voice. And the Lord came down on Mount Sinai, on the top of the mount . . . and Moses went up." (Ex. 19:18-20.)

Before God gave the Law to Moses, He gave promises to Abraham. The promises God gave to Abraham were twofold: (1) the land promise; (2) the spiritual promise. The land promise was fulfilled when the Israelites, under the leadership of Joshua, marched across the Jordon River, into the land which flowed with milk and honey. "He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents." (Ps. 78:55.) The spiritual promise which God made to Abraham is recorded in Genesis 12:3; 15:1-6 and 22:18. "And in your seed shall all the nations of the earth be blessed; because you have obeyed my voice." (Gen. 22:18.) The fulfillment of this promise was accomplished in the birth, life, death, burial, resurrection and triumphant ascension of Jesus Christ, the Son of God.

In the New Testament, Romans, Galatians, and Hebrews are devoted to explaining God's promises to Abraham and the relationship the Law of Moses sustained to these promises. The following points had to be made in order for the Jewish nation to understand that they were no longer to abide by the precepts of the Old Covenant.

1. Galatians 3:10; Leviticus 18:5; James 2:10; Deuteronomy 27:26 – Justification by the law was possible only by keeping the commandments with absolute perfection.
2. Galatians 3:17 – The law did not annul the promise to Abraham.
3. Galatians 3:19 – The law was added to keep the seed line of Christ from being ruined by the transgressions of the people.
4. Hebrews 9:9; 10:1-3 – The law could not cleanse the conscience.
5. Hebrews 9:10 – The law could only give outward cleansing.
6. Hebrews 8:10-11 – The law was a pattern for the new dispensation.
7. Hebrews 10:1-4, 11 – The sacrifices of the law could not take away sin.
8. Psalm 110:4; Hebrews 7:all – The priesthood of Melchisedec was affirmed by the law and was superior to the priesthood of Aaron. The priesthood of Christ is compared to the priesthood of Melchisedec.
9. Romans 4:13-14; 21-25; Galatians 3:6-9; 14, 18, 26-29 – God could not justify all nations of the earth by means of a law given only to His chosen people. But God could justify all nations in the same manner He justified Abraham – by faith in God's promise. The justification of Abraham came before the Law of Moses.

Therefore, the priesthood of Melchisedec and the promise to Abraham took place 430 years before the giving of the Law to Moses. When the Jews were taught these points, they should have completely understood, and gladly accepted Christ as the Messiah. These same points would make a good study with Jewish people today.

The law of Moses ended at the death of Christ (Col. 2:14). We now live under a better covenant with better promises (Heb. 8:6). "For if that which is done away was glorious, much more that which remains is glorious." (2 Cor. 3:11.) The magnificence of Sinai was eclipsed by the splendor of Calvary.

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A Change In Direction

Henry L. Fuhry, Asheville, N.C.

Life is full of efforts and failures. Practically every person starts out toward some desired goal, and for a while things seem to be going well; but with most of us there comes a time in our experience when we reach a point beyond which we cannot go. There we stand and look upon our frustrated plans which must be abandoned. Such an experience can lead one to despondency and bitterness, but if he is sincerely trying to follow the Lord he will simply realize that his direction must be changed. This is true in spiritual as well as temporal matters. How many of us have not already at some time set our sights on a certain goal in our life's work, only to have situations arise which thwart those plans? What has been our immediate reaction? Frustration, despondency, bitterness, criticism? All these? But now, as we look back upon these experiences, haven't they turned out for the best, insofar as we can tell? Perhaps the answer is not in yet and it may take years or beyond our life on earth to show that the way it turned out was really the best.

One of the chief things which God requires in all His people is the development of a pure and spotless character, and often this requires divine discipline; but if one is willing to be directed by the Lord in all that he does, he will soon come to realize that he can serve best in the field where the Lord leads him. Whatever our experiences in life may be, we are taught that to them that love God all things work together for good. This statement of fact and faith will help us overcome the baffling experiences which come to us.

One of the first things that any Christian should learn is that God does not see as man sees. In 1 Samuel 16:7 we read, " . . . for the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart," and in Isaiah 55:9, "For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." God is all-knowing, and as such, He sees the end from the beginning. He knows, therefore, what is best for each of us, both from the standpoint of the work which He wants us to do and the development of our own character. Every child of God, of course, should sincerely endeavor to do that which he believes the Lord wants him to do; but if, and when, it becomes clear to him that he will not be able to accomplish that on which he had his heart set, he should not hesitate to change his direction and enter wholeheartedly into the new situation. Part of character building is being content. Not content with mediocrity, not content with doing less than our best, but content with what God chooses for us.

We must possess a deep religious conviction. Whatever our disappointments may be, we must have no complaint to offer when such situations arise. We must remain steadfast in our conviction that God has a purpose for our lives. It is just such disappointments and frustrations that tell a man how much real religion he has. A man, for example, might proclaim his faith in certain divine propositions, but no matter how serious he may seem about them, no one can tell from his proclamation alone how real they are to him. Too often when things don't turn out as we think or hope they should, we become embittered, criticizing others whom we feel responsible for our condition, and asking why such a thing had to happen to us. In this area we should take inventory and count our blessings, realizing how much worse the situation could have been. We must visualize the good which can come from the change that occurred. A man might sing, "He leadeth me! O blessed thought! O words with heavenly comfort fraught! What'ere I do, where'ere I be, still tis' God's hand that leadeth me." But however much in earnest he may seem, no one can tell from that alone how much it means to him. But when one sees a man who wants something very much but must change his direction, and still feels certain that there is a divine purpose for his life, and enters enthusiastically into that which he finds in the new situation, that man's religion is the kind that honors God and benefits his fellowmen.

As has already been suggested, practically all of us must change directions at various times in our lives, and if we will only try to adjust ourselves to our new situation and open our eyes, we will, in all probability, get a clear vision of the great opportunities which lie before us. We may very well have preferred to be somewhere other than where we find ourselves. All of us must set our sights to new heights, to the opportunities present, to the responsibilities placed upon us by virtue of being right where we are. Some of us will never again have an opportunity such as we have today – and we must not fail, because to fail could well mean that we forfeit our way to heaven. We must look upon our change in direction as a challenge. We must accept that challenge as something God has presented to us!

Someone has said, "Nothing makes a man strong like a cry for help." A mother can be completely fatigued but, upon finding her child ill and in need of her, seemingly takes on new strength and can go for days without stopping. Just think what this kind of spirit would do in the followers of Christ when they see the lot of the helpless, the hungry, the thirsty, and those in need of our help. "Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' And the King will answer them, 'Truly, I say to you, as you did it to the least of these my brethren, you did it for me.' " (Matt. 25:37-40.)

The Glory Of Compassion

Roy Z. Kemp, Greensboro, N.C.

To be insensitive to the needs of others is for Christians a denial of who they are and of what their Lord requires of them. The Bible demands our concern for others. In Genesis 4:9, Cain asks God: "Am I my brother's keeper?"

Because Jesus cared, He possessed compassion to a remarkable degree. He was keenly aware of the needs of His people and He responded to that need. He was moved by His compassion – and He did something about it. He felt; He acted; He responded. Compassion always meets with response from a heart filled with love.

Compassion is the supreme example of unselfishness. It is woven into the very fabric of Christianity. Compassion demands selfless living, for it is a matter of the heart which springs from love and concern. Compassion is more than mere emotion; it is the full expression of commitment of ourselves.

Compassion is a beautiful word. It connotes mercy, sympathy, understanding, concern, kindness. It is a powerful force, for it is moved to help, to heal, to assist.

Compassion was our Lord's first response to the multitudes. We each must say with the Master: "I have compassion on the multitude." (Matt. 15:32.)

Compassion is a moral quality, for it marks the point at which the human and the divine coincide. It is a vital spark of man's being; without it, man is no more than an animal.

Impelled by compassion, Pharaoh's daughter rescued the infant Moses and provided for him. Thus, a simple act of compassion had far-reaching effects, more than the kind woman could ever realize.

The Good Samaritan's treatment of the wayside stranger has served as an example of compassion and unselfish service through the centuries.

" . . . by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." (Gal. 5:13, 14.)

"But as touching brotherly love ye

need not that I write unto you: for ye yourselves are taught of God to love one another." (1 Thess. 4:9.)

When we serve God with our whole heart and do His will, we are fitting temples of the Holy Spirit. Our hearts and our lives are to be rendered to the Lord for His wonderful benefits toward us. His blessings pour upon us every day of our lives, and His mercies are new every morning. Truly, the Lord is good to us!

"The Lord is gracious and full of compassion; slow to anger and of great mercy. The Lord is good to all: and his tender mercies are over all his works." (Ps. 145:8, 9.)

The Bible refers frequently to the displeasure of God with those who reject His love. It speaks of His wrath, His judgment, and His condemnation. Strong words, true, but we must remember that sin is rebellion against God, a denial of His supreme authority, of His will, and of His love.

But the thing which really condemns man is not his sins (God will forgive these), but his unbelief, his refusal to accept the love of God and to believe the gospel of His Son and to allow His love to fill and activate his life.

Each Christian should think of himself as one who was formerly dead in trespasses and sins, but who is now the possessor of eternal life through the merciful love of God. He is aware that there will be a physical death, but is filled with assurance of the eternal verity of his spiritual life with God in His Kingdom.

Christians must always feel with certainty that all things work together for good to those who know and love the Lord and that nothing should ever separate them from God's love. Christians should meditate upon these truths and let their gratitude be the stimulus of glad obedience to God's will and dedicated service to His work.

Christians should look upon their service for the Lord as necessary and very important. Their prayer should be, as was Nehemiah's: "O God, strengthen my hands." (Neh. 6:9.)

"As we have therefore opportunity, let us do good unto all men. . . . " (Gal. 6:10.) If we are truly Christians, living the Christian life, the dark clouds of our lives are but the shadows of God's protective wings, symbols of the glory of love and compassion.

RESPONSE

Dividing The Assembly

Larry Eppley, Rockingham, N.C.

Recently, a number of congregations have been dividing their worship assemblies in conjunction with their growing bus evangelism outreach. This writer knows not whether any of these congregations have used phrases such as "Junior Church" for such an approach, although such a phrase is certainly used by those who would challenge this procedure. At any rate, the expression certainly has no Scriptural basis.

However, the purpose of this article is to deal with the matter of a divided assembly, not with what it may or may not be called. Likewise, this article will not concern itself with events of the past, although one would be foolish not to learn from past mistakes.

Rather, attention will be directed to one objection often made in regard to a divided assembly for bus riders and other youths, as well as bus workers. This position can be stated thus: "God required all

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Christians of one congregation to go to the same place at the same time, and worship in one assembly."

It is felt by many sincere and concerned brethren that this is **the Scriptural principle** that is violated when an assembly is divided for some reason. In support, two passages have been cited as the basis of the objection. Hebrews 10:25 states that we are not to forsake the assembling of ourselves together, and 1 Corinthians 11:18, 20, 30 is Paul's reference to the early church as one congregation assembled and partook of the Lord's Supper together.

Are we to conclude that these passages forbid anything other than all Christians assembling at the same time and place when they meet for worship? If so, then the following would also be prohibited:

1. Churches having two morning worship services, where each Christian attends only one;
2. Deaf works where a separate sermon presentation is designed for and made to the non-hearing segment of the congregation;
3. The Lord's Supper being offered to a "separate group" of worshipers on Sunday evening.

Is it possible that well-intentioned brethren have overstated the principle taught in these passages, and that this is merely a matter of judgment to be handled by the overseers of each church?

In closing, the following is offered for determining whether a certain approach should be used in our work:

1. Is it right? Is the proposed program consistent with Scriptural principles?
2. Will it work? Can a reasonable amount of results be expected?
3. How can we do it? How can the proposed approach be effectively integrated into the work of the local church?

When numbers 1 and 2 can be answered in the affirmative, then a congregation has the right to begin implementing the proposed programs into its work.

Answering "The Young Peoples' Church"

Richard Pectol, Winston-Salem, N.C.

Bill Boyd's article on "The Young People's Church" was greatly appreciated. He has done a good job of summarizing the reasons why some brethren object to having training services for preschoolers during the time the church meets to partake of the Lord's Supper. There are, however, several matters in the article that need clarification.

Brother Boyd says, "We have a command that we are all to assemble at the same place. Therefore, all Christians are to assemble at the same time and place when they meet for worship." Are we saying that Hebrews 10:25 applies only to the Sunday morning assembly for the Lord's Supper? If so, fine, but if not, then are separate classes on Wednesday night a violation of Hebrews 10:25, or is a Bible class not a part of the worship? If a teacher leads a preschool class in a song, is this worship? If Hebrews 10:25 condemns simultaneous worship hours on Sunday morning, it demands that every assembly of the church at any time be conducted at one time in the same room.

The passages in 1 Corinthians 11:18, 20, and 33 demand a closer look at the context. The problem being dealt with concerns brethren who were meeting at the same place in the same room. But the Lord's Supper was partaken of in conjunction with a common meal. Some had feasts, some had very little, so there was a division in the congregation, not over doctrine or separate assemblies, but over the embarrassment of some who did not have as much to eat as others. There is no command in this passage that whoever partakes of the Lord's Supper must be in the same room to do so.

It is true that many denominations and maybe some brethren have allowed these separate services to deteriorate into a departure from the faith. It is also true that great care is to be exercised in their use. But it is also true that much of the digression of the nineteenth century was speeded along when churches began to pay "located ministers," who later took for themselves the term "pastor." But we recognize that the solution is not to fire all of our preachers, but to build in Scriptural safeguards against departure. And so with simultaneous worship services, we must be careful to safeguard against the dangers.

I grew up in a non-Sunday School church. The arguments being used against the separate classes for children during the Sunday morning hour are exactly the same arguments used by these brethren. To be consistent, we must either conclude that these classes are Scriptural, or that the present multiple Bible class arrangement is also unscriptural. While I do not agree with Brother Boyd's conclusions, I do agree with his closing statement: "Perhaps another and closer examination of the situation will prove beneficial to all."

THINKING THINGS THROUGH

Functioning Elderships

Where the King James Version says, "...If a man desire the office of a bishop, he desireth a good work" (1 Tim. 3:1), Paul, the inspired writer, who wrote in Greek, meant more of a function than an office. While there are some overtones of the idea of an office in the eldership (it is a "position" to which certain ones are appointed while others are not), the eldership is a function – a work to be performed rather than a position to be held. But even in the King James Version this is seen by the fact that "office of a bishop" and "desireth a good work" are used to express the same concepts. So a Scriptural eldership is a working eldership, and those who are appointed to the "office" who do not fill the function are not Scriptural elders. A non-functioning eldership is an unscriptural eldership. But for a church to have a functioning eldership (and if it is a Scriptural eldership it will be functioning), two things (or perhaps conditions) are absolutely indispensible:

1. There must be qualified men who are willing to serve. We hold that to "desire the office of a bishop" is a necessary part of the qualifications. Men are not drafted into the eldership. They are all volunteers. They are men who have determined that this is the way they can best serve God and their fellowmen. They thus desire the work because of the opportunities it offers. It is not a desire for honor, recognition, position, authority, or power but a desire to serve. This is forcefully emphasized by Peter when he says, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." (1 Pet. 5:2, 3.) Such men, though often hard to find, are indispensible to a functioning eldership.

2. The church must be willing to follow (submit to) the directions of the elders appointed. The work of elders is summed up in the three Greek words (translated into six English words) from which their names are derived. The word **episcopos** means bishop or overseer; the word **presbuteros** means presbyter or elder; the word **poimeen** means pastor or shepherd. One does not have the full and proper concept of the work of an elder until he sees what is involved in all three

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words. The word **episcopos** denotes the function of oversight, superintendency, and leadership. Thus Paul said, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. 13:17.) Note especially the words "rule over you," "watch for your souls," "obey," and "submit." They give insight to both the function of elders and the duty of a congregation to them. The elders are men who set the course for others to follow. The word **presbuteros** has to do with age, maturity, and experience, both in life and in the faith. The elders are men who by reason of age and experience have earned the right to be followed as examples. The word **poimeen** embeds the beautiful oriental idea of a shepherd, one who lovingly leads his flock to safe pastures. It also covers the idea of feeding the flock. Elders are therefore men who know the word of God and are able to see that it is taught to those under their care. Thus when a church appoints men as elders it must appoint older, mature, experienced men in whom its members have confidence enough to follow in both example and decision and to whom they can turn with their problems and difficulties to seek Scriptural guidance, instructions, and solutions. Thus the church must be willing to follow (and this includes accepting their legitimate decisions) the directions of an eldership before it can function properly and Scripturally.

Remember, to be an elder is not an honorary position. It is an appointment to serve. But for an eldership to function Scripturally, qualified men must be appointed by a church that is willing to follow their example. It is a grave injustice to a congregation (a disrespect for the revealed will of God) for men who are not qualified to permit a church to appoint them as overseers; it is also a grave injustice to men who are qualified for a church to appoint them while not having enough respect for their maturity, experience, leadership, and Scriptural soundness to follow them in their plans and procedures. If elders are not to lead (and this involves decision making), and if churches are not to follow their leadership, why appoint them? Without both the leading and the following there is no functioning eldership.

A Tribute To Palmetto Bible Camp

Robert L. Brown, Charleston, S.C.

Editor's Note: The following was written and read to the campers during the week Brother Brown worked at PBC. We are sure he voices the sentiments of many who now have fond memories of the wonderful times spent at camp.

Before this year, Palmetto Bible Camp was just a name to many of us. Now we know the joy of being here. Those who have been here before have witnessed the beauty of the falls, gracefully rolling down the mountain, the trees and sky mirrored in the lake, and the serenade of the birds, frogs, and crickets.

Palmetto Bible Camp also means meeting new friends, renewing old acquaintances, learning to love and appreciate others, growing up a little, skimming over the lake in a canoe or kayak, climbing the mountain, sliding down the falls, a swim in the lake, ball games in which we try to win and yet accept loss in a Christian way, a craft made for ourselves or someone we love, fun and work in the cabins, good meals prepared in a new dining hall provided by Christian friends.

Singing praises to God and Christ, studying the Bible, worshipping in prayer, song and study, learning to better appreciate our God Who made our wonderful world and made this all possible for us, we thank Him for the unspeakable gift of His only begotten Son, Who died for our sins.

It is a time for determining to live better for the One Who died for us, looking forward to being with Him forever. All of these things are our memories of Palmetto Bible Camp. May God keep us safe until we can be together again.

Enoch And Elijah

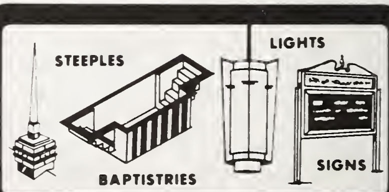
Ron Wilson, Dawson, Ga.

In the May 8th issue of "Awake," a periodical published by "Jehovah's Witnesses," is an article entitled "Did Elijah and Enoch Go to Heaven?" The article is further confirmation of the ignorance and wresting of Scriptures that so characterizes these false "witnesses." The entire article is based upon a gross misunderstanding of, and a deliberate, though subtle, attack upon the Bible conception of "Hades." The account in Luke 16:19-31 is categorical confirmation of conscious existence, in a spiritual sphere, after our earthly end. And while J.W.'s contemptuously say, "It is **just** a parable," it really does not matter. It either **did** happen or **could** happen! (" . . . **parable** . . . something real in life . . . " D.R. Dungan, *Hermeneutics*, p. 227.)

However, we just want to note some of the more glaring errors in said article. Such as, "The Bible does not say that Elijah died on that occasion" (2 Kings 2:11). Their implication is that Elijah did, at some time, die. One wonders what passage they read to affirm his death. They attempt to use 2 Chronicles 21:12-15 to prove that Elijah was somewhere else upon the earth after his ascension. In a footnote on 2 Kings 2:11, the famed commentator, C.F. Keil, remarks, " . . . such a writing as this might very well have been written by Elijah before his ascension . . . to be sent . . . to . . . Joram at the proper time." (Cf. also Keil on 2 Chronicles 21:12-15.) The aforementioned article maintains that Elisha's lack of mourning is evidence that Elijah did not die at the time of his ascension (although they assert he did later die). This writer does not believe that Elijah "died" at his ascension but there was evidently a permanent parting as is evidenced by Elisha when he " . . . took hold of his own clothes, and rent them in two pieces." (2 Kings 2:12.) Does that sound as if Elisha expected to see him at a later time in a different earthly location? Note also the diligent search made (vs. 15-18) by "fifty strong men." (Evidently some of them held to the same idea maintained by J.W.'s that Elijah had just been moved about by God.) They searched the area for three days but to no avail! Yet, J.W.'s, some thousands of years removed from the incident, affirm the very opposite of what the account indicates!

Later, in the same article, in an effort to deny " . . . Enoch . . . should not see death . . . " (Heb. 11:5), they mistakenly refer Hebrews 11:13, "These all died . . . ," to Enoch. The context plainly points out that the dead ones are those who did not receive the promises. What promises? Verse nine indicates a promise equally applicable to Abraham, Isaac and Jacob. The only such promise(s) was by God concerning (1) land, (2) nation, (3) seed (Gen. 12:1-3, 7; 22:18; 26:1-5; 28:13-14). None of the three patriarchs (nor Sarah) mentioned lived to see the fulfillment of these promises. The promise was never applicable to Enoch; nor was the "all died" portion.

One of the concluding statements made by the J.W. article is that " . . . Elijah and Enoch, along with others, are in the grave. . . . " One wonders from what passage(s) of unholy writ did they glean such an insane interpretation! If one will simply take God's Word as it stands and get rid of such distorted disputations as mentioned, it will be easily agreed that Elijah and Enoch " . . . departed this earthly scene without dying" (Wuest's, II, Hebrews, 197).



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BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: SAIGON, Vietnam – The Lord's church in this city has survived the political and civil changes, despite fears and forecasts of persecution. However, according to a letter from a member here, sent to former missionary Russell McKinney, now in Texas, the church is quite small with many members having been scattered prior to the communist takeover.

LONDON, England – The Dictionary of International Biography just recently published here contains the names of governmental heads and people of prominence throughout Europe, and also contains a space recognizing Juan A. Monroy as a journalist, writer, radio speaker and gospel preacher in Spain.

KUMBA, Cameroon, W. Africa – Paul Kee is returning! Paul's parents were missionaries in Nigeria and were forced to go to Cameroon due to the Nigerian civil war. Young Paul spent several summer vacations in Cameroon after returning to the states. The natives remember him well because he would live in the villages and, though just a teenager, was a much-loved preacher. Now, having completed his studies at Harding College, Paul is to return here for another tour of duty.

SALISBURY, Rhodesia, Africa – The black Kambazuma congregation was awarded a lot on which to construct a building if they could do so by a certain date. Though funds are still lacking, one white brother who is retired, 71 years old and a missionary, has mortgaged his home in Salisbury to help. Members of the congregation have taken second jobs and are donating all the income to the building fund.

ON THE HOME FRONT: TULSA, Ok. – Loyd Connell, editor of **Christian Worker**, states that a recent survey reveals that the churches of Christ now rank in 12th place among the fastest growing churches in the U.S. He also observes: "It appears we are baptizing only about one adult convert per year for every 100 members of the church."

DENTON, Tx. – As the date (September 20-23, 1976) approaches the excitement increases here, for on these dates, Brother Thomas Warren will meet Dr. Flew of England in a debate on the existence of God.

AMARILLO, Tx. – On June 6, "All the King's Children" celebrated one year of programming. This children's TV puppet show is viewed each Sunday at 8:00 a.m. and enjoys the highest rating of any TV show for that hour. The staff is composed of members of the Southwest congregation.

FROM THE GOOD NEWS: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.)

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CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

The Dan Balcoms have moved from King, N.C., to North Main in Mocksville. Donald Freeman, the full-time minister at N. Main, will no doubt find Dan to be a great asset to the work there.

We rejoice with Broad Street in Statesville over the fruit the Lord is giving them. On June 20, three were baptized, 26 made public acknowledgement of the need for forgiveness and prayer, and a family of three placed membership. There has been one additional restoration since then. The "International Gospel Hour," with V.E. Howard, is now being broadcast over WSIC (1400 kc) in Statesville on Sunday mornings, 8:30-9:00.

V.P. Black will preach in a meeting at Linville Forest, Kernersville, September 12-16.

We discovered that Jim Huskey (Burlington) has a new telephone number: 226-5860. You may want to note this in your new Carolina Church Directory.

Stephen Bilak, who preaches on the "Russia for Christ" radio program, will speak at South Fork, Winston-Salem, August 10. Andrew Connally will preach in a meeting there September 26-October 1.

Plaza, Charlotte, has a high attendance of 99 during their June Vacation Bible School.

The congregation on Country Club Road in Jacksonville and the one in Swansboro have merged.

One obeyed the gospel during a weekend meeting at Gastonia during June. David Pharr preached. Another was baptized the following week.

Wayne Hatcher is now located with the Abilene congregation near Statesville.

N.C. Baptisms

North Main, Mocksville, 1; Broad Street, Statesville, 3; South Fork, Winston-Salem, 1; Gastonia, 2; Hickory, 1. Total: 8.

West Jefferson

HOWARD WINTERS, Reporting: My family and I moved here from Duncan, S.C., on July 12 to start working with the church in West Jefferson. From all appearances we are off to a great start. We have been here only one Sunday, but everything looks good and we are enthusiastic about the future. The church is small in number but large in faith and practice. It is made up mostly of young and middle-aged people who have extraordinary vision and who are eager to carry out the Lord's mission. We had 80 present Sunday and a contribution of $172. The church has a 25-minute weekly radio program, which I will be conducting. It is heard over the local station at 10:05 each Sunday morning. It also has an active correspondence course going. I will be writing a column for the local paper each week and we hope to have numerous home studies under way shortly. When visiting in the beautiful mountains of northwestern North Carolina, come by and worship with us. It will refresh your spirit. (Those who wish to correspond with us may do so either at our new address, P.O. Box 117, W. Jefferson, N.C. 28694, or at the Greenville address of **Carolina Christian**. No change of address is necessary for material sent to **Carolina Christian**. Everything pertaining to the paper remains the same as before.)

Statesville

STANLEY D. CREWS, Reporting: I moved to Statesville to work with Northview Church on May 7 after eight years with Central Church in Norfolk, Virginia. At present we have 60 members and our attendance runs from 65 to 75, normally, but last Sunday we had 83, the highest since my coming. We have the first unit of our building (six classrooms, office, rest rooms, and small auditorium) on a fine piece of property adjacent to Interstate 40. We are working on plans for the second unit, an auditorium to seat about 350, with the present worship space to be divided into more classrooms. To reach our building exit from I-40 at the East Statesville exit and take the feeder road on the north side of I-40 one mile west to our meeting house located on Museum Road. U.S. 21 intersects at the East Statesville exit and Statesville is also reached by I-77, U.S. 64, U.S. 70, N.C. 90 and N.C. 115.

I preached in a meeting with Deerfield Church, near Lawrenceburg, Tennessee, July 11-16 with one restored. I am to be at Maury City, Tennessee, August 15-20. Leon Cole from Jackson Heights in Florence, Alabama, will be here at Northview September 26-October 1.

Greensboro, Wendover Ave.

ROY Z. KEMP, Reporting: Wendover Church was excited over the expectations for the new year, and the first six months reveal that these expectations were fulfilled. The growth of any church is effected by the participation and support of every member (cf. Eph. 4:16), and the result for the period shows there were 11 baptisms and one restoration. Still greater hope and expectation are held for the final six months of the year.

Soul Talks are being held for the men of the congregation at the Don Burroughs' home on Tuesday evenings at 7:30 p.m. Talks for the women are held at the church on Tuesdays at the same time. For the University of North Carolina in Greensboro students, talks are held in the Mendenhall Dormitory at 7:30 p.m. On Thursday at 7:30 p.m., talks are held for the Sandy Ridge Prison inmates and also at the Phillips-Hawkins Dormitory at UNC-G at 9:30 p.m.

On Sundays at 5:00 p.m., the classes for the teaching of the deaf sign language continue. Thursday classes for women to prepare tray favors for the patients at Wesley Long Hospital are held at 7:00 p.m. On Friday at 8:00 p.m., devotional services are held at the church.

Don Burroughs, formerly named campus minister of the church at UNC-G, has been chosen to be the assistant minister at Wendover. He will continue his campus ministry, but will also preach several times a month at either the morning or evening worship services.

Plans are now being made for a Vacation Bible School to be held August 16-20 for children of all ages.

PREACHER AVAILABLE

It is my desire to work full time in the Lord's cause. I have three years of training at Freed-Hardeman College and considerable preaching experience, mostly in fill-in preaching. I will consider work anywhere, but prefer the Carolinas. If interested, contact: John Bost, 1337 Old Charlotte Road, Statesville, or call (704) 873-5876.

NOTE OF THANKS

I want to thank all the Christians who have been so kind to my family and me during this time of grief and loss. Your response to us has been so kind and so lovely it's almost beyond belief. I know your love of God and your love for your fellow Christians have prompted this and I also know that God will bless each and every one of you more than you can ever know.

We are indeed grateful for your love and concern and pray that God will be with you always.

In Christian love,
Mary Lou Love & Children

SOUTH CAROLINA

The Eastside congregation in Columbia has undertaken a bond program for a new building. Contact Wallace Beasley for information.

Greenwood reports an attendance of 101 on May 30. This was possibly a new record for a regular service.

We understand that Augusta Road, Greenville, is presently without an eldership, due to the resignation of one of their two elders.

Tremendous results came from the

campaign in Anderson during June. There were 59 baptisms and more than 50 requests for prayer. A group from Conroe, Texas, assisted the Anderson church.

Jim Hunter reports that there have been seven baptisms and 11 responses to request prayer thus far in 1976 at Newberry.

The church in Greer is now sponsoring a monthly newspaper article, "Lifelines," by Jerry Senn, in the **Greer Citizen.** Greer has a group of about 20 youths who meet after Sunday evening services to visit shut-ins.

Elders have been appointed at Myrtle Beach. They are Buford Carroll, Larry Guy, and Archie Howell. Deacons will be appointed soon.

S.C. Baptisms

St. Andrews, Columbia, 1; Chester, 2; Greenwood, 2; Northeast, Greenville, 3; Anderson, 59; Central, Spartanburg, 1; Greer, 5; Myrtle Beach, 1; North Charleston, 1; Rock Hill, 2. Total: 77.

ANDERSON

ALBERT BORDERS, Reporting: We have just completed a week-long campaign, June 6-13, followed by a gospel meeting with Brother Larry Hayner from Wartburg, Tennessee, June 13-18.

The Lord has really blessed us here in Anderson with 52 baptisms and more than 50 responses for prayers and rededicating their lives to God. We have experienced a great and real revival for the Lord. Our baptisms total 59 for the year.

During our campaign we had 60 wonderful Christian brothers and sisters (including 30 teenagers) from Conroe, Texas, Louisiana, and Oklahoma knocking on doors and spreading the gospel of Christ.

Most of all, souls that had no hope now have assurance of that home in heaven because of hearing and obeying the gospel. Eyes and hearts have been opened as many Christians received a fresh and perhaps new view of what life is all about. Many have learned what the **love** for the Lord and **love** for one another is all about, and how wonderful it all can be.

Some of our number will travel to New Jersey in August to again join forces with the Conroe congregation in a campaign there. We pray that much success will again be accomplished in this work for the Lord.

We ask for the prayers of all as we set about to teach these new babes in Christ. There is much work yet to be done here in Anderson, as this is only the beginning in these new converts' lives.

PREACHER AVAILABLE

I am interested in relocating. I have preached in Williston for a little over a year, where the attendance has increased from 25 to 65. If interested, write: Robert F. Bolick, 1067 Donna St., Williston, S.C. 29853. Full information sent upon request.

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. . . from page 4

MIXED SEED

The first year we planted a garden in South Carolina, Tim, who was then about eight or nine years old, wanted to plant some popcorn. We let him choose a place in the garden and then we helped him plant and cultivate the corn. The corn grew nicely and made extra large ears. But it would not pop (and when popcorn will not pop there is no purpose in having popcorn). What was wrong? The seed was good, the soil proper, and we had cultivated it right, but we had made a blunder: we planted it beside our regular corn and it mixed. Because of this we had produced something more than popcorn and something less than regular corn.

Jesus taught in the parable of the sower (Luke 8:5-15) that the word of God is the seed of the kingdom. According to Peter, it is incorruptible seed (1 Pet. 1:23). When this seed is sown, pure and unmixed, into proper soil (a human heart receptive to truth) it will produce a Christian, nothing more and nothing less. Seed always produces after its kind. But just as popcorn mixes with regular corn when planted together, when the word of God is mixed with human doctrines and traditions the results are affected and something other than a Christian is produced. Pure seed will produce a pure harvest; mixed seed will produce a mixed or corrupted crop. This is why Paul urged, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:2.) When the word of God, unmixed with human doctrines, is preached, it produces Christians and Christians only; when the word of God is mixed with the doctrines of men, all kinds of "isms" are the results. Thus, if we want an unmixed crop we must sow unmixed seed. Nothing but the pure word of God should ever be preached in our efforts to turn men from their sins to the Savior.

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– Steve Payne, Johnson City, Tennessee

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CAROLINA CHRISTIAN

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Duncan, South Carolina (See Page 8)

EDITORIALS

LOVE AND DUTY

One would have to be out of his mind to deny that love is predominant in the Christian religion. Paul said, "Though I speak with the tongues of men and angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing." (1 Cor. 13:1-3.) And yet this high and lofty subject is being brutally abused by many today. There are those who would have us believe that if we love one another, nothing should prevent fellowship between us – the blanket of love is supposed to blind us to all differences. While it is true that " . . . charity [love] shall cover the multitude of sins" (1 Pet. 4:8), it does not make sin right. Most of us love our children but that love must not be used as an excuse to permit them to live in violation of either the law of God or man. Any parent would be despicable to say, "I love my children too much to correct them or to bind on them rules of conduct." One would be foolish indeed to ignore sin, love or no love. Love, real love, seeks to correct, not ignore, wrong – it leads to full and complete obedience to proper rules.

And another thing, those who so strongly emphasize love (they emphasize it but we have yet to see one who practices what he preaches, which leads us to conclude that they are condemning their own reflection) tell us that we must serve God, not out of a sense of duty and fear, but out of a sense of love. While there is an absolute truth here, those who abuse love carry it to the point of replacing duty with love. But the fact still remains, man has a duty to God, to obey His word, and he ought to do his duty. Love neither increases nor diminishes the duty (the teaching of the Scripture); it only makes the performance of duty more pleasant. One may and one ought to serve God out of a heart filled with love, but still he has a duty to serve God. Love is not a license to depart from God's revealed will.

The fact is, the average Christian has never thought of serving God without loving Him. And if he did think of such, he would not know when, where, nor how to start. We obey God because we love Him.

Let those who say that love is the only law – that if you love you do not need the rules set forth in the New Testament – consider this fact: love itself is a New Testament command or a part of the New Testament law. And when one loves he is following a New Testament rule.

BIBLIOLATRY

Several years ago we had a long discussion with a preacher (who was then preaching for one of the churches of Christ in the Carolinas) with a broad liberal streak right down the middle of his theology, and he told us in words to the following effect: "You have become so strong in urging people to follow the Bible that you have forgotten Christ and

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become a bibliolatrist." This did not disturb us then (nor would it disturb us now) because we knew that one could not forget Christ while honoring and loving His word or fail to preach Christ while preaching the word and the fact that it derives all of its authority from Christ. In fact we knew (and pointed out to our liberal friend) that even he had to depend on the Bible for everything he knew, or could know, about Christ or anything else that pertains to the will of God to man. The only possible thing any man can preach about Christ must come from the Scriptures. There is no other source. Thus for one to preach Christ he must preach the Bible. The Bible is the revealed will of God (the revelation of Jesus Christ) and no man can preach that will (or preach Christ, which is the same thing) without preaching the word of God. Nor can one preach the Bible without instilling love and appreciation for it, for all that it is and all that it says. Anyone who preaches the will of God must, therefore, preach the Bible.

This conversation was brought to mind recently as we read the following (quoted by E.G. Echols from **Studies in the Gospel According to St. Matthew**, a book by J. Cynddylan Jones published in 1881): "Some of our popular preachers have been descanting of late upon what they call 'bibliolatry' – idolatry of the Bible. The people they contact with, I conjecture, make too much of the Bible. I wish I knew where such people live. I should like to go and live amongst them. The people I know make too **little** of the Bible, a great deal too little. They read it too little, study it too little, believe it too little. I would travel far to see an idolater of the Bible. I have not seen one yet. The truth is, that as to love Christ supremely is not idolatry of His human nature, so to believe the Bible intensely is not idolatry of mere thoughts and words."

That's it, precisely!

LOOKS FAMILIAR

Some problems do not seem to improve with time. John Emory, later to become a well-known bishop in the Methodist Church, wrote 170 years ago (in 1806) of a problem that plagues the Lord's church today. He said, "We find by experience that inclement weather does not deter the servants of the devil from going to horse-races and other demonical institutions, and yet the most trifling incidents are sufficient to prevent the professional children of the most high God from observing the appointed places and hours of worship." (**Emory's Life and Works**, p. 31.) Things are not much different in 1976 – age has not made this problem easier to cope with.

NEW CREATURES

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17.) This simply means that when one is converted to Christ, when he has been born again (John 3:5), he must put off the old man with all his evil and corruption and put on the new man with his godliness and righteousness (Eph. 4:20-24). It seems to us that too many are trying to follow Christ while still holding on to the sins of this world. But it cannot be done. The Christian life is so different from that of an alien from God that the two can never meet as parallels. They run counter to each other by running in opposite directions. And the old terms of "up" for righteousness and "down" for evil are, while not literally accurate, more descriptive than their trite use permits most of us to think. Thus the two ways of life may meet head on and clash in a death or life struggle but they can never join hands and walk together. This is why it is imperative that each one of us must choose the way he will go, whether up to the glittering joys of heaven or down to the dreary doom of destruction.

There is a legend of Augustine, a brilliant North African, but licentious before becoming a Christian in 384 A.D., which says that he was accosted on the street by a former mistress shortly after his conversion. When he saw her he turned and walked in the opposite direction. Surprised, the woman cried out, "Augustine, it is I." But Augustine, proceeding on his way, cried back to her, "Yes, but it is not I." By this he meant that he was not the old Augustine anymore. He had become a Christian and being a Christian demanded that he turn his back on his old way of life. Many present-day Christians need to learn this lesson.

SAYING AND NOT DOING

One of our greatest needs is to get what we say and what we do together – our theory needs to harmonize and coincide with our practice. But saying one thing while doing another is not a new problem. Jesus said, "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." (Matt. 23:2-3.) The scribes and Pharisees were the teachers of the law, but they had not yet learned that they could not effectively "teach" one thing while practicing another. Like many others, even in our own time, they were devoted to enforcing the law while exempting themselves from it. They considered themselves teachers, not doers, of the law. Paul's words appropriately apply to their situation: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?" (Rom. 2:21-23.)

"For they say, and do not." This is a serious indictment. The scribes and Pharisees were telling others what to do but they were not willing to do it themselves. They would tell others how to walk in the way but they would not walk in it themselves. They thus considered themselves exemptions from the law. And this describes so many of us today. We say we love the Lord, but we do not keep His commandments. (John 14:15, 23.) We say we seek first the kingdom of heaven and the righteousness of God (Matt. 6:33), but we permit many things to come between us and service to God. We say we love God but we live worldly lives, not observing that one who loves the world cannot love God. (1 John 2:15.) We say we have denied ourselves (Matt. 16:24) and yet we live selfishly – our attitude says, "It is none of the Lord's business what I do." We say that to be a Christian is the greatest blessing God has ever given to the sons of men, but yet we live as if it was the greatest burden. In all this, and in much more, we say and do not. Our actions belie our words.

On Being Modest

B.G. Langston, Fayetteville, N.C.

At the peril of being labeled a well-rounded square, let me here lift my voice against "hot pants," bikinis, miniskirts, and other types of apparel that expose **too much nakedness**! The fashions of our time appeal largely to the vulgar and sensual, and boldly say so. Sex is being flaunted now as if it were invented with this generation, and will cease with it. However, women and girls of piety and spirituality have no desire to elicit stares, suggestive talk and wolfish whistles from the opposite sex. They desire to be chaste, **not chased**. They do not wish for their manner of dress to convey any ideas except that they are women of virtue, **not vanity**.

Ours is indeed a time of ultralong hair (on men and boys), "hot pants," miniskirts, and **low morals**. The Christian must strive to exhibit high ideals, deep convictions, and sincere virtue. Because of being transformed by Christ, the Christian is no longer conformed to the world (Rom. 12:1, 2); therefore, he is dedicated to decency.

Paul commanded ". . . that women adorn themselves in modest apparel. . . ." (1 Tim. 2:9.) "Modest" in the New Testament is a word that means "orderly, well arranged, decent." To be immodest in dress, therefore, is to be indecent. Christian women must not dress in any manner then, to suggest indecency.

A mother who exposes her nakedness

(continued on page 6)

Cold Formality vs. Warm Formality

Steve Payne, Johnson City, Tenn.

Some today suggest that old-fashioned doctrinal preaching is in conflict with the teaching and practicing of love. I cannot see that there is any reasonable basis for such a distinction. I have never been able to see that those who either do not understand or do not care to preach the great doctrines of the Bible necessarily love souls more than those who do preach such. To say that love of the apostle's doctrine and love of human beings are mutually exclusive is to force a false dichotomy. I believe Alexander Campbell once wrote, "I could not love a single soul lest I first loved truth more."

In similar fashion some say that those of us who go about our worship and preaching in a calm, less emotional way without exuberant announcements, boasting, joking, weeping, and shouting have a religion of "cold formality." I spent a number of years in the Christian Church where, generally speaking, the emotional level is higher than among our brethren, though it is not as high as in some other groups. I also have had opportunity to observe those of other denominations in their activities. In so doing I have seen a great deal of "warm formality." That is the affectation of an artificial piety, sentiment, and excitement which is donned during religious services or whenever religious matters are under discussion.

For men to deliver a religious message with great apparent feeling or inject a great deal of their own personality into the sermon does not mean that they necessarily teach more truth, or love more deeply, or worship with greater devotion because of their manner of expression. Some of these men extend very heartrending and emotional appeals and then leave at the close of the services to act in their homes or in the community very much as the rest of us would act in our everyday activities. Their intensity of feeling is apparently only a religious form. Several years ago, while preaching on the radio, I had occasion to observe a denominational preacher whose program came on the air prior to mine. He preached with great emotion; he whooped and hollered and jumped a good deal. When his time was up, he would continue to preach and the announcer would simply have to cut him off the air. His wife would then lead him out into the hall while he continued his performance. He would shout his way down a steep flight of stairs to the street and then dance a jig on the sidewalk until he finally "wound down." Then he would get into his automobile and go down the road to eat, drink, work, and converse in much the same manner as other men. One may say that this is an extreme example, but the principle is the same even when the demonstration is more temperate. Such people are going through certain motions – a formality; it is simply "warm" rather than "cold." Such emotional intensity is not the true measure of love or conviction.

The apostle taught in 2 Corinthians 4:5-7 that the emphasis should be on the message and not the messenger. We certainly must allow for differences in personality and thus for differences in styles of preaching. But when one takes it upon himself to contrive an artificially dynamic personality, or to inject excessive emotion into the worship, he has probably moved from Scriptural preaching to entertaining and thus the messenger attracts more attention than the gospel.

One can love and worship God in an humble and simple way without much ado. Some would say that those doing so have a mere "cold formality," but I have seen such brethren doing good works in a kind, simple, lasting and patient sort of way when many of the noisier more apparently zealous and sentimental ones had fallen by the way. Others seem to feel that the denominations have some valuable spirituality that we lack. I doubt it. To be sure, we are not perfect as a people. We have room for much growth, but I can see no conflict between preaching the doctrine of the Bible and being loving. I see no conflict between an humble, simple and reverent worship and genuine commitment to Christ. Indeed I see a compatability between the two.

The religious world of our day is flooded with noisy, worldly gimmickry. The church can imitate these procedures in order to be popular. But in so doing, we will degrade and dilute the great treasure committed to our keeping. Romans 6:17 teaches that the doctrine of Christ has a form, but when it is obeyed from the heart, it will never be merely a formality.

Mark Twain On Religion

Johnny Melton, Union, S.C.

Mark Twain, perhaps America's best-loved author, observed, "The trouble with the world is not that people know too little, but that they know so much that ain't so." That is a pretty fair assessment of things today. There are still many old wives tales that are circulated even in our technologically-advanced society. There is now a book on the market that purports to be an encyclopedia of misinformation. One specific area in which people "know so many things that ain't so" is religion.

For instance, many folks know that one church is as good as another. However, that just "ain't so"! What man-made church can compare with the church of Christ? Jesus built it (Matt. 16:18); He bought it with His blood (Acts 20:28); He is the head of it (Eph. 5:23); He is the Saviour of it (Eph. 5:23); He loves it (Eph. 5:25); He gave Himself for it (Eph. 5:25). Again, what man-made church can compare to the church of Christ? Certainly one church is not as good as another!

Some folks know that salvation is a result of "faith only." However, that just "ain't so"! In the only verse in all the Bible where the words "faith" and "only" appear together, in that order, the very opposite is taught: "Ye see then how that by works a man is justified, **and not by faith only**." (James 2:24.) God's word can be no plainer. Salvation is a result of God's grace (Eph. 2:8-9) coupled with man's obedience. Man must believe (Mark 16:16), he must repent (Acts 2:38), he must confess (Matt. 10:32-33), he must be baptized (Mark 16:16; Acts 2:38; Rom. 6:3-4; 2 Pet. 3:21).

Some folks know that it does not matter what you do in religion just so long as you are honest and sincere. However, that just "ain't so"! Cornelius was a good man. He was honest and sincere, but he was not saved. He had to send for Peter; Peter came and preached; Cornelius believed and was baptized (Acts 10). Saul of Tarsus persecuted Christians and had them put to death, yet he was honest and sincere in what he was doing. He stated, "Men and brethren, I have lived in all good conscience before God until this day." Because he had been honest and sincere and had lived in all good conscience did that make what he had done all right? Not at all! Listen to Paul, "Christ Jesus came to save sinners; of whom I am chief." Paul had been honest and sincere, but he had still been wrong — he was still a sinner! Men and women today who are guided by their feelings may be honest and sincere, but unless they are following the pattern, the Bible, they are honestly and sincerely wrong. They are sinners, without hope and without Christ.

Yes, many folks know a lot of things about the Bible and Christianity that just "ain't so"! Let us all inspect our faith and practice in light of the teaching of the Bible.

ON BEING MODEST

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before the world or who does not teach her daughter to respect God's law on modesty (1 Tim. 2:9) is not the kind of mother God wants her to be. If the mother does not have judgment enough to see that both she and her daughter dress properly, the **man of the house** should be husband and father enough to lay down the rules to the family as God has revealed them. (Eph. 5:23; 1 Cor. 11:3.)

The Power Of Gospel Preaching

James E. Huskey, Burlington, N.C.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21.)

There are those in the church today, many in pulpits, too, who contend that preaching is no longer as powerful as in apostolic times. While it may be true that the preaching that some brethren are doing does not have much power, gospel preaching, styled after the preaching of the apostles, is just as powerful as ever. To find out why much of the preaching done today does not do the job, it might be well to take a look at the first gospel sermon ever preached. As I read Peter's sermon in Acts 2:22-40 and the results in verses 41-47 several things stand out: First, the sermon was filled with Scriptures; second, it convicted them of sin; and, third, it pointed them to the Christ as their only hope of salvation. Let us take a closer look at each of these items and see how they compare with much of the preaching being done today.

First, Peter's sermon was a Scriptural sermon, both in content and application. About half of Peter's recorded sermon was a direct quote from the Old Testament. Paul said concerning the Scriptures, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:14-17.) The psalmist said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." (Ps. 19:7-8.) The word of God is still "living and active" (Heb. 4:12).

However, just to make sure the sermon has Scripture in it is not enough. Peter did more than quote; he rightly applied the Scriptures. A passage in the book of Nehemiah gives the design of preaching so far as Scriptural content is concerned. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." (Neh. 8:8.) It is not enough to quote Scripture – it must be properly explained and applied. You will notice that this is what Peter did; he quoted, then correctly explained and applied the Scriptures. If much of the preaching that is being done today is ineffective, it may be that it is not Scriptural preaching.

Second, Peter's sermon convicted his hearers of sin. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2:23.) The kind of preaching that Peter did here is not at all popular today, but it wasn't then either; yet it is the kind of preaching that needs to be done. He was reaching down and stirring the cesspool of human lives. He was opening the closet doors and allowing the skeletons to march out and parade before them. And when they, as a result of the prophetic preaching, saw themselves as God saw them, they could not stand the sight of themselves. They could never have been encouraged to repent until they had been made to realize that they had something of which and for which to repent. Peter was doing what Nathan of old had to do when he went to David after David had committed adultery with Bathsheba – he was pinpointing the issue; he was pointing out the malady.

Until a man is convicted of sin and made to be aware that as a sinner he is lost and without hope, you will never convince him that he stands in need of a Savior or of a change of life. We also might remember that Jesus the Christ was not crucified for saying " . . . consider the lilies of the field . . ." but rather for such things as "Woe unto you, scribes and Pharisees, hypocrites! . . ." He made people aware of their true spiritual condition.

If I might deviate just a little, I would hazard a guess that the unfaithfulness of so many members of the church is a direct result of the lack of preaching which convicts of sin. A man who has a terrible disease and knows it has a greater appreciation for the cure than the man who either does not have the disease or does not know that he has it. When Peter convicted these Jews of sin, they realized that they were helplessly and hopelessly lost. When he pointed them to Christ they unreservedly committed themselves to Him.

This brings us to the third point: Peter's sermon was Christ-centered and pointed to Jesus as their only hope here and hereafter. He began his actual sermon, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God . . ." and ended it, ". . . God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Paul wrote, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:1, 2.) And again, "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11.) When Philip preached to the eunuch, he began at the same Scripture and preached Jesus.

The greatest problem that the world is facing today is not a social and economic problem but the sin problem. The greatest need is not money, social position, or better jobs – the greatest need is for Jesus Christ. Just as the tomb was empty because the Lord was not there – He had risen – so many sermons today are empty because they are not filled with Jesus Christ.

The kind of preaching which was done on Pentecost is the kind of preaching that is so badly needed today. That kind of preaching will be effective; it will produce results. It is not that gospel preaching is losing its power; there just is not enough of it being done. The gospel is still God's power unto salvation and we still need the admonition to "preach the word."

The Duncan Church – Standing The Test

Howard Winters W. Jefferson, N.C.

While the church in Duncan is typically rural (it has often come under criticism from those who would apply big city methods and strategy to every church) and has never been large numerically or strong financially, it has been a beacon light for truth and soundness in scriptural faith for more than 40 years and its influence has been felt throughout the Carolinas and around the world. The contribution it has made cannot be measured in terms of dollars collected or physical structures built (although its collections are reasonably high and it has a beautiful, spacious, and functional church building along with a fine preacher's home), but by the cause for which it has stood, the gospel it has preached, and the support (both moral and financial) it has given to those who love and preach the truth. G.F. Gibbs one of the most successful and deepest-loved preachers to ever work in the Carolinas (he pioneered the work in and around Greenville), wrote of the Duncan church in a short sketch of H.M. Dodson that it " . . . has proven to be one of the outstanding rural churches in the area." (See **Carolina Christian**, Oct. 1971, pp. 5, 15.)

The Duncan church was permanently established in 1933. However, there had been meetings conducted, on a more or less regular basis, for two or three years prior to this. Henry M. Dodson, who was preaching at Moore at the time, would come to Duncan as early as 1930 and preach in homes, under a tree, or anywhere else he could get an audience together. Out of this effort enough interest was stimulated and enough Christians brought together to start the church. While it has suffered the same malady as all rural churches, namely, people moving into the city or elsewhere to find work, it has always made enough progress to remain active and fairly strong.

The first church patterned after the New Testament order to meet in South Carolina in the twentieth century was established in Union by Thomas H. Burton in February of 1919. Working out from Union, Burton then established the church in Moore. G.F. Gibbs came to Greenville in the early 1920's and started the church there. But still by 1933, when the church was planted in Duncan, there were less than a dozen churches (I am unable to find the exact number) in the whole state. Thus Duncan is one of the pioneer churches, helping to pave the way for the future. And for this reason (as well as others) it has had a wide influence over the years. Having stood the test of time itself, it has been able to offer encouragement to both churches and preachers.

As we have mentioned already, the Duncan church grew out of the effort put forth by H.M. Dodson (and others) in 1930-32. Preachers who followed Brother Dodson in the work are listed here (in the order in which they served – the exact dates on some are not known): Bradly Green, Homer Craft, R.V. (Glenn) Moreland, Paul Burch, Edward Davis (the first to serve full time), P.L. Manning, Milton S. Parker, John R. Senn, Roy Burgess, Raymond Climer, and Howard Winters. Randy Lawless recently moved to Duncan to take up the work.

There is an unusual feature about the Duncan church concerning its preachers: it loves and respects them all, past and present. Brother B.A. Graydon, who has served the church as one of her elders (he was one of the original elders appointed in 1952 and has served with distinction ever since, except for a brief period about 1959) for nearly a quarter of a century says, "We have never had a bad preacher nor a bad experience with preachers. All of them have been marvelous. Consequently, we have never had any trouble with them . . . and we love them all!" This love has been manifested by the way the church cares for and respects preachers, and by the way it supports them in preaching the ancient gospel. Most preachers have left Duncan with a high regard for the church and out of a desire for her welfare. Nearly all are called back for meetings. Many churches would do well to adopt this attitude.

In 1924 Brother Dodson baptized R.V. (Glenn) Moreland in Greenville. Brother Moreland was destined to play a leading role in the Duncan church for many years and his influence will be felt as long as the church remains. Of all the preachers who have worked for the church, no other has made a greater impact on it and on the community than Brother Moreland. He preached at Duncan for many years, baptizing many people and enduring many hardships. He earned his livelihood mostly by secular work, but made himself conspicuous to everyone by his concern and faithfulness. Webster Phillips (who has been a member of the Duncan church for many years and is still active) remembers once when Brother Moreland came during an ice storm in an old Model A Ford. While the saints were worshiping, the windshield froze completely over with a hard, thick sheet of ice. The brethren succeeded in removing that one but it would freeze back momentarily. They tried in vain to persuade him to spend the night but he felt that he had to get home (he was nearly as faithful to his family and job as he was to the Lord). But the Model A did not have a defroster. However, that did not stay the indefatigable Moreland. He improvised by lighting a candle and holding the flame near enough the windshield to melt the ice. Brethren still recall with love and delight seeing him drive off into the storm with the steering wheel in one hand and a lighted candle in the other.

Since 1952 the church has been blessed with faithful men serving as elders and deacons. The following men have served as deacons (the last three named are presently serving): Henry Bailey, J.W. DeYoung, Woodroe Lee, Paul Rogers, Elmer Smith, Webster Phillips, Spencer Kelly, Delacey Phillips, C.B. Leonard, Harold

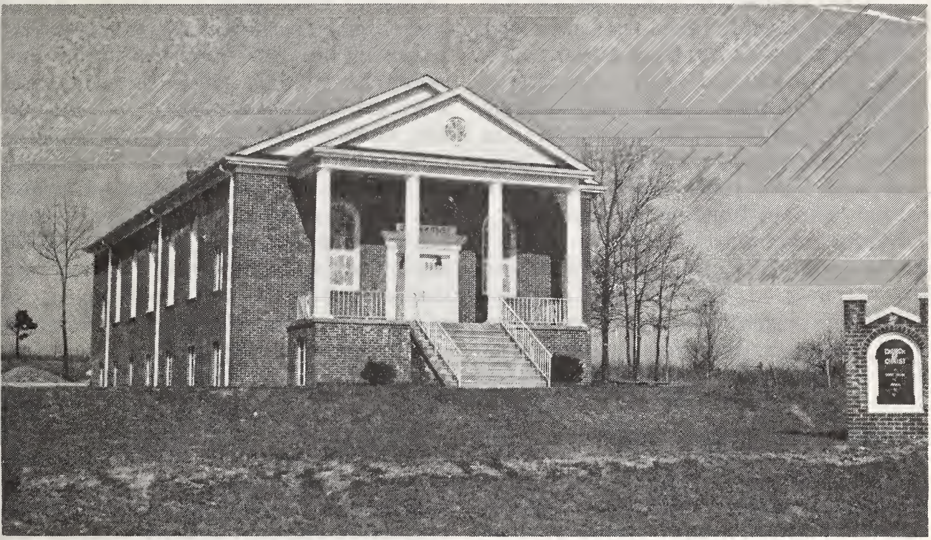
Barnette, Jr., and Jerry Fortenberry. The elders who have served the church include B.A. Graydon, Samuel Eggleston, Paul Rogers, Paul Burch, J.W. DeYoung, Spencer Kelly, and Delacey Phillips. J.W. DeYoung and B.A. Graydon are the present able and devoted bishops. They are both men who have put the kingdom of God first in their lives – men who know the truth and are willing to sacrifice whatever it takes to stand firm for it.

The following picture was taken of an assembly probably in 1954:

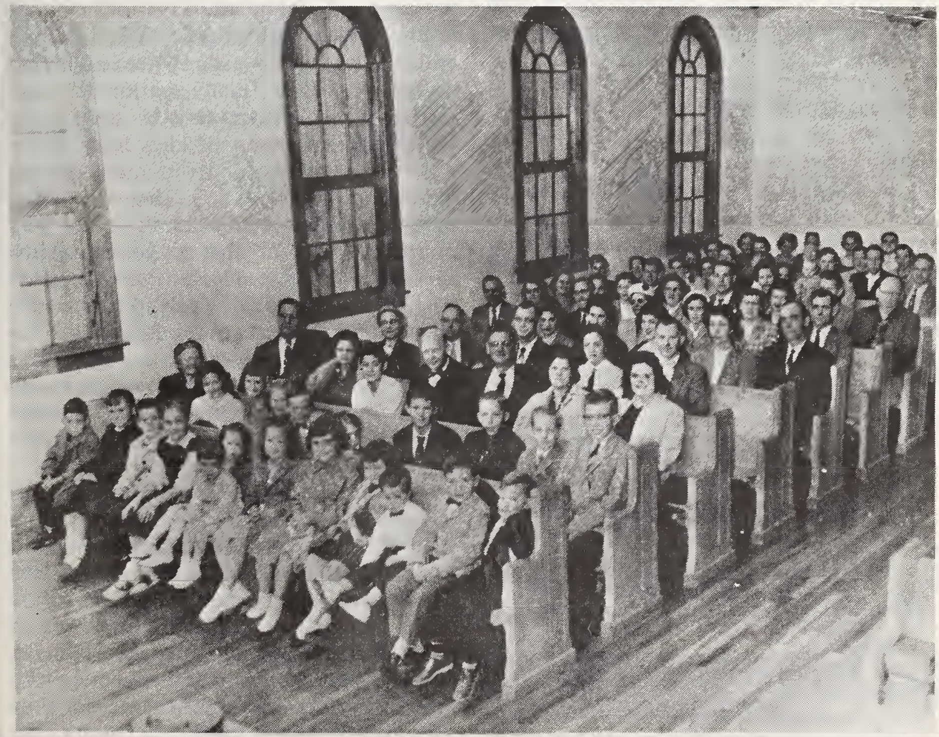
We cannot take the space to identify all the people (even if we could) in the picture, but they had, as most groups do, their ups and downs. There is an interesting note in the minutes of the business meeting of May 1, 1954 addressed to the very ones pictured (not listed as an item of business but added by the unnamed person – no doubt somewhere in the group – who recorded the proceedings) which says: "Have you noticed our treasury has gone down? Is God pleased with our actions? The Christians are not giving as God has prospered or either God is not pleased with our lives and has withheld His blessings from us. Think!!"

No doubt one of the reasons for the concern about the reduction in the contribution in 1954 was the fact that the church was planning a beautiful new church building to be opened the next year, and a great deal of money was needed before the project could be completed. But there were also other concerns facing them. The only new business brought forth in that May 1 meeting was a discussion of a clause to be inserted in the deed that would protect the property for the use of the Lord's church for all time to come. We copy the note exactly as it occurs (spelling and all): "A restrictive clause will be placed in the deed of the property where the new church building will be constructed, preceruring [procuring] the church in years to come from **any** and **all** doctrines of men or any innovations."

The new building was completed in 1955, as is shown in the following picture.



Soon after construction was completed, all who came to one assembly were moved to one side of the auditorium and the following picture was made.



The protective clause to "procure" the property "against any and all innovations" was inserted in the deed, as it has been by many other churches, but because the churches of Christ were largely unknown in South Carolina, and since attorneys had grave reservations about it, it had to be removed before a loan large enough to finance the building could be secured. But the building is now paid for and the present elders are, at the time of this writing, making the arrangements to have it reinserted. The wish of the group who sacrificed so much work, time, and money to build will be belatedly carried out – the property will be "procured."

Having now stood the test of time and under its present able leadership, and with the boundless energy and enthusiasm of Randy Lawless, the new minister, the Duncan church heads into the future with vision and anticipation of greater service to both God and humanity. And as long as she stands as she has stood for more than 40 years, we all bid her Godspeed.

The Grasshopper Complex

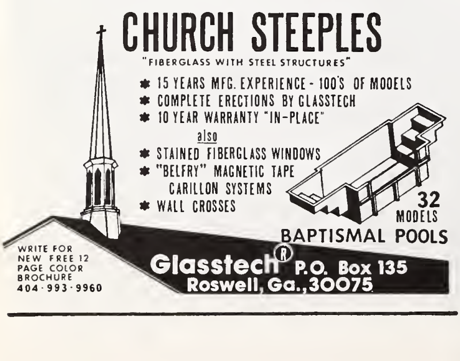
Steve Mazurek, Sumter, S.C.

The forthcoming lesson is based upon Numbers, chapters 13 and 14. Therefore, it would be profitable to read these chapters in connection with this article.

Moses sent 12 spies into the land of Canaan, and two of them brought back an optimistic report. "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." (Num. 13:30.) However, the other ten spies offered a very pessimistic report of their findings. " . . . We are not able to go up against the people; for they are stronger than we- . . . And there we saw the Nephilim, the sons of Anak, who come of the Nephilim: and **we were in our own sight as grasshoppers**, and so we were in their sight." (Num. 13:31, 33.) According to the manner in which the term "grasshopper" is used in the preceding verse, it may be defined as a fearful, unbelieving person. How pitiful it was for the chosen people of God to be standing on the southern edge of the Land of Promise, and afraid to take another step forward.

Here are three other characteristics we could list which will help us understand what it means to think like a grasshopper. First of all, the grasshopper is afraid in the sense of feeling inferior (not **being** inferior, but **feeling** inferior). This feeling of inferiority then leads to pessimism, exaggeration, and finally rationalization. Each of these characteristics are clearly defined in Numbers 13. They felt inferior and said, "we were in our own sight as grasshoppers" (verse 33). They were completely negative and pessimistic for they said, "We are not able to go up against the people" (verse 31). They exaggerated when they remarked, "A land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature" (verse 32). Their rationalization may been seen from the fact that they reasoned they were not able to enter the land of milk and honey.

Secondly, the grasshopper does not believe God's promises. The main problem with these people was their lack of faith in Almighty God. The main problem with Christians today is their lack of faith (unwavering trust) in our God Who has never failed to fulfill a single promise. Jehovah revoked His promise to the people who failed to enter Canaan at the proper time because of their unbelief. "After the



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number of the days in which you spied out the land, even forty days, for every day a year, shall you bear your iniquities, even forty years, and you shall know my alienation." (Num. 14:34.) A footnote in the American Standard Version has "The revoking of my promise" for "know my alienation."

And thirdly, the grasshopper does not consider or accept the help of God. The Israelites evidently thought they would have to fight the inhabitants of Canaan by themselves. From a purely physical point of view, the inhabitants of Canaan were larger than the men of Israel. But so was the Philistine giant whom David slew. The Jews insulted God with their lack of faith. Why would God promise to give them a land if He would not help them to conquer and inhabit it? Did they even dare to think that God was not aware of the number and size of the people who dwelt in Canaan? God never commands us to do something we are not capable of doing with His gracious help.

"And to whom sware he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief." (Heb. 3:18-19.) The same type of unbelief and disobedience which kept the Jews from entering the Promised Land can keep Christians from entering heaven. The grasshopper complex is a state of mind which discourages the hearts of God's people, and hinders or destroys their efforts to gain the lost. God wanted His people to go up and take over the land of Canaan, but they were unable to do it because of their grasshopper complex. God now wants us to evangelize the Carolinas, but we will never succeed if we think like grasshoppers.

As a gospel preacher who has been in the Carolinas for almost nine years, I would like to stand up and be counted as one who thinks that we are well able to evangelize the Carolinas! Brother F.W. Mattox told me he has seen great strides made in the growth of the church in our neighboring areas of Alabama and Tennessee in his own lifetime. I believe the same type of growth can take place in the Carolinas. The fields are already white unto harvest. Brother Bob Danklefsen told me that the School of Personal Evangelism on White's Ferry Road is planning to place 30 men in the Carolinas during the next five years. That is very encouraging. Much progress has already been made. At our camp meeting in March, Brother Winters and Brother Franks informed us that they can remember when there were only a handful of gospel preachers in the Carolinas, and now there are approximately 150. The church is making steady progress all the time.

The church is not going to the dogs. There are no giants in the land. God is on our side, and we have no reason to fear. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that works in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." (Eph. 3:20-21.)

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Henry L. Fuhry, Asheville, N.C.

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." (Rom. 14:10.)

Did you ever realize that we see things, not as they are, but rather as we think they are? As we judge others we are quite ready to overemphasize the bad and often too willing to minimize the good in them. Stop and think – when we judge others we are actually judging on the basis of the bad within ourselves, not by the good. We naturally tend to judge ourselves by the good we think lies within us, but on the other hand we judge others by the worst within us. Oh, we will hold tight to those things we think are good and find within us but we are quite willing to impute the evil within us to others.

We can never be aware of the amount of resistance a person has put up to ward off an evil that we are judging. How do we know what a difficult time he may have had in life because he came from the "other side of the tracks"? How do we know how much he was hounded, vilified, castigated, and beaten down before his willpower finally crumbled? And then we are quick to judge him! If we could only know how valiantly he may have fought against the evil we see in him! If we could know the depth of humiliation, the sorrow, the pain he undergoes for his failure to combat temptation successfully, wouldn't we pity instead of condemn?

As humans we judge ourselves on the ability and capability we think we have. We judge ourselves on the ideals and aspirations for good we think we possess. And yet without fail these are always higher and nobler than our deeds reflect! Every one of us has a much higher aspiration than we demonstrate. But when we come to judging others we do so on the basis of what we see or hear without any idea or understanding of the motives that moved the person to do as he did. We seem always to put the worst connotation on what we see in others or on what we hear about them instead of giving that mortal some credit for something higher and nobler than is shown in his deeds. Christ tells us in John 7:24, "Judge not according to the appearance, but judge righteous judgment."

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If each of us was fully occupied with bettering conditions to what they should be, if we were really striving earnestly to turn our ideals to actual practice, if we were completely absorbed in attempting to bring our practices into accord with our ideals, we would not have time to judge others! When you get right down to it, the best that each of us can do is to give the world one life that is right (ours) and it is our responsibility to do so. None of us are in the least responsible for making right the life of another through sitting as a judge over him. As Christians it is our duty to extend to all with whom we come in contact all the help, teaching, guidance, and encouragement that lie within us. A positive way to be helpful is to impute to a person the best intentions, for then we may well succeed in arousing within that person the desire to do likewise.

Remember that while we are judging the other person and putting up with his weaknesses, he is also judging us and putting up with our limitations, defects, and shortcomings. And we may well be having an easier time with our defects than he is having with his difficulties. If it were only possible for us to see ourselves as others see us, I am sure we would not be so eager, so willing, so prone to pass judgment on others. Wouldn't it be wonderful if humans could change places? It seems like just about everyone knows how to fill the other fellow's shoes. But then this is not possible and so we go on condemning and judging others.

If we would only remember when we go about judging and criticizing how much harm we do. No one appreciates a slap in the face. If we would but follow the practice of encouraging good, setting the example by our deeds and words, showing, instead of telling, what Christianity means to us, then we could more readily accomplish what God put us here to do. Let us be more helpful! Let us show more kindness! Let us be more compassionate! Let us be more considerate! Let us commend and praise more! Let us criticize and judge less! And by all means let us remember the words of our Lord, "Judge not, that ye be not judged." (Matt. 7:1.)

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BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: EASTERN EUROPE – The Lord's church is being persecuted today! Recently, two American brethren were conducting a Bible seminar in the home of one of the local members. Though this had been done for several years, this time the police arrived, ordered the Americans out of the country (names withheld for their protection) and the brother in whose house they were meeting was taken to court The charge was singing, praying and reading the Bible in his home. As this brother faces a possible prison sentence, he states that all church leaders should be willing to go to prison if necessary to encourage other Christians to remain loyal.

NEW DELHI, India – Missionary J.C. Choate reports that a total of eight weekly radio programs in four languages amounting to two and a half hours of gospel preaching weekly are being beamed across this country. He points out that if all the money in the world were available and if the Indian government opened her doors to us, we could not ever reach the more than 600,000,000 people across the subcontinent. But with radio and literature along with a growing church it could be done.

Choate also reports that worldwide our missionary forces are dwindling, with only 350 foreign workers presently, whereas a short time ago we had as many as 500.

ON THE HOME FRONT: TULSA, Ok. – Flavil Yeakley, Jr., has done some serious work in gathering statistics about the growth rate of the Lord's church in America. Finding that the church was the fastest growing religious group in the U.S. between 1945 and 1965 but experienced a declining growth rate in the last decade, Yeakley "asked" his computer, "What would happen in the future if our growth rate were to continue the decline of the past decade?" The ultimate answer was that in the lifetime of many now living, the church would vanish from the earth if we do not change our course!

QUANAH, Tx. – Realizing that communist countries fear the Bible and Christian literature, the elders of the church here are accelerating their printing and distribution of Bibles and gospel literature in the languages of the 400,000,000 behind the Iron Curtain while the borders are slightly relaxed because of detente. Contributions for this $1.5 million project are encouraged.

DENTON, Tx. – Brother Thomas Warren will face atheist Anthony Flew here in a debate on the existence of God, Sept. 20-23, 1976. This has been called the "Debate of the Century" and it will be videotaped so it may be later shown on TV by congregations desiring it.

FROM THE GOOD NEWS – "Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:5.)

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CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

The City View church, Winston-Salem, has relocated at 1131 Twenty-First Street N.E., and will be known as the Eastside Church of Christ. They plan a gospel meeting October 17-22.

Robert Goff will preach in a meeting at Elkin September 12-17.

A lectureship will be held at West Jefferson September 20-25.

Andrew Connally will preach at South Fork, Winston-Salem, September 26-October 1.

A meeting is scheduled at Northview, Statesville, September 26-October 2.

Howard Winters will preach October 4-10 at Broad Street in Statesville.

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To support our Youth Rally in Fayetteville on October 22-24.

Rally highlights will be: Ted Kell – Featured Speaker, Semiformal Banquet, Entertainment by "Rainbow," Recreation, and Christian Fellowship.

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Another meeting in the Statesville area will be September 19-24 at the Abilene congregation. David Pharr will speak.

(We would like to announce all the gospel meetings in the Carolinas, but often we do not learn of them until it is too late for our publication deadline.)

There will be a youth rally at Jericho, Mocksville, September 18-19.

Al Furline, Westside, Charlotte, worked in a campaign in New Zealand during the last of August and the first of September.

Jericho, Mocksville, had a great Sunday recently with 25 coming before the church to request special prayers.

David Pharr spoke in a three-day meeting at Hickory August 16-18.

October 24-29 are the dates for a meeting at Goldsboro. David Pharr is the scheduled speaker.

The news media reported the tragic death of Thomas Nerren and part of his family in a church bus accident in Nebraska. This is the same Brother Nerren that preached several years ago at Wilkesboro and more recently at West Jefferson.

The National Youth Outreach Campaign was held in Winston-Salem during July, under the sponsorship of the Linville Forest and South Fork congregations. The following report is taken from the Linville Forest bulletin: "Over 240 young people, coming from Texas, Alabama, South Carolina Tennessee, Michigan, Florida and Oregon participated in this campaign. Over 20 precious souls have already been immersed into Christ as a direct result of this campaign. We have over 350 more prospects to follow up on in the next few weeks. Landon Saunders of Abilene, Texas, was the speaker for the campaign. He is the voice of the NBC "Heart Beat" program. His lessons were both inspiring and doctrinely sound."

N.C. Baptisms:

Plaza, Charlotte, 1; Providence Road, Charlotte, 2; Winston-Salem (campaign), 22; Jericho, Mocksville, 2; N. Main, Mocksville, 2; Henderson, 1; West Jefferson, 2. Total: 34.

Clemmons, Warners Chapel

JOSEPH W. PEGRAM, Reporting: Brother Clifford Shaver is now with us here at Warners Chapel. Last Sunday we had a record collection and this Sunday (August 1) we had a record for the year in attendance.

SOUTH CAROLINA

Joe DeYoung, Greenwood, recently published some articles regarding Bible translations, especially on the King James Version. He will send you copies if requested. (114 Clifton Street 29646)

C.R. Franks, Jr., West Columbia, was recently hospitalized with phlebitis.

Northeast, Greenville, has the contract with WLOS-TV in Asheville, N.C., for the "Herald of Truth." Other congregations are contributing funds, but more is needed. As of August 6 they were $200 per month short of the amount needed in monthly pledges.

R.W. and Vera Senn are now worshipping with St. Andrews, Columbia, having moved back to the Columbia area.

James Watkins preached and 31 workers from East Ridge in Chattanooga, Tenn., assisted in a campaign with the Palmetto brethren in Union. There were three baptisms and two restorations. Home Bible studies were arranged with 11 families and 87 people enrolled in a correspondence course. Reeder Oldham will preach in a meeting at Palmetto some time this fall.

Milton Parker reports that Woodruff is sponsoring a 25-minute radio program each Sunday at 12:35 p.m. They also publish a weekly article in the local paper. Ottis Qualls will preach in their meeting October 24-29.

Plans are being finalized to build a classroom addition at Crawford Road, Rock Hill.

When a special request for help was presented to Charlotte Avenue, Rock Hill, on July 18-25, they responded with $1,715 above the regular contribution. Charles Fetters will preach there October 3-8. He is a former elder at Rock Hill, now preaching in South Pittsburg, Tenn. Additional deacons are being appointed. Al Furline presented an excellent series of lessons on the Christian home during the July V.B.S. at Rock Hill.

Seven men have been made deacons at Myrtle Beach. They are Danny Anderson, Erich Chapman, Joe Keith, Jack Purser, Ray Rawley, Guy Shirley, and Del Vineyard.

Remember the dates for the South Carolina lectures at St. Andrews, Columbia, November 1-4.

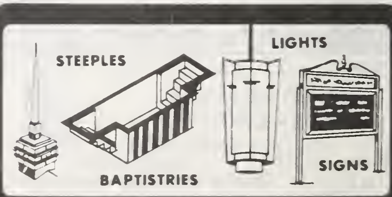
The A.M. Burtons have moved from Shandon, Columbia, to Germantown, Tenn.

S.C. Baptisms

Central, Spartanburg, 3; Greer, 3; St. Andrews, Columbia, 2; Augusta Road, Greenville, 1; Palmetto, Union, 3; Woodruff, 5; Crawford Road, Rock Hill, 4; North Charleston, 1; Myrtle Beach, 3. Total: 25.

Greenville, Washington Ave.

BILL SMITH, Reporting: After completing three years of work in Easley, we are now working with Washington Avenue. I will be sharing responsibilities with Glenn Moreland, who has been here three years. He has been preaching in a 60-mile radius of Greenville for 50 years. He is now 71, and it is a genuine pleasure to work with a man of his experience and Bible knowledge. I am also teaching in the public school system. Easley will need a preacher and support.



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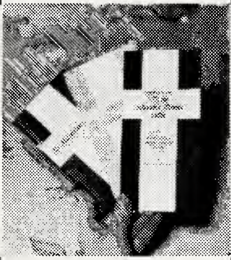

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EDITORIALS

SPECIAL IN FEBRUARY

For the past two years we have had a special issue in February in the field of evidence, edited by Johnny Melton of Union, S.C., who has made a special study of apologetics. We now plan this as an annual event (at least as long as Johnny is in the Carolinas). Coming up in February (1977) is a very special issue on the Bible that we believe churches ought to purchase and distribute by the thousands. Johnny is in the process now of collecting the material. There will be ten authors, selected for their outstanding ability, contributing to this number in addition to an editorial. While we do not know at this time just who the writers will be, we do know Johnny and the fine work he does (he will not compromise the truth and he will not settle for anything less than the best). He has shared with us his general layout, which is based upon 2 Tim. 3:16, 17, and we think it is amazing. We confidently believe that it will be the finest special we have ever done. Extra copies will be made available at 15¢ each, $13 per hundred, or $110 per thousand. We guarantee this to be a gem, one you will be proud to distribute. Please order now so we will have some idea as to how many to print.

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CHANGING PREACHERS

Churches have, in our estimation, often weakened themselves and spent thousands of dollars foolishly by a constant change of preachers. While a change is sometimes desirable and even necessary, and perhaps in more than half the cases it is the preacher's decision to move, the practice in the past has been carried to the extreme. We have known (and have even had to work with) some brethren, sincere or otherwise, who say they believe (and they are certainly in favor of practicing it) that a preacher should not stay at a place but one or two years, and not more

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Howard Winters, Editor

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than three at the very most. Knowing that such a concept is not in the Scriptures, we have often wondered where anyone ever got such an idea, especially since experience has taught that churches which keep their preachers the longest tend to be the strongest numerically, financially, and spiritually. We are not sure that we know yet, but we recently read a copy of a letter from John Wesley to Dr. Coke (one of the first Bishops of the Methodist Church), dated September 30, 1785, in which he says:

"I myself may perhaps have as much variety of matter as many of our preachers. Yet I am well assured, were I to preach three years together in one place, both the people and myself would grow as dead as stones. Indeed this is quite contrary to the whole economy of Methodism; God has always wrought among us by a constant change of preachers."

Whether this is the origin of the practice or not, we do not know. But we do know that it could have no higher authority than John Wesley, and brethren who profess to follow the Bible in all matters should abandon it as a human tradition, one not conducive to the highest spiritual growth in either the church or the preacher. The longer a preacher who is worthy of his hire (and if he is not worthy he should not stay longer than it takes to move him out) stays in a community, the better prepared he becomes to carry on an effective ministry. Thus a preacher should stay with a church as long as he can do effective work, whether it be five days or 50 years, but not a minute longer. The length of his stay should be determined by his work, not by some arbitrary time limits set by John Wesley or some other man.

OUR GUIDE

The Bible is our only guide in religious matters. Anyone or anything that takes it away from us steals our guide and leaves us without directions in the divine will of God – leaves us with no way to approach the throne of His mercy by obedience to His everlasting commandments.

In one of Dr. Russell H. Conwell's public addresses (Dr. Conwell is best known for his famous lecture on **Acres of Diamonds**) he tells of going with a party up Mt. Ararat. The way was hard, dangerous, and cold and some of the party wanted to go back, but others wanted to go on and reach the top. The guide was finally persuaded by a bribe to go back. The few who wanted to go on could not without a guide. Dr. Conwell said, "It was a mean thing to steal our guide, for we could not go on without him and he was the only guide we had."

How much meaner to steal our guide to eternity! So do not let anyone or anything steal the Scriptures from you by replacing them with weak philosophy, false doctrine, or human tradition.

HELPING OTHERS

The Scriptures say: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." (Heb. 13:2, 3.) This is simply a reminder that we are to have compassion on and help others in times of need. God wills it . . . and He rewards those who do His will. So here we list two blessings in helping others:

1. We should help others because in helping them we may save ourselves. A story is told that illustrates this. A man was making his way across a mountain in a blizzard. He became so cold and tired that he could barely move. His body ached and then grew numb. He stumbled on in a daze, but finally lost his balance and fell, conceding to himself that this was the end. But in falling, his hands touched the form of another man who had fallen in the storm. He immediately began to rub the hands and feet of the unconscious man in an effort to revive him. His vigorous work saved the other man's life, but it also prevented his own death. In the excitement and exercise of saving another he had also saved himself. And so it is with those who would escape sin: one cannot help save others without becoming more and more interested in

salvation.

2. We should help others because in so doing we may keep ourselves saved. We learned several years ago in reading the basic textbook of Alcoholics Anonymous (a book that every elder and preacher should read) that in order for an alcoholic to stay sober he must change his outlook and then work to help other alcoholics. To him it is either help others overcome the drinking problem or else drink himself (and to drink means death or worse). This very principle is true with the whole sin problem. As Christians we can say, "We have escaped sin and destruction through the Lord Jesus Christ, but unless we seek to save others, we ourselves will lapse back into sin." Thus unless we help others escape the corruption that is in the world through lust, we ourselves may be overtaken and fall back into our old way of life.

In helping others, we do more than just help them: we help ourselves.

WORK OR WASTE

The Lord made man to work, and his first home was a garden paradise, one that he was commanded to dress and keep. Throughout the Old Testament, work is presented as a blessing, one that is essential to man's happiness and welfare. This philosophy is expressed by the Preacher, "Whatsoever thy hand findeth to do, do it with thy might. . . ." (Eccl. 9:10.) Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4.) Near the close of His life He was able to say, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (John 17:4.) Paul, emphasizing the importance of work, wrote, "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." (2 Thess. 3:11, 12.) Honorable work thus has heaven's stamp of approval upon it – man was made for it.

But there are some who do not see the dignity of work. One man told us once that the reason he would not work (he had eight children and was appealing to us to aid him in getting them into an orphan home so he would not have to support them) was because he had never found a job worthy of his hands. He considered himself too good to work. But the fact was, the jobs he rejected had dignity; he did not. He was simply too lazy to work. He looked upon it as a great burden rather than a blessing from God. And because of this his life was miserable – he found no joy in that which God had made man to do. Men of this kind are a waste of both natural and human resources, and the Bible is very severe in its condemnation of them. Paul said, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." (2 Thess. 3:10.) Solomon pinpointed them exactly in the following words of wisdom: "He also that is slothful [lazy] in his work is brother to him that is a great waster." (Prov. 18:9.) This is simply to say that if one is not building through constructive work, he is a fraternity brother of the wrecking crew. So we must either be a worker or a waster.

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Carrying The Cross Of Christ

Roy Z. Kemp, Greensboro, N.C.

We do not know for a certainty, but we may suppose that Simon, the Cyrenian who was compelled to carry the cross of Christ to the hill of Golgotha, did not do it willingly, but fearfully. And in all probability he very much resented the burden placed upon him.

Not daring to refuse the Roman centurions, Simon came forward when he was selected, leaned over Jesus Christ and lifted the weight of the cross from His shoulders. We are not told anything about Simon, but his heart surely must have been touched if his eyes met those of Jesus as he lifted the cross to his own shoulders.

If he looked into the eyes of Jesus at that moment, he surely had never before seen eyes that were so filled with love and pity and sorrow. Jesus must have been thankful to feel the heavy weight lifted from Him, He had been so cruelly scourged. He was sick and weakened from the beatings and surely was in no condition to carry the heavy cross. And yet He Himself would not have burdened another man with His cross.

We may suppose that Simon was completely changed by the incident. Any man who has personal contact with the person of Christ will be changed! In later years, undoubtedly he was filled with pride that it was he who had been selected to bear the first cross of Christ. He may have considered himself to be the most blessed of all men. He performed a great deed that day, for he was able to provide a great service for Christ and to give Him a helping hand. Simon surely must have told and retold the story to his two sons, Alexander and Rufus.

In later years, the heart of Simon must surely have burned with the glory, much as did the hearts of Cleopas and his companion disciple, on the road to Emmaus. They met Jesus without recognizing Him, talked with Him, ate with Him, and when He had left them and recognition came to them, they said one to the other, "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32.)

In this meeting, they caught a wondrous glimpse of the real nature of the glory of Christ, and it caused their hearts to burn within them. And their hearts continued to burn as they talked and pondered until at last came the flame of Pentecost. They came to see and realize the glory that was in His sufferings, such as they had never before dreamed, and to see His cross as the glory and power of His entire life.

In Luke 9:23, Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

It takes fortitude and courage to take up the cross and follow the Lord. Simon carried the first cross, but others who carried a cross for Christ were Joseph, the courageous; Job, the sufferer; Daniel, the uncompromising; Stephen, the martyr; Paul and Silas, the optimists; and John, the ostracized, to name a few.

Each of us may be greatly blessed if we will take up the cross of Christ and carry it willingly as we follow Him in the way. Isaiah 40:29-31 tells us: "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

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Bicentennial Naamans-How Many?

Billy Boyd, Henderson, N.C.

Naaman was a successful Syrian general and high in the esteem of the king of Syria. At one time, he had the honor of being the deliverer of his nation. Naaman's brief history is recorded in 2 Kings 5, where he is described as " . . . a mighty man in valour. . . . " But he was a leper.

Through the influence of a young Israeli maid, Naaman went to Israel to be healed, going first to the king, then to Elisha the prophet. At first he was loath to follow the prophet's instructions to dip seven times in the river Jordan, but later submitted and was cleansed, and his flesh became as a little child. Upon returning to Samaria, he demonstrated his gratitude by offering large gifts to the prophet, which he refused, and by confessing his faith in God. Jesus makes a final mention of him in Luke 4:27: "And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian."

It is amazing the number of things Naaman did wrong in his efforts to cure his leprosy, and yet still manage to complete it. First, he thought he could just buy what he wanted as evidenced by his taking the several gifts to the king. Second, he went to the wrong source because he thought the king to be a greater man. Next, he disregarded the instructions of Elisha because he thought them too simple. And then he tried to substitute the rivers of Syria because he thought they were cleaner. And finally, after his cleansing, tried to pay for the blessing he received. No wonder it is written, " . . . Behold, I thought. . . . "

Naamans, as such, have always been a reality, even in America's bicentennial year. St. Peter's Basilica in Rome stands today as evidence of the infamous "Sale of Indulgences" of the 16th century. In doing this, they were authorized by the authority of the Pope, not the Lord's Word. Others have followed suit in their departure from the faith, when they have gone to the wrong source, not the Bible, for their authority. All too often the denominational world has complicated the Lord's instructions because the simple things were not elaborate enough for them or appealing to their tastes. They have also tried to improve the Word, as evidenced by the large number of "translations" (? ?) of the Bible. And then, after they have complied with the creed books, manuals, or whatever, many think that a token of their affections and tithing of their means are enough, and so really never get involved with their organizations.

I am afraid that even today a "Naaman" is found here and there in the Lord's church. He is found in his liberalistic views of Christianity when he allows himself to be persuaded by sources other than God's written Word. He is there when emotionalism becomes the dominant factor, rather than common sense and rational reasoning. He places a stymie of Pentecostalism to his efforts, and to some effect, makes void his worship to God. And by no means should the so-called "little things" be overlooked, like humming instead of singing on occasions, or the singing of unscriptural songs in worship to fit some special sermon or service. In a word, when one worships God and the authority cannot be found in His written Word, "Naaman" is somewhere around.

What is the answer? A complete study and application of God's eternal Word. But alas! Although it may be voiced in modern day rhetoric, Jeremiah 6:16 still stands like a mountain. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

Could this be the consent of bicentennial Naamans? We should make every effort to copy Naaman's latter end of obedience, rather than his first of disobedience.

The Tongue—An Unruly Evil

Eddie Richardson, Freed-Hardeman College, Henderson, Tenn.

"But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3:8.)

One day little Johnny was outside playing, and Mrs. Johnson, his neighbor, came home staggering around and falling all over the place. Little Johnny thought she was drunk and started telling everybody about it. He told his sister and she told her friends, etc. Little Johnny couldn't wait for his mother to come home so he could tell her, also. When she arrived home and called Johnny in, she didn't let him start before she started telling about what happened to her that day. She said that she had to carry Mrs. Johnson to the hospital because of diabetes that she didn't even know she had. Little Johnny felt bad about the things he had said and asked if there was anything that he could do to repay Mrs. Johnson. His mother said yes and proceeded to take a feather pillow and a knife and go outside. Once outside, she split the pillow open and let the feathers be carried off by the wind. She told Johnny that to repay Mrs. Johnson, he would have to pick up all the feathers.

This story shows that through our words we offend people. James says in James 3:2 that if a man offends not in word, he is a perfect man. James goes on to say in verse 10, "Out of the mouth proceedeth blessing and cursing. . . . " As he continues, he says that these things ought not to be. Let us examine ourselves and let the Bible be the bit in our mouths. Let us let the Bible control our tongues. Think through words before speaking them. Our speech will be better and less offensive, and the world will be a better place.

"Another thing the modern child learns at his mother's knee is to watch out for hot ashes."

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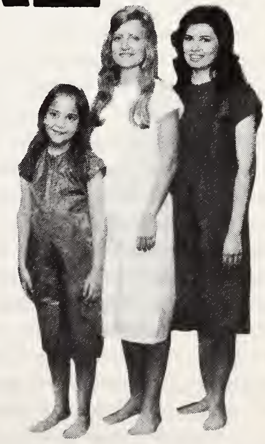

What Extremes Can Do Tomorrow

Troy Daniels, Greer, S.C.

Many Christians point out the fact that the Protestant Movement that was led by Martin Luther and later other offspring reformists was an extremist reaction to Roman Catholicism. They rebelled against Catholicism which had consequently a rejection of works for salvation. So the Lutheran proselytes protested against the vain works of the Catholics to no works for salvation. It is easier to focus on the transition when we see the hypocritical and for the most part non-scriptural doctrines that Catholics continue to teach. Then by a psychological repression of religious liberties we can see the possible causation of a legitimate or normal reaction to the Catholic's doctrine of works. The extremes were from "works for salvation" to "no works for salvation." It is possible that neither group had its eyes on the "strait and narrow gate" that our Lord taught in Matt. 7:13, 14. One group seemed to have merely focused on the economic and imperialistic benefits of using the name "Christianity," to have dominating power and influence upon masses of people that may have obeyed the truth of Jesus Christ (Constantine/Roman Catholics). On the other hand the Protestants (Martin Luther) seemed to have rebelled because of the absence of truth and the scorn of the power that the Roman Catholics had exercised over them. The apostasy of the Lord's church did not come because of the unfaithfulness of the assembly but as a result of extremes and the abuses of the Scriptures.

As many brethren proclaim, I am not too certain that 1 Thess. 2:3, 4 and 1 Tim. 4:1-3 only refer to (if they do) the Pope or the Catholic Church. There is a continuity of falling away and departing from the faith in this day. There are brothers and sisters in Christ who teach extremes that were not taught by Christ.

Certainly many preachers and teachers have considerably more knowledge than others, but to be exalted for anything out of measure is dangerous. When some teachers and preachers of God's word become more valuable than others, the faith is being denied. If we are not careful we can develop those same attitudes the Protestants and Catholics had and have, that paraded honesty and gave little thought to truth. Here are some extremes that some brethren teach: "It is wrong to say **Amen** in the congregation," "bi-racial worship is wrong," "women are to cover their heads in the assembly other than her hair," "Christians that forsake the assembly for invalid reasons can possibly be saved," "more knowledge assures salvation," "Christian living is easy," and others that are ideas of a gradual apostasy. Brethren also need to be concerned about the small matters of the doctrine as well as the weightier ones.

If we hold to the truth of God we cannot depart, but if we hold to the doctrine of man our whole effort is in vain. Many Christians (I, too, am guilty), when teaching the New Testament, use the word "baptism" four times and the word "Christ" once or twice. That is an extreme we need to avoid. We as Christians can acquire extreme views by under- and overemphasizing the plain teachings of our Lord Jesus Christ.

"When you are average you are as close to the bottom as you are to the top."

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The St. Andrews Rd. Church

Mike Creel, Columbia, S.C.

In the early 1920's, a man by the name of John D. Smith, Sr., moved to Columbia from Rome, Georgia, where he had served as an elder in the Lord's church. He tried at every opportunity to interest others in coming to Columbia to establish the Lord's church. Finally in 1934 Carl C. Dillard, Sr., in answering an ad in the **Gospel Advocate**, came and held a meeting, and the seed was planted.

Families were added to this number, with the church subsequently meeting in rented halls and in buildings on Pope Street and Park Street in Columbia. Growth was rapid during the 20 years at Pope Street and the eight years the congregation was located on Park Street. Consideration was later given to relocate in the rapidly growing St. Andrews area and after prayerful contemplation, the Park Street property was sold. The first service was held in our present building in October 1967. In the spring of 1972, the decision was made to construct the two-story educational wing that we occupied the first of July 1973.

One of the main programs of the congregation is the support of various mission areas throughout the state. The church is now involved in the rendering of assistance to congregations in Barnwell, New Ellenton, Bennettsville, St. George, and Newberry.

The congregation has been led by many fine elders. Those who have served were: W.H. Berrier, R.W. Senn, H.A. Joyner, and Haskell Yenny, Sr. Our present elders are Hagood Godley, Ralph Jones, Sr., Bernard Keene, and Walter Mitchell. The congregation has been served in the past by many fine ministers, including Carl C. Dillard, Sr., Dale Straughn, Homer Hawes, Robert Martin, Newton Gribble, O.P. Baird, Ralph Seiders, Eugene Lindsey, C. Doyle Cannon, and C. Arthur Peddle. Our present minister is Gary L. Roberson.

Hasty Words

Johnny Melton, Union, S.C.

"Seest thou a man that is hasty in his words? there is more hope of a fool than of him." (Prov. 29:20.)

The Bible is not only the source of information as to how man can properly relate to God, it is also the best source book on how man can best relate with man.

The menace of hastily spoken, ill-chosen words has plagued society for many years. It is not a new phenomenon. Solomon spoke of the problem almost 3,000 years ago.

You may know people who speak hastily, without giving adequate thought to the possible effect of their words. Almost all of us speak too quickly at times. Perhaps you may recall, with burning cheeks, the last time you made a remark and immediately thought, "Boy, I wish I hadn't said that!" There are people with chronic cases of foot-in-mouth disease. It seems the only time the one suffering from this foot-in-mouth disease removes the one foot from his mouth, it is for the purpose of inserting his other foot! These folks have a difficult time getting along with others, not because they enjoy hurting the feelings of others, not because they are mean, but simply because they do not think before they speak. Someone has observed that these folks put their brains in neutral and their mouths in high gear!

If we are to get along with people, if we are to have friends, then we must learn to choose our words carefully and we must learn to be slow to speak.

Consider the inspired words of the apostle Paul: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6.)

Heed the admonition of James: "Wherefore, my beloved brethren, let every one of you be swift to hear, slow to speak, and slow to wrath." (James 1:19.)

CBC In Its 20th Anniversary!

Wayland McClellan, Fayetteville, N.C.

It is not often that one gets to celebrate a 20th anniversary of anything. Yet this year I was privileged to be involved in the 20th anniversary of Carolina Bible Camp. This was a great experience for me as a Christian, and it is my prayer that 20 more years of CBC will be available to all the young people of North and South Carolina.

From the director to the youngest camper, the camp this year was great. There were many good speakers challenging all of us to greater service to our Lord and His church. The young people this year were great; there was not a serious incident for two weeks, and this shows that homes in the Carolinas are striving to put Christ first. Many responded to the gospel invitation to ask for strength and forgiveness and some were baptized into Christ. The spiritual growth of the young people was evident to those of us involved in teaching and counseling. The activities were arranged to be challenging and constructive, not only physically, but spiritually.

If you have not guessed up to this point – I am sold on CBC. It is one of the greatest assets to the church in the Carolinas. All of us who had children there know the benefit of the spiritual uplifting they found. Each activity – from breakfast to nighttime cabin devotionals – was for the spiritual uplifting of each person involved. This effort needs every Christian in the Carolinas' support. We need to see the great impact this can have on spreading the gospel of our Lord throughout both states. When these young people who have been at camp return to their home congregations, they are full of zeal and dedication for the cause of Christ. Just think what this means to every one of us that benefits from this. Don't let us, as older Christians, put that fire out! We need to be encouraging them to further service in the kingdom.

Now think about the effect we could have on both states if we had our own camp! This would provide more opportunity for all of us to become involved in carrying out the great commission of our Lord (Mark 16:15, 16; Matt. 28:18-20). If each of us would get behind the Board of Directors for CBC and encourage them to find some land and let us, as individual Christians, help build that camp – we could all benefit greatly. This could prove to be one way that CBC could have an even greater impact in the next 20 years. If you share my interest in helping young people and older ones also – write to Wilson Burton, 256 Mary Circle, Concord, North Carolina 28025. Let him know that we can use a camp of our own in North Carolina. Let us pray for this that we can all become involved in reaching and teaching the lost!

Southeastern Children's Home News

Southeastern Children's Home has been in operation about five years. During this time you have made it possible to construct not just one, but two excellent homes on four acres of land in one of the most desirable locations in or around the prosperous city of Sumter, S.C., and we are truly grateful for your interest.

At this point we are in dire need of a Christian couple who is interested in the welfare of unfortunate children to come work with us as Home parents. We have children who need your help **NOW**. We feel that the Home has a very attractive offer for the right people. Just think of the good you could do by helping these children to find their places in useful service in this complicated and confused world. It may be that you could keep them from resorting to criminal acts (which so many of our young are taking part in today), and instead of this, guide them to a useful Christian life in this complex society of today.

If you desire to do this noble work, please contact Mr. S. Robert Collins (Superintendent), 241 Wildwood Drive, Sum-

(continued on page 15)

1976 S.C. Lectures: "The Need"

Gary L. Roberson, Columbia, S.C.

Many questions are asked by those preparing the theme for a lectureship. Questions such as, "What is the purpose for this event?" "What are the main issues facing us?" and "How much good will this lectureship accomplish?" must be considered. These questions have confronted those who are making preparations for the 1976 South Carolina Lectures, to be held November 1-4 at the St. Andrews Road Church of Christ in Columbia, South Carolina. Furthermore, we think the following reasons justify having a lectureship on the theme, "**The Christian and the Present Moral Dilemma.**"

First, this lectureship is needed because of the many moral questions that face us. Every day we ask ourselves, "Is this right? Does this situation make things different? Are there any 'black and white' solutions to my problems?" Answers to such questions must be given – that constitutes one reason for this lectureship. And since men without an absolute standard of authority cannot provide the answers, there must be a place where people can go to find the solutions. That place is the Bible! Men on the lecture program will present lessons from God's word and, thus, will clear up some issues that are raised by our present moral dilemma.

Second, there is a need for this lectureship because of a lack of preaching on these topics. Our society discourages individuals who are forceful and courageous with their religious and moral convictions. Rather, we are encouraged not to be dogmatic on any issue! This attitude has also seeped into the Lord's church. Some "gospel preachers" no longer condemn the sins of fornication, pornography, adultery, etc. Rather, they plead for a false type of tolerance and misuse Matthew 7:1 by crying, "Judge not that ye be not judged!" We must realize that it is Scriptural for faithful but imperfect Christians to help correct the sins in the lives of others (Gal. 2:11-14). Furthermore, we need preachers who will stand up and do that very thing! Lord willing, this need will also be fulfilled at the 1976 South Carolina Lectures.

Other needs could be discussed, but these establish that a lectureship on the Christian and the moral dilemma is essential. Hopefully, you will agree and will be with us. May God help us to fulfill our obligations to a lost world. May we help fulfill that obligation by attending the 1976 South Carolina Lectures.

The following subjects are to be discussed, most of them dealing with the moral dilemmas involved:

Monday, November 1 – 9:00 a.m.-9:00 p.m.

- Is There an Absolute Standard of Morality? James Meadows, Spartanburg, S.C.
- The Situation Ethics of Joseph Fletcher, Tommy Alexander, Charlotte, N.C.
- Racism, R.W. Senn, Columbia, S.C.
- "Gal. 5:16-24: Fruits of the Spirit or Works of the Flesh?" Howard Winters, West Jefferson, N.C.
- Mercy Killing, Buford Carroll, Myrtle Beach, S.C.
- Jesus Versus the Legalists, Jerry Westmoreland, Mauldin, S.C.
- South Carolina Promotion – Daily
- Christians Are Under Christ's Law, Franklin Camp, Birmingham, Ala.

Tuesday, November 2 – 9:00 a.m.-9:00 p.m.

- Jesus Is Lord, W.G. Gantt, Greenville, S.C.
- Situation Ethics of Hugh Hefner, Virgil Hale, Albemarle, N.C.
- Alcoholism, C.R. Franks, West Columbia, S.C.
- Jesus Versus the Situation Ethicists, John Price, Rocky Mount, N.C.
- Pornography, Jim Stutts, High Point, N.C.
- Open Forum: Franklin Camp, James Meadows and David Pharr
- Romans 13:8-10, Franklin Camp, Birmingham, Ala.

Wednesday, November 3 – 9:00 a.m.-9:00 p.m.

Can We Know the Absolute Standard of Morality? Jerry Senn, Greer, S.C.
Existentialism's Influence Upon Morality, Johnny Melton, Union, S.C.
The Moral Argument for the Existence of God, Robert Brown, North Charleston, S.C.
Fornication: Is It Still a Sin? James Hunter, Newberry, S.C.
The Equal Rights Amendment, Jack Cooper, St. George, S.C.
Open Forum: Franklin Camp, James Meadows, David Pharr
Evolution's Effect Upon Morality, Franklin Camp, Birmingham, Ala.

Thursday, November 4 – 9:00 a.m.-9:00 p.m.
Christian Discipline and Morality, Gray Flippen, Union, S.C.
Judges 14-16, Keith Tripp, Laurens, S.C.
Rahab's Lying: Was It Approved by God? James Meadows, Spartanburg, S.C.
Drugs, Wallace Beasley, Columbia, S.C.
Abortion, David Pharr, Rock Hill, S.C.
Open Forum, Franklin Camp, James Meadows, David Pharr
1 Corinthians 6:12-20, Franklin Camp, Birmingham, Ala.

QUESTIONS ANSWERED

Editorial Glimmerings

For the past three or four years we have been asked, on a number of occasions and by a number of people, to discuss Hebrews 10:25. It says, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."

No doubt many of the questions that are raised are asked for the purpose of trying to evade its force. But on the other hand, the verse has long been used as a club to whip uninterested, unconcerned, and sleepy Christians (?) into attending the public services of the church (and when they come they usually sleep through the worship). Such use (or misuse) was and is not its design. Its primary emphasis is the importance of the church assembling. When the church ceases to assemble, it soon ceases to exist. All activity springs from and derives its force in the assembly. Without it, there would be no central functioning of the church and Scriptural organization would be extremely impractical, if not absolutely impossible. The assembly is not a matter of expediency; it is a matter of necessity, a matter no church has a right to neglect or forsake.

To help us see the fundamental lesson in Hebrews 10:25, let us study the four natural thoughts the verse divides itself into:

1. **"Not forsaking the assembling of ourselves together."** This indirectly reveals a positive practice of the early Christians (in fact, a practice of all faithful Christians down through the centuries), namely, the custom of regularly assembling together for the purpose of worship and mutual edification. They often assembled daily (Acts 2:46) and they always met to break bread (take the Lord's Supper) on the first day of the week (Acts 20:7). "Forsake" here means, according to Thayer, "To abandon, desert, to leave in straits, leave helpless." In the context of the whole verse it is far more than missing a single service; it is Christians ceasing to assemble, the abandonment of the assembly. "Not forsaking" prohibits Christians, regardless of the circumstances they may encounter, from leaving off or completely abandoning the assembling of themselves together. The assembly must be maintained, and every Christian has an equal obligation to see that it is. No one must be unthoughtful enough, unloving enough, unconcerned enough to forsake it. To forsake the assembly is to abandon the Lord's cause, to trample underfoot the blood of His covenant, and to turn back to the beggarly elements of the world. Although the instructions are concerned with the total

assembly, when any Christian forsakes or abandons the assembly he has, by any rule of logic, violated the command – he has done that which no Christian has a right to do.

2. "**As the manner of some is.**" This shows that some who had professed the faith had already turned back, and some assemblies had ceased to exist. Their example was not to be followed, no, not even when "the day" (a day of severe persecution) should come. Those who had forsaken the assembling of themselves together were not put in the same class with those addressed. They were bad examples, not faithful to their calling.

The sin involved here is much more than for a single member to miss services of the church. One may miss a service without forsaking the assembly. If not, then all who are unable to attend, for sickness or other reasons, are guilty of violating this prohibition. It is a fact that must be faced that one may be absent without forsaking. For example, I am often forced in my work for the Lord to be away from home, thus leaving my wife and children. At such times I am absent from them, but I have never for a single moment forsaken them. On the other hand, one might walk out on his family, and be gone only a few minutes, and be guilty of forsaking them. It all depends on the reason or motive. Why one misses determines whether he is justified in being absent or whether he has abandoned the cause. There may be just reasons for missing the assembly, but there are no Scriptural causes for forsaking it. It is thus entirely possible to forsake the assembling of ourselves together by neglecting a single service.

3. "**But exhorting one another.**" This does not seem to be saying that they were to exhort one another to assemble; they were probably to do the exhorting when they did assemble. In other words, part of the purpose of assembling is to exhort. And of course part of the exhortation would have been not to abandon the Lord or His assembly when the day of severe persecution came. They were to prepare each other for steadfastness when that approaching day arrived.

4. "**And so much the more, as ye see the day approaching.**" The key to the whole verse seems to be "the day approaching." But what day is contemplated? There are three plausible alternatives:

(1) "It is the Lord's day." This view is widely held and is usually based on the concept that they were to exhort each other to assemble. But it can hardly be true since it was understood that every Christian would be assembling on the first day of the week (that was the standard practice of the early church). More likely the command is to exhort when you come together on the Lord's day (thus implying that all faithful Christians would be present if possible).

(2) "It is the judgment day." This is even more unlikely since they could not know the time of the Lord's coming and therefore could not see the day of judgment approaching. The judgment day is most assuredly coming, but neither the early Christians nor Christians today know just when that will be.

(3) "It is the day of Jerusalem's destruction." We have been exceedingly reluctant to accept this view, but in the final analysis there are no reasonable alternatives. Jesus had foretold the destruction of Jerusalem (Matt. 24) and the early Christians were fully aware of the pending catastrophe. They were warned to prepare for it and be ready to endure great suffering and hardship in their escape. Consequently they were preparing for that day. And from the signs Jesus had given them they could see it approaching.

Now if "the day approaching" means the destruction of Jerusalem, there is an added but fearful dimension to this verse. It becomes more than just a command not to forsake a single gathering of the saints; it gives heaven's instructions about what to do in times of severe persecution. The church must continue to meet regardless of what happens in the world.

To escape the destruction that would befall Jerusalem, the Christians would have to flee when certain signs appeared. Jesus had said, "Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day." (Matt. 24:16-20.) They would have to leave their homes and property behind. Their lives would be in total disarray. They would have to live in dens and caves and suffer many severe trials. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21.) In such times it would be both difficult and dangerous for Christians to assemble. But this is precisely what they were commanded to do. It would take great courage, great effort, and great faith, but they were not to abandon the assembling of themselves together. And Hebrews 10:25 is instructing them to exhort each other toward that end. Every Christian was (and is) therefore commanded to see that the assembling of the saints continued, regardless of the consequences when "the day" approaches.

Now if the early Christians were not to forsake the assembling of themselves together under such severe circumstances, what about we who can always come together without any fear of molestation whatsoever? Surely it must be a stench in the nostrils of God for Christians not to love Him enough to come together when there is no danger and when every possible comfort is provided. We are not to abandon the assembly even in times of grave danger, much less in times when all things are favorable.

GLEANINGS OF ENCOURAGEMENT

Stealing

Henry L. Fuhry, Asheville, N.C.

It has been said that a well-known American author who long ago died was an agnostic (one who says, "I don't know; there isn't proof enough for me to believe.") who married a religious woman. Methodically he broke her faith and she became miserable. Realizing his error he lamented, "I stole your faith." It is far worse to steal one's faith than to steal one's gold. "Thou shalt not steal." (Ex. 20:15.) "Let him that stole steal no more. . . . " (Eph. 4:28.)

I am writing this article to a thief. This is pretty harsh language and you probably do not like it. Not only that, but your neighbor is a thief! Furthermore, you are reading an article written by a thief. Basically, to sin is to steal! You cannot sin without stealing. Of all the commands of God, "Thou shalt not steal" may be the most uninteresting, but it is the most violated. At the bottom of all sin, when you get right down to it, is theft. To curse is to rob God and His name and glory. To violate the Lord's Day is to rob God of His peculiar day and also to rob man of his day of change and rest and his responsibility to give that day to the Lord. Parents rob their children by bad example, bad language, by provoking them to anger, by always finding fault with them, by not teaching them the Bible, by not encouraging them in the Christian way of life. Children rob their parents of the proper respect and care by dishonoring them. To kill is to rob one of his life. To commit adultery is to rob another of purity plus robbing self of decency and self-respect. One can lie, deceive, and cheat, all of which are stealing. We normally think that stealing concerns only money or something of monetary value. Yet, paradoxically, money perhaps has the least value of things stolen. Gossip steals a person's name! If we judge, we steal a man's reputation! When one sins, he steals from God, from man, from self, or from a combination of the three. To bear false witness is to rob another of truth and objectivity. Too many of us lie with our ears – we are too eager to listen and too quick to believe the worst.

One of the largest problems in business is employee stealing; billions of dollars are lost annually. Even more than the things stolen is the time stolen. To clock watch, to do a shabby day's work, to come to work late, to leave early, and to violate rest breaks are all stealing. Our society seems to be ingrained with the "something for nothing" philosophy. Everything costs someone, someway, somehow! Men boast about cheating on their income tax, yet someone pays! Students rob parents and themselves by cutting classes, by half-studying, or by not doing their best in school. We should genuinely expect much from those who have much. Each generation has a legacy of the past. To shame this trust is to rob.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10.) Does God have a part in our prosperity? Is there any obligation to Him or to His church? If so, how much? Do we owe God as much as Abraham gave Melchizedek? Do we give as much as Jacob vowed to give? Are we faithful? Are we liberal? Do we take vacations with God's money? Do we drive cars and live in houses purchased with His blessings? Do we deny our children the advantage of a Christian education because we want luxuries that must be purchased with God's money? Have we robbed God?

Again, perhaps the least in value of things stolen is money. One perhaps worse than he who does not give at all is he that gives only money! Money cannot buy salvation; money cannot inherit the kingdom of God. The man who gives only money robs himself of his heart, his life, and his talents. He also robs God since he is not using his talents to further the cause of Christ. This lesson is enforced in Christ's parable of the talents (Matt. 25). The five-talent man acquired five more, the two-talent man added two more. However, the only-talent man hid his in the earth! He did not embezzle or rob in the usual sense. But he did steal by "non-use." To have and not use is stealing!

Paul says in 2 Cor. 9:6, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." An incident is told of a certain faithful member of the church who was an extremely liberal giver. The minister's curiosity was aroused and he became interested in the reasons for this man's liberality because he was not a wealthy person. The minister discovered that the answer was simple! This member's father had never made over $40 a week, but he gave $10 each Sunday!

. . . from page 10

ter, S.C. 29150 or call (803) 775-2954. Because of the greater cost of living and a decrease in contributions for the last several months, we are asking that you increase your contributions, or if you have not contributed, won't you send a contribution today? Recently we were requested by the Sumter Fire Department to build a utility house away from the homes to store the lawn mower and other equipment. The materials cost about $1,000.00. The Home parents agreed to furnish the labor. We appreciate your concern and help in this important work. Please send your contributions to the above address.

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CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Charles Isenburg writes, "Good things are happening in the Carolinas." At Jericho, Mocksville, after 26 responses to ask for prayer on July 25, they had two baptized a few days later. Then on August 8, two placed membership and three confessed sins. A youth "Rally for Christ – '76" was held there September 18-19.

Charles Sattenfield has moved from Linville Forest to Fernandina, Florida.

Clif Davis has moved from South Fork, Winston-Salem, to the campus of Boles Orphan Home, Quinlon, Texas.

N.C. Baptisms

Jericho, Mocksville, 2; Westside, Charlotte, 1; Plaza, Charlotte, 2; Providence Road, Charlotte, 3; Linville Forest, 2; South Fork, Winston-Salem, 3; Aberdeen, 2. Total: 15.

Greensboro, Wendover Ave.

ROY Z. KEMP, Reporting: James W. Creech of Portland, Tenn., will conduct the fall gospel meeting at Wendover Avenue Church of Christ October 17-22, 7-9 p.m. Brother Creech began his ministry in June 1963, near Tompkinsville, Ky., after graduating from David Lipscomb College. He formerly preached at North Charleston Church of Christ, North Charleston, S.C., as well as in churches in Tennessee, North Carolina, Alabama, Georgia, Kentucky, and Indiana. He worked on a Campaign for Christ in Lisburn, Northern Ireland, in the summer of 1970, and in Prince George, British Columbia, Canada, in 1976. He has conducted daily and weekly radio programs since 1963 over various stations in South Carolina, Tennessee, and Kentucky, and has contributed religious articles to **Carolina Christian**. Married to the former Mary F. McCoy, he is the father of two sons, James Todd, age 9, and Russell Barrett, age 6.

Aberdeen

BILLY R. VOSS, Reporting: We have had a rather busy summer thus far. Actually, our summer began with a good series of gospel meetings with the Round Knob church near Hillsville, Va., where Fred Eaton serves as minister. This was the first week of May. In June we had a very successful VBS with a high of 65 attending. I had an enjoyable and profitable week with Palmetto Bible Camp in the month of July. August found us in Carolina Bible Camp for the first week – and as always it was a great experience. The second week in August we were fortunate to have a very fine group from the Sherrod Avenue church, Florence, Alabama, with us in a campaign meeting. As a result of these joint efforts two were baptized into Christ, 11 correspondence courses have been started, 15 cottage meetings have been conducted, and a goodly number of other "leads" are to be followed up. Bob Plunkett, who serves as regular minister with the Sherrod Avenue church, did the preaching daily on radio and in the evening services. Chip Posey and his fine group of Personal Workers (consisting of youngsters and the young-at-heart – with two over 70) did an excellent job of door-to-door work. To them we are ever so indebted. I am scheduled to be in gospel meetings with the Walnut Grove church near Savannah, Tenn., the third week in September. We had a good meeting with them last year with four baptisms and three restorations.

Statesville, Northview

STANLEY D. CREWS, Reporting: During the past two months, one placed membership and a mother of three was baptized, and the latter united a family in Christ. I preached in a meeting at Maury City, Tennessee, August 15-20 with one restored. I am to be with the church at Wildwood, Florida, October 4-10 and at Seaford, Delaware, October 24-29. Leon Cole from Jackson Heights church in Florence, Alabama, is to be in a meeting here at Northview, September 26-October 1. Visit us when in this area. Exit from I-40 at the East Statesville exit and take the feeder road on the north side of I-40 one mile west to our building on Museum Road.

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SOUTH CAROLINA

Steve Biffle is moving from Lancaster to California. Lancaster would like to hear from a good preacher interested in moving there.

Jesse Long, president of Greater Atlanta Christian School, conducted a Teachers' Training Workshop in September at Northeast in Greenville. Andy Ritchie and the brethren at Northeast continue to diligently promote the Herald of Truth program.

A note in the Central, Spartanburg, bulletin tells us that Jackson Taylor is now preaching at Jackson, South Carolina. Two have been baptized since he moved there in July.

The 1976 South Carolina Lectureship will be held at St. Andrews Road in Columbia, November 1-4. The theme will be "The Christian and the Present Moral Dilemma." The keynote speaker will be Franklin Camp of Birmingham, Alabama.

A group from North Charleston participated in a campaign in Massillon, Ohio, during August.

Three deacons have been added at Rock Hill. They are Buford Fields, Howard Ashley, and Boyd Hefley.

Virgil Hale will preach in a meeting at Clinton, Oct. 25-29.

S.C. Baptisms

North Charleston, 4; Anderson, 1; Belvedere, 1; Augusta Road, Greenville, 1; Charlotte Ave., Rock Hill, 1; Greer, 1; Central, Spartanburg, 4; Jackson, 2. Total: 15.

Moore

JESSE HAM, JR., Reporting: We have just completed our first year at Moore. It was a challenging and thrilling year with the brethren there. They have won a special place in our hearts for their love for the Lord and have treated us royally. We will be working with the church there for another year. Since our last report we have had three baptisms and one restored. Property has been obtained to use as a preacher's home. We will purchase a mobile home at the present time with plans in the future to build a preacher's home. We have paid off a $3,600 indebtedness on the present property (church building), done about $1,500 repairs on the building, paid for this, and installed an air conditioning unit (not paid for). Our attendance has climbed to the 60's and 70's on Sunday mornings and about 40 to 50 on Sunday and Wednesday nights. The Lord has surely blessed us in our work and we thank Him and praise Him for these blessings. Raymond Climer will hold our fall meeting Oct. 31 through Nov. 5.

Belvedere

MARSHALL FLOWERS, Reporting: In the past month, two have been baptized, one has been restored, and five have placed membership with us. A new attendance record for Wednesday night was also set. We are having visitors at every service. We are receiving quite a few requests for copies of the lessons presented on our radio program aired each Sunday morning from 9:00 to 9:30 on WGAC in Augusta, Georgia. The future looks bright for this particular mission area.

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Editorial Book Views

The Genesis Record, a Scientific and Devotional Commentary on the Book of Beginnings, Henry M. Morris; Baker Book House, Grand Rapids, Mich.; 716 pages, cloth $12.95.

While this is a large and magnificent volume on the foundational book of the Bible, it is more than that: it is an unusual commentary in that its thrust is to harmonize events scientifically with the text rather than just explain the text itself, as is usually the case with commentators. We are told that this is the first full commentary on Genesis ever produced by a scientist. Whether that is true or not we do not know, but we do know that Dr. Morris is a scientist of the first rank and that he has produced here a fascinating commentary on the first book in the Bible, the one that unbelievers, modernists, and liberals have most often and most severely attacked by their supposed support of science. Dr. Morris is a conservative (probably best known for his many works refuting evolution and by a tremendous book he co-authored called **The Genesis Flood**) and he offers many interesting and unusual insights that only a scientist could speak on with force. His statements on the word "create" and on light before the sun are extraordinary. He has some things to say about "the sons of God" marrying "the daughters of men" that might shake you a little. He gives 100 reasons (26 in the body of his commentary and 100 in an appendix) to show that the flood was universal. While we certainly do not and cannot endorse all that is said (he works in a good many denominational concepts), we do believe that this is a most significant contribution to the study of Genesis. We highly recommend it to all serious students of Genesis, especially those who are fond of showing a harmony between science and the Scriptures.

Restoration, Reformation or Revelation, James D. Bales; Lambert Book House, Box 4007, Shreveport, La. 71104; 328 pages, cloth $6.95.

James D. Bales has produced some of the finest and soundest literature to come out of the Restoration Movement, and this book ranks with his best; in fact, it may well be his most vital contribution to date. It is a discussion of the New Testament church, the departure from the original pattern, the principle of restoration, and the liberalism that questions the validity of the restoration principle. It is a total and absolute refutation of the idea that the restoration plea is no longer valid. Bales shows that the restoration plea is simply the plea to go back to the Bible where departure has occurred. If that plea is not valid, then there is no standard to which one can go to determine the will of God. He deals especially and very forcefully with the false thought that we need to restore the "spirit" rather than the "letter" of the law (or rules of the New Testament). He shows that if the restoration plea is not valid, then one cannot even return to the "spirit" because to return to the "spirit" of the New Testament would be to practice the restoration principle. This same reasoning is applied to many other subjects: for if the restoration plea is not valid, there is no such thing as apostasy (apostasy is a departure from some standard or pattern) and consequently no way to determine what is true and what is false, no way to determine what Christianity is. This book is absolutely devastating to the position of **Mission Magazine** (it was written to refute its intellectual foolishness, and refute it it does, as nothing has been refuted in the 20th century). There is nothing like it in print. And we must confess (although we considered ourselves reasonably well read in restoration literature) that we did not know half as much as we needed to know about the restoration plea until we read the first half of this book. We therefore urge you to buy it, read it, absorb it, and then join in the battle to stay the liberalism that is bombarding and threatening to destroy the Lord's church today.

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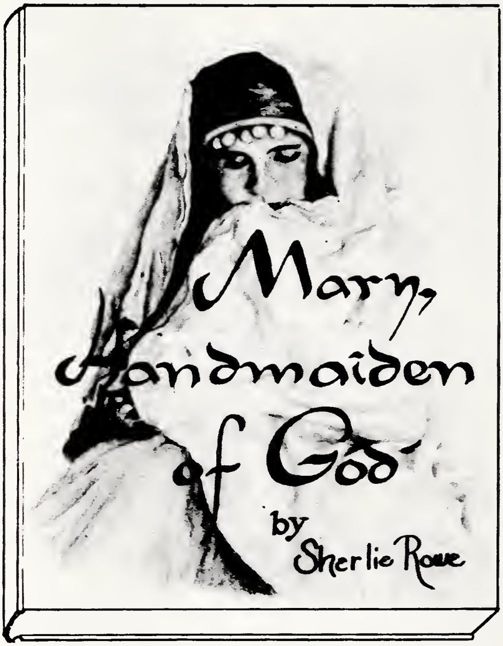

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In Memory

JERRY LEE KOONTZ
(See page 6)

EDITORIALS

VIEWPOINT

We have all heard the saying, "One does what he wants to do." Generally this is true, but we might also add, "One finds an excuse for not doing what he does not want to do." What one does or does not do usually depends on his attitude, his viewpoint, rather than on his ability or lack of opportunity.

This was brought forcefully to our attention while we were in a meeting with the Broad Street church in Statesville recently. Sister Crews, the aged mother of Stanley D. Crews, preacher for the Northview congregation, attended every night (except Sunday night and one other night when the Northview ladies were engaged in some work program of the church). On Friday night it was pouring down rain at worship time. Many people obviously stayed at home (or went elsewhere). But not sister Crews. As she and Pauline (the wife of brother Crews) were driving to the church building they passed a crowded restaurant – people were lined up to get in! Sister Crews observed this and commented, "I surely wouldn't get out in this rain to go anywhere but to church." (Some of those in line at the restaurant had probably concluded that it was too rainy and messy to go to church that night.) Thus what one will get out in the rain for depends on his attitude or viewpoint.

Incidentally, with sister Crews' faith and devotion to the cause of Christ, is it any wonder that she has contributed a great gospel preacher to the work in the Carolinas?

MATERIAL GAINS

Gain is not godliness. And it takes more than material abundance to make a successful, happy, and contented life. Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.)

Yet most of us spend the greater part of our lives struggling to attain more material things which grow less in value with the passing of time. We struggle and save, work and worry, maneuver and manipulate to get gain, erroneously concluding that material gain is success. Perhaps we should learn a lesson from the attitude of Anacreon, a Greek poet of the sixth century B.C. (who loved wine and pleasure more than gold). It is related that Polycrates once presented him with five talents (not a vast fortune to be sure), but the poet returned the money after two nights of sleeplessness from thinking what he would do with his riches, saying, "It was not worth the care it cost."

Anacreon thus expressed a philosophy that many people need to learn . . . and practice. It reminds one of the words of Jesus when He said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." (Matt. 6:19-21.)

GREED

Greed is a sin that shrivels the soul. It curses both the greedy and those who

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Howard Winters, Editor

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must suffer the consequence of the greed. It reduces the higher nature of man, his gratitude, his compassion, and his concern, to an ugly callousness of spirit – it sears feelings as with a hot iron and causes one to live selfishly by the philosophy that the world owes him everything and he owes the world nothing. It makes one miserable when he should be happy, needy when he has plenty, friendless when he has the potential to have an abundance of friends, poverty-stricken with coffers overflowing with wealth, anxious and fearful when he should have peace and serenity. Dr. John Lord, in his **Beacon Lights of History**, in the conclusion of his lecture on Sarah, Duchess of Marlborough, who was a self-serving, ambitious, greedy ingrate who clung tenaciously to her possessions, self-esteem, and self-interest while losing every friend and all the respect she had in this world, even that of her own children, says, "God gave her that which she aspired, and which so many envy; but 'He sent leanness into her soul.' "

Greed makes nothing but lean souls, and the greedy have no prospects of happiness here nor in the world to come, for greed is never satisfied. But the unselfishness of Christianity shines as a light in a dark place – it seeks to give rather than to get. It thus gives strength to the soul – character of being rather than character of possession. As someone has said:

If you want to be rich, give;
If you want to be poor, grasp;
If you want abundance, scatter;
If you want to be needy, hoard.

THE BIBLE OR PLAYBOY?

The devil is a master of psychological deception. He knows the nature of man (he has been studying it for thousands of years) and he manipulates it in such a way as to doom man eternally along with himself. Paul wrote, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11.) We must either put on the whole armor of God or else be exposed to the trickery of Satan.

The devil ensnares man with many lures, but one of his most powerful ones is to deceive him into thinking that he can live a fleshly life and still die a spiritual being. He deceives man into thinking that he does not need Christ, the church, or the Bible in this life; he only needs to follow the dictates of his carnal nature. He tells man to feast on fleshly things now and change to the spiritual later; trust yourself and put Christ in the background; enjoy the dens of vice instead of the assemblies of the church; read pornographic literature but develop no interest in or love for the Bible; so tie up your time with sinful living that there is no time to prepare for death; to satisfy bodily appetites is more important than character building. According to him, this is the life – this is all that counts.

But as surely as we live death comes. And it is then that we must determine the value of one's life. The devil knows this, and if he were consistent in the death of those who spend their life in riotous living he would have their funeral in a liquor store, read **Playboy Magazine** instead of the Bible, and eulogize unholy character as the most exemplary form of living. But the devil is not consistent. After one is dead and his fate already sealed he does not care if Christ is preached to him, or if his funeral is in a building provided by the church, or if the Bible is praised and read. He wants us to live the Playboy philosophy, but he is too much of a psychologist to have it preached at our funeral. He thus deceives us by saying, "Playboy in life; the Bible in death."

Beware! "Lest Satan should get an advantage of us: for we are not ignorant of his devices." (2 Cor. 2:11.)

PREACH THE GOSPEL

"Preach the word. . . . " (2 Tim. 4:2.) "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.)

In view of eternity, nothing is as important as the salvation of souls, both ours and others. The word of God contains the saving message, and every Christian is under obligation to proclaim it, in one way or another. This is his work, the Lord's work! And it is the most vital and far-reaching work in the world. Those engaged in it are engaged in the most important mission under the shining portals of God's heaven. O that we could learn this lesson and thus cease to waste time on trifling matters!

James A. Garfield, who was a preacher of the ancient gospel before he entered politics, is reported to have said, "I step down from the pulpit to the presidency." He did!

William Carey, one of the best-known missionaries of all times, wrote when his son accepted a flattering offer as a government official, "My son Felix has shriveled from a missionary to an ambassador." The world knows Carey, the missionary, but who has heard of his son, the ambassador?

Paul said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.) And so he preached . . . and the world has never been the same since.

With such a valuable work entrusted into our hands, we should put everything else in second place and let it be the center of our whole life. While we cannot all preach from the pulpit, we can all engage in the work of spreading the truth in some way. And come to think about it, is there any other reason for our being?

THE INTELLECT

Man is an intellectual being. God made him with a mind and He intended for it to be used. But from 1 Corinthians 1 and 2, where Paul points out the eternal conflict between human wisdom and divine revelation, we can see that there is a wrong as well as a right use of the mind. The wrong use is to rely upon the intellect, its own systematic reasoning and logic, to try to find out the ways and means of God or try to find a naturalistic explanation for that which God has done (God even made the natural). The proper use of the mind is to search out, learn, and submit to divine revelation (and the revelation is made known in the Scriptures). One should, therefore, use his mind in the three following ways:

1. To discover the truth, the will of God, as it is revealed in the Bible. This is simply another way of saying to find out what God wants done. As one looks into the Scriptures he will find many things revealed, such as what one must do to be saved, how to render acceptable devotion to God, how to live a pure Christian life, etc. But looking beyond any single duty, one should search for his fundamental mission in life – all other duties will fit into this basic mission. The mission of every Christian is to "Go . . . into all the world and preach the gospel to every creature." (Mark 16:15.) This is our task. And if one properly uses his intellect to search out the will of God, he must inevitably come to this basic mission. He learns that God wants His truth proclaimed to every creature in all the world.

2. After the basic mission has been discovered, the intellect should be used to discern what part the individual is to play in carrying out the mission. It is obvious that we cannot all do the same things. All cannot preach publicly. All cannot go to foreign countries – some must stay at home and send! The church is the body of Christ (1 Cor. 12:12-27) in which each member has a vital function to perform. Some are feet (to go), some are hands (to work), some are eyes (to see), some are ears (to hear), and some are backbone (to stand, encourage, and support). For this reason every member of the body has a function, a place to fill, a work to do. And every member needs to study the Bible (use his intellect) to discern his function. And when that work is found, he should spend the rest of his life filling his position in the body. That function should be the center of and the motive for all that he does.

3. When the mission is discovered, and when each one has found his place in the body, the intellect should be used to determine the best methods of doing the work. The mission and the message must remain the same, but the methods of carrying out that mission vary from time to time and from place to place. This is sim-

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Questions For Those Changing Congregations

James Stutts, High Point, N.C.

A common problem throughout the brotherhood is that of members leaving the local congregation to attend elsewhere. While it is admirable that those leaving still work with the Lord's church and not a denomination, it is regrettable that such takes place. Believing that many who do such do not think very deeply about their actions, the following questions are offered to promote soul-searching:

Did you *first* go to the leader, teacher, preacher or member who you feel is responsible for causing you to leave? The Bible commands that if we have a grievance with another Christian, we are to speak privately with them first (Matt. 18:15), thereby helping to strengthen the one we believe to be weak, offensive or having faults hindering our work or worship (Gal. 6:1). Because of love and concern for one another, we will not be critical of others behind their backs. The "Golden Rule" demands our treating others the way we would appreciate being treated if the tables were turned (Matt. 7:12).

Was your leaving based upon fact or hearsay? Far too often folks become disgruntled with a congregation because "they" told them that "so and so" did "this or that." But the true Christian realizes second-hand information is not reliable – actions can be misinterpreted, or some people gossip and lie! Christ commands that after a **private** conversation with the one in error, two or three witnesses should be called in to testify and assist in helping restore the member (Matt. 18:16). Notice that one does not have a right to rely upon his own judgment exclusively – he could be wrong or misunderstand!

Were you looking for fault? Often, because others surpass one in Christian behavior, attempts to discredit them begin. It often makes a sinful one feel better to find faults in others, for this brings one down to their level. But one cannot tread upon others in order to climb the ladder of success. Actually, we should desire to put our arm around a fallen comrade to save him from damnation (James 5:19-20).

Did you inform the leaders before leaving? The church is the body of Christ in each community (1 Cor. 12:12). Each member should depend upon the other – like the links in a chain or like an army platoon in battle. The preacher needs your encouragement, the teacher your presence; the treasurer counts on your contribution to make the yearly budget. Is it Christ-like to retreat with no communication? Is it honest to leave without adequate and persistent communication? Did you pray for the problem and its makers? (Phil. 4:6)

Does your action not bring reproach on the church? Does your "visiting around" not indicate a divisive attitude either on your or the church's part? Doesn't your move say to the congregation you run to that something is wrong and to the non-Christian that there is division in the Lord's church? How can we convert those in your neighborhood when they know you are a member but will not attend with the local church? Doesn't your move cause contention between congregations? (1 Cor. 1:10.)

Can you worship God elsewhere when you harbor bitterness or hard feelings? Does distance change the fact that you are holding something against the brethren you left? If you say it is not bitterness or resentment, then what else could cause your move? Jesus teaches that our worship depends upon our forgiving others and going to them first to straighten things out before worshipping (Matt. 5:23-24; 6:15).

Is running from a problem the way all Christians should do? What if all members ran from all problems? Are you teaching your children by your example to run or to work out problems in Christian love?

Did you sow discord before you left? If so, shouldn't you repent of this where you committed the sin rather than else-

(continued on page 19)

In Memory Of Jerry Lee Koontz

Charles Isenberg, Mocksville, N.C.

About 5:00 p.m. on August 15 Jerry Lee Koontz was hit by lightning and was killed instantly while driving up cows from the pasture. It was a tragic thing for us who knew Jerry and loved him very much. Jerry was at service on Sunday morning, and little did he know that it would be the last service he would get to attend.

Jerry was a young man of only 23 years. I can truthfully say that Jerry was one of the finest men that I have ever had the privilege to know. He was a man who loved his Lord and one who showed that in his actions. I can recall a number of times that Jerry came to my office to discuss matters that required a decision for him to make. But he did not make that decision without first asking me to have prayer with him over this, which I gladly did. Decisions from the purchasing of land to the dating of a girl. This truly is an example of how Jerry believed in the power of prayer and that the Lord would help in making decisions. Jerry truly was my friend! I love him dearly. He will be greatly missed by all who knew him.

He leaves behind a very fine family – a father and mother, two brothers and a sister, all of whom are respected by the congregation and the community. Also, a very sweet girl whom Jerry was dating and one who also loved him very dearly. May God grant them a measure of His grace to bear this great burden.

Who Was Jerry Lee Koontz?

Jonathon Seamon, David Lipscomb College, Nashville, Tenn.

We was a quiet, shy person . . . but he always had a warm smile and a friendly handshake. Jerry Lee was a worker – he never let his work go undone. For years we sat together during the services here at Jericho. For many years we were the only young boys our age in the congregation. We spent many hours together while we were younger, and these memories have flashed back through my mind since I heard the tragic news. And every memory was a good one! But the memories that stick out in my mind are the ones where Jerry Lee stood up for being a Christian!

Being the only two Christians our age at school and in this neighborhood often made it rough! But Jerry Lee never dropped his guard and it is this example and memory that I'll never forget. Jerry Lee seldom said things – but when he did he meant it. He was always serious about things and he would go that extra mile to help someone.

My memories are special – and I feel sure all the people who knew Jerry Lee feel the same. I wish I could write down all the wonderful things I remember, but that would take forever. All I can say is that Jerry Lee was a great person. I'll miss him, and I just hope that I can take the example of his life and improve my life so that someday I can again be with him. I've lost a friend and a brother . . . but I know through Jesus Christ I can someday be with him . . . and you can, too!

"I can do all things through Christ who strengtheneth me." (Philippians 4:13.)

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"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:29-32.)

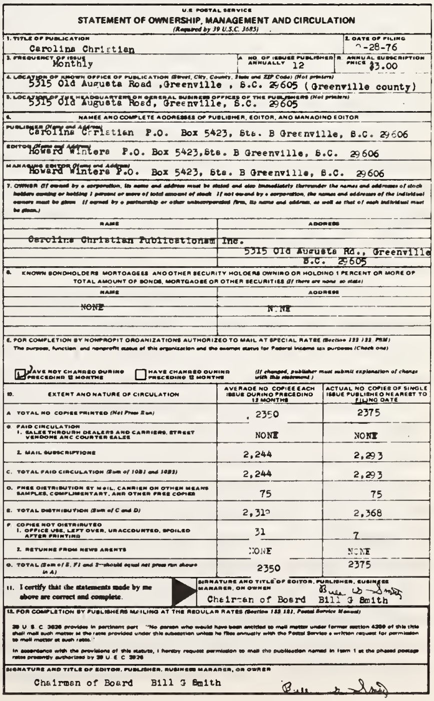
The above statement is representative of God's disdain of the consumption of alcoholic beverages. The Bible is filled with statements condemning the abuse of alcohol.

However, while Scriptural evidence ought to be sufficient to make teetotalers out of us all, more evidence can be produced. The following information was gleaned from an article in **Modern Healthcare**, April, 1976: Man has enjoyed alcohol's pleasant effects for a long time and lived by the myth that he will not become addicted, but let's explode that myth right now. In the course of a lifetime, 1 out of 8 adults living in the U.S. will become either alcoholic or seriously handicapped by alcoholic dependency. Everyone is vulnerable. – William B. Terhune, M.D.

The abuse of alcohol is this nation's number one drug problem. The abuse of alcohol ranks first in numbers of people and in cost; it certainly holds its own in terms of personal tragedy. Anyone who has lived with or worked closely with an alcoholic is painfully aware of the tragedy.

More than 75 percent of adult Americans at one time or another drink alcoholic beverages, so alcoholism is a potential danger for almost everyone. The number of alcoholics in this country is estimated at about seven million, and many authorities place the figure even higher, some as high as 10 million. This means that at least one in every 20 and probably one in every 12 people over the age of 18 is an alcoholic. Furthermore, drinking among those under 18 is increasing. The National Institute on Alcoholic Abuse and Alcoholism, in a book published in 1972, said: "Ultimately, society as a whole pays a substantial price, both in the loss of productivity of some of its members and in the extensive outlay of funds needed to treat and rehabilitate the alcoholic person and his often-damaged family. An economic cost to the nation of $15 billion per year has been attributed to alcoholism and problem drinking. This estimate includes $10 billion in costs resulting from lost worktime, as well as $2 billion in costs for health and welfare services provided for alcoholic drinkers and their families, and a cost of from $3 billion to $3.5 billion as a result of property damage, medical expenses, overhead costs of insurance, and wage losses."

From Scriptural, psychological, physiological and economic viewpoints, it is obvious that everyone should abstain from the use and abuse of alcohol.



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Charismatic Personality

Roy Z. Kemp, Greensboro, N.C.

Charisma and charismatic are words which seem to have suddenly sprung up in our English language, for they are being heard and read every place. Practically every piece of reading matter, every type of discussion contains one or both words.

Charisma can be defined as a kind of unusual, attractive, personable power in a person which brings popular support to him or his cause. This is especially true in the fields of public affairs or the theater. It is that special quality which permits a man or woman to assume an air of authority and superiority and believability which causes other people to instinctively admire them.

The word charisma comes from the Greek language and means "gift of grace." The derivative word charismatic also has come to mean "having a gift of grace" and refers primarily to the gifts bestowed by the Holy Spirit, enumerated in many places in the New Testament.

Thus, today the new trend in religious circles is the turning toward a charismatic church by more and more people who are seeking religious experience. One of the most-asked questions concerning a political leader or a potential leader is: "Does he have charisma? Is he charismatic?" These two words are equated and linked with youthful good looks, handsome features, winsome ways, charm, poise, and eloquent speech.

A person possessing these qualities is conceded to be able to meet with any situation and master it. People instinctively turn to such a person, having faith and confidence in him. Personality has charmed them into believing the person is mature and competent.

A political figure is almost certainly headed for a successful career if his is a charismatic personality. But a distinct ability and a basic understanding and knowledge of our problems today are of vastly more importance.

Many words and promises are spoken lightly and taken lightly. Many things are not meant to be carried through to completion, being only vague, but high-sounding, statements. The result is that far too many such political figures have been discovered to have feet of clay, to be incompetent, dishonest, not worthy of the vote given them.

Leadership today – as it has always been – calls for knowledge, understanding, competence, ability, and experience as well as for warmth and friendliness, charm and poise!

Doctors, ministers, teachers, lecturers, actors and other figures in the public eye usually find success impossible unless they possess a charismatic personality. Those without it may succeed to an extent, but they will never be able to gain the confidence of those for whom they perform services.

The American people today are still looking for father images. We are a completely dependent people, it seems, helpless, confused, lost and bewildered. We grovel in the darkness of utter despair, filled with doubt and indecision, and wait for some other person to make a first move – then we follow blindly like sheep after their shepherd.

Today we are living in a political cesspool. Where is there a Moses, a Joshua, an apostle Paul who will lead us back to safer and firmer ground? We are desperate, for we are slowly sinking in the stinking morass of present-day politics which is deepening with every passing hour.

Atheism and false doctrines and philosophies are growing at a frightening rate. It is up to the Christian to combat these evils at every possible turn. Jesus tells us in Revelation 2:10, " . . . be thou faithful unto death, and I will give thee a crown of life."

Some great man once stated that where there is no vision, the people perish. Without the love and mercy of Jesus Christ, our Lord and Saviour, in our lives, we are doomed to perish. The ways of mankind are small and devious, and many lures will beset our pathway through this life. And charisma and charismatic personality will fade eventually into nothingness.

But God's holy Word will never fade away nor dim nor be destroyed. It is the only firm foundation for our lives. God is a living God and His message will live forever. It is to Him that we must turn in our hour of peril. Our allegiance must be always to God – not to other men, regardless of their charismatic personality!

THINKING THINGS THROUGH

The Contents Of Preaching

There should be no question about the subject matter of gospel preaching. Paul said, "Preach the word. . . . " (2 Tim. 4:2.) Again, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16.) God's man must preach God's message to God's world as it is revealed in God's word. And yet there is growing up in the church today a vast difference in the philosophy of preaching. On one side are those who are holding the line for Bible-centered preaching, men who contend that our mission is to preach the word; on the other side are those who are following the approach theological liberals have always taken (although they may not be liberal themselves – in fact, they may even deplore liberalism), men who only use the Bible in their preaching. Do not be deceived into thinking that because the expression is so slightly changed that there is not much difference in preaching the Bible and in using the Bible in preaching. The difference is vast and wide and deep, so vast, so wide, and so deep that the two can never meet. Nor is it so much a matter of what is said: for both groups may say practically the same things in some sermons. It is more a matter of why it is said – a matter as to what is given the priority.

Perhaps we can get to the heart of this difference by asking, "Why teach anything religiously?" Do we preach a thing because the Bible says it, because the Bible is the only authoritative source of all things pertaining to faith and practice, and because we seek to inform people of the revealed will of God? Or do we merely use the Scriptures to support what we have otherwise concluded is true?

The Scriptural philosophy of preaching is to proclaim the message of God to man. And in our judgment this should be done as nearly as possible in the very words of the Scriptures. What else could the injunction "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11) mean? Christ never authorized anyone to preach anything but the gospel (Mark 16:15). Every example of New Testament preaching is Bible centered – the aim in each is to tell men what God said. We have long believed that the power is in the word of God itself (Rom. 1:16; Heb. 4:12), not in the approach or method of preaching the word. In our judgment one may use many methods of teaching, such as illustrations, appropriate stories, humor, meaningful gestures – one could even quote denominational and liberal theologians, but they all must be used for one purpose alone, namely, to preach the word. Paul quoted a heathen poet (Acts 17:28) but he was not preaching that poet: he was preaching the gospel and the words of the poet were used only to magnify and amplify the message of revelation (nor was revelation used just to confirm the words of the poet).

To preach the Bible is not just to use the Bible as a source book of information. It is declaring what the Scriptures say, making them the authority, the source, the subject matter of that which is being taught. When one teaches history, history must be the subject matter; when one teaches biology, biology must be the subject matter; when one teaches science, science must be the subject matter; and in teaching the Bible, the Scriptures must be the subject matter. In its simplest form, Bible preaching is just repeating God's message to man. If the message is changed or modified, it ceases to be God's message and is reduced to nothing higher than the word of man. The Christian's mission is not just to preach a message or even to prove his message by the Scriptures; his mission is to preach the word.

The new philosophy of preaching that is growing up among us is the liberal approach. This approach is to expound existential conclusions, using the Scriptures (if they are used at all) as only a source of proof. The existential conclusions, not the Scriptures, are that which is preached. The Scriptures, when used at all, are only a means of substantiating the subject matter. The Bible is thus used, not because it is the thing to be taught, the source of all authoritative teaching, but because it gives weight to the subject being proclaimed. It is quoted only as Thayer or Vine or Young or Clarke or Luther or Campbell or an illustration or as the words of a theologian. In this case the Bible is used, not preached.

These two philosophies of preaching are as far apart as heaven and earth, divine and human, God and man. The former is Biblical preaching, the latter is modern preaching. We must choose between the two.

Lectureship Theme Announced

Living soberly, righteously and godly – Titus 2:12 (The Gospel Confronts Modern Moral Issues) will be the theme of the Third Annual Lectureship of the East Tennessee School of Preaching and Missions, Knoxville, Tennessee. The lectureship will be conducted April 7, 8, and 9, 1977.

The elders of the Karns Church of Christ, who oversee the East Tennessee School of Preaching and Missions, have decided to print the lectures. The decision to print the lectures was made after it was observed that there is a great need for materials which set forth Bible answers to the moral problems of the 20th century. The book will be sewed paperback of approximately 300 pages and will sell for $4.00 per copy. Pre-publication price will be $3.00. Orders for pre-publication copies are now being accepted. (Money must accompany pre-publication orders.) The lectures will cover many problem areas: abortion, alcohol, pure speech, bribery, dancing, tobacco, drugs, gambling, movies, adultery, marijuana, the home, lodges, marriage, divorce and remarriage, carnal warfare, modest apparel, television, and the new morality. Some of the speakers who will appear are: John Cupp, Jerry Dyer, Jimmy Eaton, Thomas F. Eaves, Garland Elkins, Ben Flatt, Hugh Fulford, Neil Gallagher, Fred House, Wayne Jackson, Billy Nicks, Clifford Reel, Rubel Shelly, J.J. Turner, Robert Taylor, John Waddey, Jim Waldron, and James Watkins.

For further information write: **Thomas F. Eaves, East Tennessee School of Preaching and Missions, Route 22, Beaver Ridge Road, Knoxville, Tennessee 37921.**

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A Child Of The King

John Waddey

"For ye are all sons of God through faith in Christ Jesus." (Gal. 3:26.) How thrilling it is to realize that we who are disciples of Jesus are children of the King of heaven and earth! Most people would be proud just to find some drop of royal blood in their genealogy from the ancient past. As Christians we can be sons and daughters of the greatest monarch of all. God has no grandchildren! As children of the King we have many blessings bestowed upon us, but there are also many responsibilities that come with this honored position.

ROYAL GARMENTS

Children of the King wear princely robes. It would be inappropriate for them to dress otherwise. "And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous attire of the saints." (Rev. 19:8.) We can hear the Father saying, "Bring forth quickly the best robe and put it on him; and put a ring on his hand and shoes on his feet." (Luke 15:22.) With the privilege of royal garments comes the responsibility to keep them undefiled if we would walk with Christ (Rev. 3:4).

A ROYAL NAME

The King's children wear the family name, **Christian**, proudly (Acts 11:26). It is an honorable name (Jas. 2:7). We must never be ashamed of that name, no matter what comes our way. Peter writes, "If a man suffer as a Christian, let him not be ashamed, but let him glorify God in this name." (1 Pet. 4:16.)

ROYAL PALACE

As children of the King, we are privileged to live in the King's house. The house of God is the church of the living God (1 Tim. 3:15). The child born to a man lives in the father's house and eats at his table, unless something is wrong; perhaps death, infidelity, quarreling. The same is true in the church. The difference is, if the child is not residing in the Father's house and eating regularly at His table, the fault is in us, not in the Father. Christ appointed for us a kingdom that we might eat and drink at His table in His kingdom (Luke 22:29-30). Every faithful child of the King will be at the Father's table each Lord's day to break the bread and commune with the Father (Acts 20:7).

ROYAL CONDUCT

Being children of the King, we must conduct ourselves in a manner worthy of our royal estate. We must walk worthily of the calling wherewith we are called, with lowliness and meekness, with longsuffering . . . giving diligence to keep the unity of the spirit in the bond of peace (Eph. 4:1-3). All must be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation (Phil. 2:14-16). We should be examples of good works, uncorruptness and gravity (Titus 2:7-8). Whatsoever we do must be to the glory of God (1 Cor. 10:31).

FAMILY PRIDE

The King's children should be proud of their royal heritage. Heads should always be held high. Never should we be ashamed of our relationship to the great King. Paul was never ashamed of his position; neither should we be (2 Tim. 1:12). Let us always be thankful for such a privileged position in life (Col. 1:12-14).

BLESSINGS AND WEALTH

Sons and daughters of the King enjoy the blessings and wealth of the Sovereign. "For all things are yours, whether Paul, or Apollos, or Cephus, or the world, or life, or death, or things present, or things to come; all are yours. . . ." (1 Cor. 3:21-22.) Although He showers us with every good and perfect gift of a material nature, the greatest gifts are spiritual ones! Forgiveness of our trespasses (Eph. 1:7); freedom from guilt, shame, and condemnation (Rom. 8:1); the privilege to talk with the King in prayer, knowing He will hear and answer our petitions (John

14:13). "How much more shall your Father who is in heaven give good things to them that ask him." (Matt. 7:7-11.)

HEIRS OF THE KING

The children of God are heirs of the royal estate, joint heirs with Christ (Rom. 8:16-17). We will inherit the home, the authority, the wealth, the respect of the King. "He that overcometh, I will give to him to sit down with me in my throne. . . . " (Rev. 3:21.)

ROYAL BIRTH

Only those born into the royal family can be children of the King. "Except one be born of water and the spirit, he cannot enter into the kingdom of God." (John 3:3-5.) We are begotten again . . . through the word of God (1 Pet. 1:23). Scripture amply shows that one is born into God's royal family when with faith and repentance he is baptized in the name of Jesus for remission of sins and to receive the gift of the Holy Spirit (Acts 2:38).

Do you want to be a child of the King?

THE INTELLECT

. . . from page 4

ply to say that when one knows what God wants him to do, he should use his mind to find out the best possible ways to go about doing it. Methods are expediencies, and one must often decide what method would be the most profitable to employ in a given circumstance. To make such decisions is a proper function of the mind.

We conclude then that in all things relating to the will of God, the proper function of the intellect is to find out what God wants done, what the individual's part is in doing it, and what methods are to be best employed in getting the job done. In everything, then, the intellect should seek the will of God.

The Editor's Forum

In the 1974 South Carolina Lectures at Barnwell, David Pharr conducted the open forum. He was unable to be present on the final day and we were asked to conduct the forum in his absence. One of the questions he passed on to us was on the subject of Masonry. It simply asked, "Can a Christian be a Mason?" About half of the forum time was spent in profitable discussion of this subject, and we were so impressed with some of the material presented that we laid the question on our desk planning to write on it at some future date, when we felt the atmosphere was right and time would permit. Within the past few weeks a number of things have happened that brought the question fresh to mind, and we renewed our determination to give the thoughts a wider distribution. But when we looked for the question, along with the notes of what was said, they were no longer there nor were they in our "whatnot" file. So we do not have the original at hand. But since we remember the question, and as we recall it was unsigned anyway, we have stated it here in order to give us a starting point to present our views on the matter. (We will go a little more in detail here than then because at the lectures we did not have with us any of our reference books.)

In introducing our remarks at the lectures we stated, as best we can recall: "My convictions on this may not be as strong as some of yours or as strong as some of you would want them to be before you would consider my response Scriptural. This fact is due, in part, because I have never had to deal with the problem on a local level (no church for which I have preached has had the problem, or at least if it did I was not informed on it – I have known some unfaithful members who were in the lodge, but none who were active in the church), and partly because I have never tried to formulate distinct arguments to substantiate what I sincerely believe. So this question will help me probably more than I will be able to help you. In fact, it has already: it has forced me in the past three or four hours, since the question was reached to me, to think about why I am opposed to a Christian being a Mason. Now with that said, I would not necessarily have to add that, though I have never been radical on the subject or stated that the church should immediately withdraw fellowship from all Masons (and here the weakness in my convictions may be showing), I do not believe now nor have I ever believed that a Christian can Scripturally be a Mason. In my judgment it is next to impossible to be a faithful Christian and a good Mason or a good Mason and a faithful Christian. Each demands one's devotion. And to divide our interest between them is to weaken our stand for both; to be more devoted to the one than the other is to be less a Christian and more a Mason or less a Mason and more a Christian. As we shall soon see, they are competitive and incompatible institutions."

With that said, we went on to list some of the reasons that lead us to believe that a Christian cannot be a Mason and still be totally faithful to his high calling in Christ. But before we list the reasons, let us add one more thought: since the lectures in Barnwell, and since our part in the forum, we have done a little more thinking and reading on the subject. And all of it has worked together to harden our line of thinking. We are now more than ever convinced that Christianity and Freemasonry are incompatible religious systems, and as such, no one can be wholly true to the former by being active in the latter.

But in order to nail this fact down securely, we must return to our question: Can a Christian be a Mason? Of course a Christian can (from the viewpoint of possibility) and many are, but our querist did not mean to ask about the possibility. He wanted to know if a Christian can be right in the sight of God, can he be true to the Scriptures, and be a member of the Masonic Order? We do not believe that he can. The following observations will give a few of the many reasons why we so believe:

1. The very fact that it is a secret society makes it suspect. No one denies that Masonry is built on secrecy. Of course not everything about it is secret, but most of its fundamental appeals are. Now we know of no one who is so naive as to believe that it is wrong to keep a secret. The very nature of some things demands it. But Masonry lays claims to secrets of such nature that, were they true, it would be criminal to withhold them from the world. It claims to have secrets that will enlighten the mind, purify the heart, and make life richer, better, and more prosperous. But if they have such secret knowledge, knowledge that would make the world a better place in which to live, by what logic, reason, common sense, or Scripture could they justify holding it for themselves alone? The nature of their supposed secrets makes it a grave sin against God, man, truth and the world to withhold them.

Of these secrets Albert G. Mackey, an acknowledged Masonic scholar and historian with no superiors and few peers, says, in his **Lexicon of Freemasonry (p. 440)**: "The traditions and esoteric doctrines of our order are too valuable and too sacred to be permitted to become the topic of conversation for every idler who may desire to occupy his moments of leisure in speculations upon subjects which require much previous study and preparation to qualify the critic for a ripe and equitable judgment. Hence are they preserved, like the rich jewel in its casket, in the secret recesses of our lodge, to be brought forth only when the ceremonies with which their exhibition is accompanied, have inspired that solemnity of feeling with which alone they should be approached."

This reminds us of an incident we read several years ago in **The Life of St. Francis Xavier**, a Catholic missionary to India during the early days of the Reformation. The biographer (although he often stretches the truth out of shape and exaggerates far beyond legitimacy) tells of Xavier's confrontation with the Brahmins, who considered themselves superior to all other men. The missionary gained the confidence of one Brahmin to the extent that he had entrusted Xavier with some of the secrets. The Brahmin then requested Xavier to hold the "revelations" in strict confidence and promised at the same time that he would do the same thing with the things pertaining to the Christian religion if Xavier would confide in him. But Xavier wisely replied, "No, no: I will only unfold our mysteries to you on condition that you do your best to publish them." Although we personally differ with the religion of Xavier almost as much as with that of the Brahmin, we cannot disagree with the great principle he taught the Brahmin. Men become Christians to proclaim Christ, not to keep His secrets.

How different then is the secrecy of Masonry from Christianity. Christ commissioned His disciples to openly proclaim the gospel to the whole world by saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.) According to Matthew's account, He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." (Matt. 28:19, 20.) There was nothing secret about His message. The truth was that which would set men free (John 8:32) and He wanted all men to know the truth.

In fact, Jesus warned against secrecy. He said, "Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetop." (Matt. 10:26, 27.) Just before His crucifixion, "The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I even taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." (John 18:26, 27.) Thus to conceal truth, to withhold that which the world needs, is contrary to the very foundation of Christianity, and no system built on secrecy can have any affinity with it.

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2. Masonry is a way of life. By "a way of life" we mean that it is a religion (although religion is hard to define, it is usually considered the practice of that which stipulates and regulates man's duty and service to God). One cannot be a Mason without believing in God or some god, and one could not believe in God without believing that he, as the creature of God, has some duty to perform in His service. But Masonry, as a religion, is different from and parallel with Christianity. Thus, a Christian who tries to be a Mason is living by two religious systems: one divine and the other human. Now the question is, Can one be faithful to Christ, Who is the author and finisher of our faith (Heb. 12:2), and live by another religious system? It seems to us that the answer must be a resounding no. It is not Christianity **and** Masonry; it is Christianity **or** Masonry!

But does Masonry claim to be a religion? It does, and in the most emphatic terms. Mackey says in his Lexicon (pp. 408, 409): "Freemasonry does not profess to interfere with the religious opinions of its members [but it does, anyway, HW]. It asks only for a declaration of that simple and universal faith, in which men of all nations and all sects agree, – the belief in a God and in his superintending providence. Beyond this it does not venture, but leaves the minds of its disciples, on other and sectarian points, perfectly untrammelled. This is the only religious qualification required of a candidate, but this is most strictly demanded." The same author says, in his **Encyclopedia of Freemasonry** under the article on "Religion": "The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not

Judaism, though there is nothing in it to offend Jews: **it is not Christianity** [emphasis mine, HW], but there is nothing in it repugnant to the faith of a Christian. Its religion is the general one of nature and primitive revelation – handed down to us from some ancient and patriarchal priesthood – in which all men may agree and none may differ." (As quoted by John R. Rice in **Lodges Examined by the Bible**, p. 32.) Notice in particular that Mackey says that the religion of Masonry is **not** Christianity. But if it is not Christianity (and it is not) it must be another religion, a religion separate and apart from the Christian system. If Christianity is the true religion, and the only true religion, and Masonry is a religion different from Christianity, it follows with all the force that human reason can have that Masonry is a false religion (a religion not pleasing to God). How then could a Christian be right with God and practice a false religion?

But why do we say that Masonry is a way of life or a religion that is parallel with Christianity? There are a number of reasons, but we will discuss only one briefly and then list some others:

First, Masonry has a scheme of redemption (plan of salvation) different from that set forth in the Bible. In Christianity, Christ is the very heart of God's plan to save. He was God born in human flesh, lived a perfect life for our example, died a sacrificial death for our sins, and rose from the dead to instill in us a lively hope. Those who wish to receive His blessings must obey Him (Heb. 5:8, 9). Although man must make the decision to choose and follow Christ, without Him and His sacrificial death, the Bible holds forth no hope of salvation. But Masonry teaches that man can be saved apart from Christ (in fact, Christ has absolutely no place in the Masonic system), by his own good works as authorized in the mysteries of Masonry. Mackey, in his Lexicon (p. 16), in defining "Acacian" says that its meaning is " 'Innocent,' and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." Do you need more? On page 40 of the same work, in discussing the "Apron" the author says, "By the whiteness of its colour, and the innocence of the animal from which it is obtained, we are admonished to preserve that blameless purity of life and conduct, which will alone enable us hereafter to present ourselves before the Grand Master of the Universe, unstained with sin and unsullied with vice." How any Christian could profess to believe the teaching of the Bible and the doctrine of Masonry on the scheme of redemption is inconceivable. They are exact opposites.

Second, although we do not have space to discuss them here (we are ready to give the proof when called upon), Masonry has a code of morals, stipulated duties, a worship, and a hope of heaven, all different from that set forth in the New Testament. Its code of morals is illustrated in its secrecy, its stipulated duties in the Book of Constitutions, its worship in its temple, altar, and meetings, and its hope of heaven by the lambskin or white apron.

Masonry is thus a way of life, competing with Christianity in nearly every sphere of activity. To live by the standards of Masonry is to repudiate Christianity; to live by Christianity (the life of service to Christ as Lord, Prophet, Priest, and King) is to repudiate Masonry. This fact may be ignored and denied by lodge members, but it cannot be successfully refuted. The two systems are parallel, and as such they never meet. To accept the one is in actual fact to abandon the other.

3. Masonry prescribes its terms of membership in such a way as to exclude all except the most fortunate in the community. No one is admitted into Freemasonry or any of its degrees without the rites of initiation. But here we wish to emphasize the fact that it excludes a vast majority of people because they are by means beyond their control ineligible. Mackey says (Lexicon, pp. 17, 18), "The candidate [for admission – HW] must be free born, under no bondage, of at least twenty-one years of age, in the possession of sound senses, free from any physical defect or dismemberment, and of irreproachable manners, or, as it is technically termed, 'under the tongue of good re-

port.' No atheist, eunuch, or woman can be admitted." A man, therefore, might be a pure Christian, with all the blessings that come by being in Christ, holy, and fully prepared for heaven with all its eternal glory, but if he is physically defected, has a dismemberment, is a eunuch (not to mention women), or a slave, he cannot be admitted into the lodge and must be forever deprived of all its boasted benefits.

How difficult is this from Christianity, which extends its invitation to every responsible creature on earth. No one is excluded. Paul writes, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (Titus 2:11-13.) It is interesting to note that this statement, "The grace of God . . . hath appeared to all men," is made in the context of slavery (see Titus 2:9, 10). So as far as the invitation to become a Christian, initiation into the kingdom of God, is concerned, the Bible teaches that there is absolutely no difference in people: all are invited to come on precisely the same terms and all who will may come. The fact that Masonry excludes great hordes of people while Christianity excludes no one shows that they are vastly different systems and that they are competitive institutions.

4. Masonry makes a mockery of the Bible by using it as only a symbol of the will of God – not the word of God, mind you, but only a symbol of divine revelation. Mackey says (Lexicon, p. 60), "Emphatically is the Bible called a greater light of Masonry, for from the centre of the lodge, it pours forth upon the East, the West, and the South, its refulgent rays of Divine truth. The Bible is used among Masons as the symbol of the will of God, however it may be expressed." But what do they mean by "symbol"? Mackey says (Lexicon, p. 472), "A sensible image used to express an occult but analogical signification. Almost all the instruction given in Masonry is by symbols." Since Mackey does not define "occult" in his Lexicon, we take it that Masonry attaches no peculiar meaning to it. Thus when he says that the Bible is a symbol he means that it is a sensible image (not the thing itself) to express secret or hidden meanings. Thus the Bible is not the revealed will of God to Masons; it is only a symbol of that will. Now since a symbol cannot symbolize itself, this simply means that a Mason, as a Mason, does not accept the Scriptures as the divinely inspired word of God. How could one believe that the Bible is a symbol of revealed truth as a Mason and still believe that it is the word of God as a Christian? To believe both would be like believing both the negative and the positive of a proposition, something no rational mind can do.

The Bible claims to be the word of God. Paul wrote, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37.) Again, "All scripture is given by the inspiration of God. . . . " (2 Tim. 3:16.) But the Bible cannot be the word of God and be a symbol of the word of God at the same time. It is one or the other. To accept the claims of the Bible is to reject Masonry; to accept Masonry is to reject the claims of the Bible. But how could one be a Mason without accepting the claims of Masonry that the Bible is only a symbol? And how could one be a Christian without believing that the Bible is the inspired word of God? How, then, could one be both a Mason and a Christian?

This is only a smattering of the conflicts that exist between the two systems, but we have given enough to demonstrate beyond a conceivable doubt that if one will study Masonry through the eyes of a Christian he will be forced to lose faith in either Christianity or Masonry. They are incompatible religious systems, containing doctrines and practices that make it impossible to be true to both. Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: JAMBES NAMUR, Belgique – Missionary Jacques Marchal reports that because of World Radio France, many are learning of God's saving grace. One such person is Madame Jeanne Depaepe, a 63-year-old invalid having an incurable, terminal disease of the spinal cord. This woman lives in Belgium, confined to a wheelchair, having no one to care for her regularly. Often she would be unable to eat because of the selfishness of neighbors and not having relatives to prepare food. Through the Bible correspondence course offered on the radio, Madame Depaepe learned God's plan of salvation. With the aid of four men to carry her in her wheelchair to the church building and the aid of others to bodily place her in the baptistry, she now rejoices in her newfound spiritual freedom and "walk" with Christ.

SANTO DOMINGO, Dominican Republic – Often customs charges exceed the original cost of items sent to missionaries on foreign soil. One such example is here. A Christian family from Miami donated an omnibus to the work of the church in the Dominican Republic. The omnibus has been in the country since May 24 and every effort has been made to retrieve it, but $1,500 in customs taxes is due.

CAPE TOWN, S. Africa – Evangelist Philip Leibbrandt, a 45-year-old Caucasian South African reports that the work in South Africa is becoming more urgent because of the pressures and influence of communism. At present, South Africa and Rhodesia are the only two countries in southern Africa actively opposing communism. Mozambique, which borders on these countries, and Angola have both gone communist and in the former country, all churches, including the church of Christ, have been outlawed and children five years old and older are being taken from parents and indoctrinated.

HEIDELBERG, W. Germany – The government here has ruled that Monday is the "official" first day of the week (law effective on Jan. 1, 1975). However, Christians continue worshipping on Sunday.

ON THE HOME FRONT: DENTON, Tex. – The "debate of the century" between Dr. A.G.N. Flew, atheist, and Dr. Thomas G. Warren, Christian, is now history. Radio speaker Ray Mooney of the program "Insight" interviewed a cross section of the audience, the speakers and also heard the debate concerning the existence of God. Mooney reports: "Dr. Thomas Warren completely devastated the position of Dr. Flew. This opinion includes believers and nonbelievers in the audience with whom I spoke. Without exception the people I talked with, which included many university students, were tremendously impressed with Dr. Warren's logic and they were appalled at the lack of Dr. Flew's. Dr. Flew seems to be a personable and very gracious man, but he presented absolutely no argument whatsoever. I believe he was simply overwhelmed with the preparation and forceful, sound logic presented by Dr. Warren."

MOBILE, Ala. – Marvin Bryant, missionary to denominational preachers, estimates that only three percent of the members of the church of Christ are actively producing. He also reports that we have dropped out of the top 10 religious bodies in the U.S., suggesting a relationship between the three percent and our declining growth rate.

FROM THE GOOD NEWS: " . . . behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2b.)

CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

The brethren at Roanoke Rapids have purchased a building and had "Open House" in it on Oct. 17.

Several brethren from both Carolinas attended the Warren-Flew Debate in Denton, Texas, in September. Those we know about were Tommy Alexander, Gray Flippen, James Meadows and Terry Wheeler.

Clifford Shaver is now with the Warners' Chapel church in Clemmons. He was formerly with Essex Village in Charleston, S.C.

The following preliminary report by Jim Stutts on the High Point campaign is copied from the Eastchester bulletin. "Our campaign has been a great success! Even though not completed, it has been the finest soul-winning effort we have ever had. Not only has brother Moore done an outstanding job, but a good number of our members have brought many visitors. Over 25 souls from the community have visited and each night we have been blessed with those not members of the body here, in attendance. As we have worked, the people came."

Edmund Cagle has moved from Reidsville to Gainesville, Ark. Bob Bolick has moved from Williston, S.C., to Reidsville.

Plaza, Charlotte, reports a record Sunday attendance of 133 on Oct. 3.

N.C. Baptisms:

Broad Street, Statesville, 1; Northview, Statesville, 2; Westside, Charlotte, 1; Providence Rd., Charlotte, 1; Plaza, Charlotte, 1. Total: 6.

Statesville, Broad Street

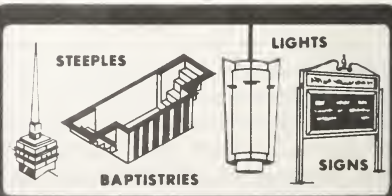
ROBERT GOFF, Reporting: The Broad Street congregation enjoyed a week of spiritual feasting as we listened to Howard Winters proclaim the gospel of Jesus Christ October 4-10. Our services began on Monday evening and continued through Sunday evening (including Saturday). The seed was planted and watered and God gave the increase with three restorations and one baptism. In addition, there were several visitors present for every service and the support of area congregations was excellent.

Our next scheduled meeting is set for April 10-15 with G.K. Wallace. However, the four congregations in Statesville are presently working on plans for a citywide campaign for some time in 1977.

We have recently added the "International Gospel Hour" to our work program. V.E. Howard can be heard each Sunday morning at 8:30 over WSIC (1400) radio.

High Point, Eastchester Dr.

JIM STUTTS, Reporting: In our campaign with Arnold Moore of Birmingham, Ala. (Sept. 20-26), we had eight restorations and 30 visitors from the community as a result of several thousand visits from door to door by our members and a large number from the Raleigh church. One rededication has come since the meeting and also a new enthusiasm among many in the congregation. I conducted a meeting in Chadbourn, N.C., where two were rededicated and one baptized. Our travelogue of Africa, which tells the story of the restoration overseas, was viewed by over 1500 while I was in Chadbourn, and I was blessed to have the invitation to return to one school and address the Bible literature class on the inspiration of the Bible.



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BOWLING UNITED INDUSTRIES

Winston-Salem, South Fork

RICHARD PECTOL, Reporting: Andrew Connally did the preaching in a recent gospel meeting at South Fork. Three asked for prayers during the meeting, and 20 responded on the Sunday following the meeting. Brother Connally did an excellent job of proclaiming God's Word.

Our television ministry continues to be an asset to the church throughout the area, and we just completed an excellent week of evangelism at the Dixie Classic Fair. The fair booth was a cooperative effort of South Fork and Linville Forest.

Preacher needed. Mature, experienced with leadership qualities. Must love the truth and preach it. Work with small, devoted soul-loving congregation. Preacher's home provided. Write Church of Christ, P.O. Box 3636, Wilson, N.C. 27893, or call William C. Cook at 291-2911.

Newland

HENRY WALKER, Reporting: Brethren, please pray for the success of the Lord's work in Newland, N.C. The church is meeting for the first service at the home of Sister Curry at Elk Park, where plans will be made for a more permanent meeting place, in Newland. The speaker will be Henry Walker from the East Chestnut Church of Christ in Asheville.

SOUTH CAROLINA

The Crawford Road congregation in Rock Hill is in need of some pews. Anyone who knows of any which could be donated is asked to contact Melvin Williams, 1605 Memorial Dr., Rock Hill, S.C. 29730 (803-328-0453). These brethren will be starting a classroom addition in the near future.

The Eastside church, Columbia, has sold its building in anticipation of a new one by January. They are still meeting at the old location, but only at 1:00 p.m. and 2:00 p.m. on Sundays and on Thursday nights.

We must pass this item on to our readers. It is too good to pass over. From the Belvedere bulletin: "The acoustical properties of our auditorium have been analyzed by our radio engineers (?) and found to be needing more persons in the front pews to absorb the reflected sound waves. Will you help solve this problem?"

Northeast, Greenville, reports a record Bible school attendance of 150 on Oct. 3.

The statewide Youth Forum will be held in North Charleston Dec. 30-31.

An interesting item was in the Greenwood bulletin about some correspondence Joe DeYoung had with a denominational editor. Joe was receiving his publication, and the mailing address used the title "Rev." before Joe's name. Joe wrote the publication and among other things indicated the unscripturalness of using such a title. They sent him a prompt and courteous reply and promised to correct the address. Then they printed his remarks in their next issue in the "Letters to the Editor" section, followed by the editor's own comment. Part of the editor's reply was as follows: "No doubt, ministers are segregated too much by their titles and other devices; I personally do not like the title either." Quite an admission from a denominational writer!

S.C. Baptisms:

St. Andrews, Columbia, 1; Plaza, Sumter, 1; North Charleston, 3; Anderson, 2; Augusta Rd., Greenville, 1; Central, Spartanburg, 4; Northeast, Greenville, 2. Total: 14.

QUESTIONS . . . from page 5

where? Doesn't the church have the right to disfellowship you for this? (Rom. 16:17.)

These are some questions needing answers – your soul could depend upon them!

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Burning Bushes (On Evidences), Mac Layton	$4.95
Heaven's Window, J.D. Thomas	$6.95
What Lack We Yet?, J.D. Thomas	$7.95
When Life Tumbles In, B.B. Baxter	$3.95
Yet Trouble Came, Hamilton	
The Holy Spirit – His Indwelling and Work, Howard Winters	$1.25

GIFT BOOKS

By Leroy Brownlow

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Longfellow Birthday Book	3.50
Flowers That Never Fade	3.50
Flower for You	3.50
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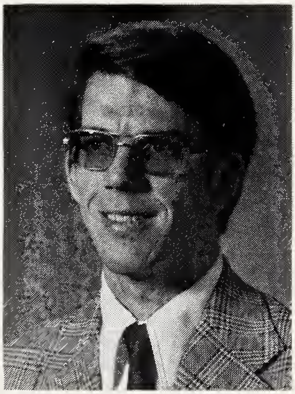

Wayne Hatcher

Stanley D. Crews

Robert Goff

THE CHURCH IN STATESVILLE

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EDITORIALS

REFRESHING

The eleventh South Carolina lectureship was conducted this year at the St. Andrews Road church in Columbia, and to say the least it was refreshingly different – it was like a pure breeze of mountain air, such as can only be known away from modern pollution. The elders at St. Andrews Road, along with their capable young preacher, Gary Roberston, put together a very fine program dealing with the Christian and the present moral dilemma. The speakers were assigned subjects of grave importance, subjects requiring many long, hard hours of preparation. But they all did their work well. And taking all their efforts together they abundantly showed that the Bible is God's absolute standard of ethical conduct and that to be pleasing to Him we must settle every question by its teaching. "Situation ethics" was soundly refuted; the Scriptures were proclaimed as God's only standard of moral purity. Many difficult and thorny questions were raised and discussed, but the speakers took them squarely by the horns, stated them fairly, dealt with them Scripturally, and showed the Christian's obligation to live above the world while living in the world – showed him how to recognize, meet in open combat, and overcome the moral dilemmas thrust before him by modern philosophies. It was truly refreshing and those who missed this one missed help from above.

ARE FUNERALS MERITORIOUS?

We have noted for a long time that people who waste their life in sin usually overload the pulpit with preachers at funerals. They seem to be saying, "He did not prepare to meet God, but if we have enough preachers to speak at his funeral that may be merit enough to earn for him eternal salvation." But there is a lesson we should learn well: it takes more than a funeral sermon to get into heaven.

We are reminded of an aged, retired Methodist preacher who lived in the area where we grew up. He had preached more funerals and married more couples than anyone in the county (probably more than all the other preachers in the county combined). It was a standing joke in the community that he always preached everyone right straight into heaven. But those who joked about this matter were among the first to get preacher Brown for the funeral of family and friends. Even members of the Lord's church often called him! One day someone asked him why people called him so often in time of death. He replied, "I do not know all the reasons, but I suppose one is the fact that even though I have preached many a funeral for all kinds of people, I have never failed to get one through [to heaven] yet."

But unfortunately the sermon preached by preacher Brown (or any other preacher) is not that by which one will be judged. A man's eternal destiny is determined by his faith and practice and not by words spoken behind a casket. The Bible says, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5:10.) Thus we will be judged by the works we do in this life, by our obedience or disobedience to God, and not by what

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some man may say at our funeral. In fact, nothing said at a funeral can change the way a person has lived or the destiny to which he has gone. Funerals are for the comfort of the living, not for the benefit of the dead. Preparation to meet God is, therefore, the best preparation one can make for his funeral.

BRIDGING THE GAP

In estrangement some means of reconciliation is imperative.

A little boy was lying in a hospital with a terminal disease. As death swiftly approached, his parents were standing by his bed, one on either side. His mother and father were estranged, separated and alienated by a deep bitterness which was rapidly leading them toward a divorce. It broke the little boy's heart to see the two people dearest to him in the world at such odds with each other. And so, drawing on his last supply of strength, he grabbed his mother's hand in one of his and his father's in the other, and as life departed from his body he brought their hands together in a final effort to effect a reconciliation. How selfish and cruel would be parents who could ignore such a loving gesture.

But we are all, by sin (unless we have already appropriated the death of Christ to our own lives), separated from God, lost, alienated, and without hope (Isa. 59:1, 2). There must be some means of reconciling this separation – the gap must be bridged if we are to be saved. But to bridge that gap is precisely the function of the death of Christ in the scheme of human redemption. Paul, an inspired apostle of Christ, wrote: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:19-21.)

God has therefore promised to meet us in Christ, where we can be reconciled to Him.

QUESTIONERS

Questions are asked for a lot of reasons, and they are often extremely revealing.

We are now in our fifteenth year of living and working in the Carolinas (and prior to moving here we drove into the states and preached regularly on Sunday afternoons and in meetings – a total of nearly 25 years). In that time we have conducted many studies (and have had many unusual experiences). We have made a few observations and reached a few conclusions as a result of our work.

One observation that we have made, especially in home studies, is that there are two classes of questioners. Nearly everyone we have studied with has had some questions, either honest or otherwise. But the striking thing about the questions are the motives behind them. Some ask questions to learn the truth or to clarify some new concept of truth they may have received during the study. The Philippian jailor is a Bible example of this kind (Acts 16:25-34). They are a delight to work with. And they almost always obey the gospel. But there are others who raise questions in an effort to evade the force of truth – they ask to cloud the mind or confuse the issue. The chief priest and elders are a Bible example of such people (Matt. 21:23-27). They seldom obey the Lord. They choose rather to remain bound with the shackles of sin and error. The former group love light and seek it by their questions; the latter group love darkness, and they use questions to keep the light of truth from shining into their hearts.

TRUTH WILL WIN

Truth is seldom on the popularity list, but it is always on the side that ultimately wins.

Truth, crushed to earth, shall rise again;
The eternal years of God are hers;
But error, wounded, withers in pain,
And dies among his worshippers.
– Bryant.

One of the few pictures I have ever bought is an old print of the coliseum in Rome. I came across it in a used furniture store many years ago. The price was extremely small, but I had no intention of purchasing it when I first saw it. But I changed my mind as I began to admire the vastness of the structure and gaze upon its partially destroyed walls. As I studied the picture I was reminded of the fact that this was the showplace of Rome when she flourished in the grandeur that was hers. The ground had been made red with the blood of literally thousands of both men and beasts. Here as many as 50,000 spectators would gather and cheer on the brutal fights between gladiators and wild animals. And here hundreds of Christians were brutally killed as the howling and bloodthirsty mob turned thumbs down on them. The blood of martyrs had made the place sacred to my mind. Christians had been the ultimate winners. I as a Christian, not as a Roman, purchased the picture.

I knew, and this picture had reminded me of the fact, that the Caesars, with all their wealth, power, and influence, and the throngs that crowded the coliseum were not the ones who determined the course of history. Underground in the catacombs and serving as sacrifices in the arena, another powerful force was at work. The gospel of Christ had penetrated Rome. And while the Christians were in hiding to protect their lives, they had learned the eternal truth . . . and truth was marching on through them. Above ground was the wealth, power, and influence, society's elite. The Caesars thought they were ruling the world, that no power could overthrow them. Underground was what they considered the scum and offscouring of the earth. Doubtless had we sat as judges with them in that day we would have reached the same decision that Romans reached, that Rome had won and that Christianity was doomed. But our judgment, as well as theirs, would have been premature. In the end, Rome went the way of all the earth and Christianity was crowned with the victory, crowned because truth crushed to earth always rises again.

Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32.) But what is truth? Jesus answered this age-old question when He said, "Sanctify them through thy truth: thy word is truth." (John 17:17.) Thus we conclude that those who follow the word of God without reservations or modifications will be the ultimate winners. A battle may be lost here and there, but Christians will finally win the war over the flesh, the grave, and Satan.

BLUE RIDGE ENCAMPMENT

The 27th Annual Encampment of the Churches of Christ will be held June 20-24, 1977, at the Blue Ridge Assembly near Black Mountain, North Carolina. Each summer, members of churches of Christ come from all over the world for four days of fellowship and spiritual uplifting. Mornings and evenings are spent in Bible classes and lectures. Afternoons are free for sight-seeing tours to some of the local attractions, such as Mount Mitchell and Biltmore House, or for golfing, hiking or just rocking on the porch of Lee Hall. The theme of the 1977 Encampment will be "God Has Spoken." Activities are provided for all age groups.

Dr. J.M. Powell of Nashville, Tennessee, a leader in the twentieth century restoration movement, has served as director of the Encampment for 15 years. William Stumbo and Henry Walker of the East Chestnut Church of Christ serve as treasurer and secretary of the Encampment. The board of directors consists of J.M. Powell, chairman; William Stumbo; Archie Luper; J.M. Mankin; Kenneth Durham; Jesse Long; Terry Horn; Ernest Clevenger; Tom Jackson; B.C. Goodpasture; George Joynes; James Eaton; Dan Kloskin; and James Rickard. Registration numbered 597 people in 1976. There are plenty of rooms without bath in Lee and Asheville Halls. All other facilities are full.

To register and make room or motel reservations write to: Henry A. Walker, 110 Beverly Rd., Asheville, N.C. 28805.

NO EXCUSE SUNDAY

Wayne Hatcher, Statesville, N.C.

Some time ago I read an article in a bulletin written by Joe Barnett that made me stop and think. I would like to share those thoughts and make a few comments.

Some preachers desired to observe a NO EXCUSE WEEK to accommodate members who have a hard time worshipping regularly. The preacher said, "There will be absolutely no excuse for you not being here because we will have:

1. A cot in the foyer for those who say Sunday is their only day to sleep.
2. Murine for those with eyes tired from watching the Saturday evening late TV show.
3. Steel helmets for those who say, 'The roof will fall in if I show up.'
4. Blankets for those who think the building is too cold and fans for those who think it is too hot.
5. Hearing aids for those who think the P.A. system is too low, and cotton for those who think it is too loud.
6. Scoreboards for counting the hypocrites present.
7. A portable TV conveniently placed for those who can't miss the football games.
8. A good selection of wildflowers for those who enjoy the outdoors.
9. 'Stamp-Out-Stewardship' buttons for those who feel the church is always asking for money.
10. Free TV dinners for those who can't cook and attend church too.
11. Isolation booths for those who can't stand crowds on Sunday, but are not bothered by this phobia while shopping the rest of the week.
12. Special telephones to phone the relatives many of us have to visit on Sunday.
13. A doctor and nurse on duty for those who plan to be sick on Sunday."

You may have said, "How crazy can you get?" But the above article contains a lot of truth. It never ceases to amaze me how some people can come up with what they feel are valid reasons for staying away from the assembly on Sunday, Wednesday or any other time the church meets for Bible study. People offer excuses for their actions in religious matters as if they think God is ignorant. Friends, God knows our hearts without us even saying a word. We cannot even fool our fellowman with such excuses that we may offer in defense of our neglect or noncommitment to the Lord. I have recognized this as a problem for as long as I can remember. I wish it was not even necessary to say anything about it – but it is. Of course attendance to services of the church is not the only service that we as Christians are to render. However, I can tell one thing: when I see a Christian stay away from worship and Bible study (when they are able to be there), I see right then that they are lacking a deep personal conviction to Christ and the church for which He died. Failing to attend services is definitely a symptom of a much graver problem. A lot of people are not sold on real Christianity and eternal life. I hope that Christians everywhere will resolve right now to do more of what Paul said in Colossians 3:1-2: "If ye then be risen with Christ, seek those things which are **above**, where Christ sitteth on the right hand of God. Set your affection [mind] on things above, not on things on the earth."

Neither I nor anyone else wants to swell up our attendance charts just for the sake of numbers, but I want Christians to be at the assemblies to worship almighty God, to learn to teach others, and to give strength to someone else who may be struggling to live a faithful Christian life. May we truly go to worship and leave to serve!

"Dear God, help us to be more devoted to thy work."

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The Church In Statesville

Howard Winters, W. Jefferson, N.C.

During the first part of October it was my privilege to preach in a meeting for the Broad Street church in Statesville, N.C. While I was there I tried to observe the work that is being done throughout the city by all the churches. I liked what I saw. From all appearances the church is on the move and a glorious day is about to dawn for the cause of Christ in Statesville.

There are now four good churches meeting in Statesville (and several others in nearby communities and towns), including Broad Street, Abilene, Belmont, and Northview. While the brethren there have not always been free of problems and divisions, presently all the churches are working together in beautiful harmony. They are determined not to let petty differences, personality conflicts, and matters of expediency get in the way of preaching the gospel. Consequently all four churches are growing numerically, financially, and spiritually. Three are in spacious and functional buildings, and Northview is in a building program and hopes to open its new auditorium by next March.

Each church is blessed with a sound, faithful, and capable preacher, and the four preachers, Robert Goff at Broad Street, Wayne Hatcher at Abilene, C.C. Vaughan at Belmont, and Stanley D. Crews at Northview, have a working relationship between them that is uncommon among preachers in a given city. They love and respect each other and they go out of their way to work together. (That is the way it should be!) There is no rivalry or jealousy among them. They are all working for the same cause.

This harmony has not come about accidentally: brethren, especially the preachers, have worked to bring it about. They do a number of things, such as attend each other's meetings, promote the cause of Christ in general as they promote each congregation, etc., to feed the fires of friendship and fellowship. The preachers do one thing that others ought to try: each Thursday morning they meet in a local cafe for about an hour for coffee and conversation. They have no planned program. They just meet and talk . . . and share each other's joys and problems. When they talk they come to appreciate and understand each other more. They thus lend each other strength and encouragement.

Another thing that impressed me was the total absence of racial prejudice. I suppose there are racial problems in the community (and even some members of the church may still harbor this sin in their hearts), but I neither saw nor felt it among the brethren. Although the Belmont church is predominantly black and the other three predominantly white, it appeared to me that this is now a matter of personal choice rather than something that is forced upon them by racial difference. The dignity of every Christian is respected – the color of a man's skin has nothing to do with the value of his soul or the quality of fellowship one with another. This is the way it should be everywhere, all the time. In fact, this is the way it should have always been.

When the meeting was over I left feeling that I had been among some of God's greatest people and that if the brethren continue as they are now, in another 20 years Statesville may well be the strongest center for the Lord's church in the Carolinas. They have the right cause and they are moving in the right direction. The potential is there, and they have the kind of people who can do the job if they continue to love one another and build on the solid rock of truth. Only time will tell whether they will rise to the challenge. If one of the churches invites me back for another meeting in 1996, I will then, the Lord being willing, try to report on the progress, see if they have kept to the course or let the devil derail them somewhere along the way.

A Plea For Christian Unity

Roy Z. Kemp, Greensboro, N.C.

There is evidence that a spiritual revolution is in progress today in America, predominantly revealed in the denominational field, but coming to the fore in the churches of Christ. The church seems to be taking a liberal bent, speaking often about relevancy and involvement, meaning and advocating active participation in social, political, and economic activities.

An amazing number of people are observing that the churches have failed – or are failing – in their total responsibility. "We are Biblical illiterates," one woman has written. "The ministers are not preaching and teaching the gospel any more."

An editor attending a World Council of Churches assembly stated: "The churches today are preoccupied with practical, social, economic and political issues of the day rather than with a far greater human hunger, the spiritual starvation of mankind."

These are strong words, a strong indictment, yet they appear to be truthful, judging from present church activities. It is felt that the existence of an institution is no longer justifiable when it no longer serves its intended purpose.

"This is not Christianity these so-called Christian ministers are preaching," one newspaper editorial recently stated. "It is not even religion of any sort. People are upset because the old values are being discarded as so much rubbish. If there are no absolute values, there is no need for a church."

Jesus displayed little sympathy with the spiritual leaders of His day because of their lack of courage, their complacent attitude toward unrighteousness and their continual grooming of their images before their people. His words to them were very blunt: " . . . I know you, that ye have not the love of God in you." (John 5:42.)

Because they seek to restore New Testament Christianity, the churches of Christ today are struggling through an identity crisis. Many outsiders (and some brethren) view the church as a passive body of idealists; others view its members as the radicals of the day.

Is it not true that every institution has its own peculiar philosophy and doctrine which are inculcated into its student body? One writer has stated that he can easily tell from any minister's speech and thinking procedure just what Bible college the minister attended.

There appears to be a strong feeling of rivalry, of opposition, of disagreement and dissension among many churches of Christ in this country. True, there are differences in people, but there must be Biblical unity if each is to teach the gospel of Christ, the head of the church. What is liked and approved in one church is thoroughly disliked in another. Yet each individual congregation firmly believes it alone is in the right, is worshipping God in the one and only acceptable manner and way.

Division, controversy, criticism, hostility, unfriendliness, unchristian attitudes and actions, jealousy, argument – all these are deterrents to the growth of any church and to the gospel of Christ.

An amusing account of divisiveness in churches was recently published. This related the split between the Pentecostal Holiness Church and the Fire-Baptized Pentecostal Holiness Church on what has been termed the "necktie issue," neckties being indicative of worldly pride on the part of the wearer.

Another church group (among the Amish church) became divided and split over the "suspender issue." One group argued that one suspender for men's trousers was sufficient for practical and moral reasons, and that the wearing of two suspenders was indicative of frivolous pride.

Still other Amish groups became divided into the "car Amish" and the "horse and buggy Amish," with still further division arising among the "black car" and the "colored car" groups, and among the "black bumper" and "chrome bumper" groups.

From such childishness and actual stupid reasoning and attitudes, great lessons should be learned. Clearly the teachings of Jesus Christ are to be read and followed concerning the freedom of private conscience, as expressed in Romans 14. Complete agreement on each and every minute detail cannot be expected to occur, but on clearly stated and defined issues the Bible should be our authority. There can be no diversity of opinion so far as being one unified whole!

There is one God, one Christ, one Holy Spirit, one faith, one salvation, one baptism, and there should be only one church, with complete unity among all and in all congregations. There is only one way to Christ.

A great amount of rational thinking needs to be made on the basis of mutual understanding, knowledge, and Biblical teaching. There must be unity of comprehension and understanding. Constructive and justifiable criticism is good: it can point out error. But destructive criticism – given in anger, ignorance, misunderstanding, or ridicule – can only damage.

Communication should always be a channel of free expression, but truthfulness, honesty, integrity, discipline, love, Biblical knowledge and understanding must always be present. Each church of Christ is recognized as being autonomous, but Christ is the supreme head of His church and it is His teachings and commandments which must be put into actual practice within His churches.

The philosophy of man causes much dissension and irritation, division and havoc in the Lord's work. A plea for Christian unity and Christian brotherhood is an absolute essential and necessity, and this applies to churches of Christ, too.

Is Giving Really Worship?

Richard Pectol, Winston-Salem, N.C.

There are some things we do that are easily seen as worship. When we sing, we are all conscious that this is worship, even if the singing is dead or off key. When we pray, we grow very solemn, and even unbelievers among us grow quiet out of respect for our worship. As we participate in the Lord's Supper, everyone recognizes that we are worshipping, and that to partake unworthily is dangerous spiritually. Our teaching is treated as worship, and often some people determine the value of an entire worship period by the quality of the sermon delivered.

But sometimes people have difficulty in treating the act of giving as worship. We often see more talking and commotion during this part of our service, indicating a lack of true worship. It is difficult at times even for dedicated Christians to fully realize that giving our money is worship to God. Giving money can become such a mundane matter when compared to prayer and the Lord's Supper.

Worship is paying homage to God. 2 Corinthians 8:1-5; 9:6-7 indicate the nature of our giving, and we can see how this is used in terms applied to worship. First, the giving of the Macedonians was in response to the grace of God (v. 1). It was a matter of great liberality (v. 2). It was the giving of a "gift" (vv. 3-4). "Gift" here does not mean a "present" such as a birthday gift, but an "offering" in a sense similar to Old Testament free-will offering. The giving of money was the result of first giving self (v. 5). In chapter 9, giving is a matter of the heart (v. 7), not just a physical giving of money.

Note, then, that in each of these terms, giving is discussed in terminology that is applied to worship. Giving really is worship. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." When the contribution is gathered, we should be aware that we are truly worshipping God.

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NEVER GIVE UP!

Johnny Melton, Union, S.C.

To be invited to deliver the commencement address at Cambridge University in England is an unparalleled honor in the academic world. Generally, the one selected to deliver this prestigious speech works for months to prepare an oratorical gem.

When Winston Churchill was 86 years old he was invited to speak to the graduating class at Cambridge. Sir Winston accepted the invitation and was present on campus on graduation day. When the most illustrious Englishman of any century slowly made his way to the podium a respectful hush fell over the audience. Sir Winston slowly shuffled across the stage, faced the audience squarely, leaned his cane against the podium, removed his hat, took his characteristic cigar from his mouth and stared intently at the impressive group of graduates. Churchill delivered the following speech: "Never give up! [pause] Never give up! [pause] Never give up!" Sir Winston returned his cigar to his mouth, his hat to his head, took his cane and slowly walked off the stage.

Young men and women who have prepared themselves to meet the challenges of the world need to be encouraged to "Never give up!" In spite of adequate preparation, success is often difficult to attain. But the Bible principle is " . . . in due season we shall reap, if we faint not." (Gal. 6:9b.)

Men and women who accept the call of God and obey the gospel need to be encouraged to "Never give up!" Folks who try to live as God would have them need to be encouraged. Paul declared, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.) Satan will try to deceive folks and lead them into sin and rebellion against God. Unless we are careful to "Never give up!" we will not hear God's welcome in that last great day. Jesus, our Lord, encouraged faithful Christians to "Never give up!" when he had John to write: " . . . be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10b.)

THINKING THINGS THROUGH

The Action Of Baptism

In the past few days we have been reading an old book, dating back to the early 1860's, in which the author labors desperately to show that sprinkling and pouring are acceptable, proper, and Scriptural acts of baptism. While he makes some strong objections to immersion (on such human grounds as that all the millions of good people who have died believing sprinkling was acceptable to God surely could not all be lost), the thrust of the book as a whole totally and completely misses the point by subtly changing the action involved in the word. He views baptism as an ordinance to be performed rather than a command to be obeyed.

There are many sound Scriptural arguments to show that only immersion is Bible baptism, such as the following:

1. The meaning of the word. Baptism is a transliteration of the Greek word **baptizo**. Thayer defines **baptizo**: "1. To dip repeatedly, to immerge, submerge . . . 2. To cleanse by dipping or submerging, to wash, to make clean with water."

2. The circumstances surrounding the cases of baptism in Bible times. There was much water (John 3:23); there was a coming unto the water (Acts 8:36); a going down into the water (Acts 8:38); the action occurred while both were down in the water (Acts 8:38); after the baptism, there was a coming up out of the water

(Acts 8:39; Matt. 3:16).

3. No one in New Testament times ever had water sprinkled or poured upon him and then had that action called baptism. Sprinkle is from the Greek word **rantizo** which means to "scatter in drops." Pour is from **ekcheo** and means "to pour out." The action in both words is entirely different from that of **baptizo**.

4. All the verses alluding to baptism strongly imply immersion. See John 3:5; 1 Corinthians 6:11; Ephesians 5:25, 26; Hebrews 10:22; Titus 3:5.

5. The Bible plainly calls baptism a burial. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2:12.) In no sense could one say that he has been buried when he has water sprinkled or poured upon him.

But in addition to all the Scriptural evidence that has already been given we want to emphasize here the action involved in the word itself – we want to see whether it is an ordinance to be performed upon one or a command to be obeyed by one. There is a vast difference in these two concepts.

When one honestly and sincerely looks into the word of God he is forced to the conclusion, willy-nilly, that baptism is an action to be performed by one in obedience to a command of God and not just an action to be performed upon one by the application of water. The action commanded is the action of the person being baptized (of course there is also the action of the one doing the baptizing, which is also commanded, Matthew 28:18-20, but it is incidental as far as the one obeying the command is concerned). To be sprinkled with water or to have water poured upon one are acts entirely different than that commanded, just as different as the actions involved in stop and go, stand and run, rest and work, etc. In Bible baptism the person is the actor – he **is** baptized. In sprinkling and pouring, water is sprinkled or poured. **Water** is sprinkled or poured; a **person** is baptized. The action is thus transferred from the person to the element. To say the same thing again, for emphasis, in Scriptural baptism a **person** is immersed in water; in the human substitutes of sprinkling and pouring, **water** is being sprinkled or poured upon a person. One cannot sprinkle (scatter in drops) a person, but he can baptize him; one must sprinkle the water upon the person. This makes the two acts as different as night and day, as earth and heaven, as human and divine. To know the truth then about this matter we need only to ask, What was commanded by the Lord: was a **person** to be baptized or was **water** to be sprinkled or poured? When this question is answered, we will have reached the heart of the matter.

To know the truth, that which is revealed in the Bible, we need to ask and answer two questions: (1) Was baptism a command to be obeyed? (2) What was the action of Scriptural baptism? The Bible answers both questions in no uncertain terms: (1) "And he [Peter, under the inspiration of the Holy Spirit] commanded them to be baptized in the name of the Lord. . . . " (Acts 10:48.) There is no question then about baptism being a command. (2) "Therefore we are buried with him by baptism into death. . . . " (Rom. 6:4.) John Wesley says in his **Notes** on this verse, "Alluding to the ancient manner of baptizing by immersion." Baptism is thus a burial – a burial in water.

There is therefore no Scriptural escape from this conclusion: baptism is not sprinkling and sprinkling is not baptism.

"The Lord gives us our faces, but we must provide the expression."

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ME

Henry L. Fuhry, Asheville, N.C.

Having realized my weaknesses and shortcomings, I must turn to God – "I can do all things through Christ who strengtheneth me." (Phil. 4:13.) Again I am reminded that, " . . . it is God which worketh in [me] both to will and to do of his good pleasure." (Phil. 2:13.)

The person who gives me the most problems is me. My greatest difficulty is me. I cannot escape from myself. Every minute of every day that I am awake, seven days a week, 52 weeks a year, I must contend with myself. I may be able to get away from my business or take a vacation from home, I may forget my problems for a little while, but I simply cannot run away from myself.

I may be able to handle my everyday affairs reasonably well but totally unable to manage myself. As a matter of fact, it is generally far easier to operate a business successfully than it is to manage one's own life effectively. But I know that I must take my life into hand, keep it in tow, because if I do not then my life will be a sad failure and regrets will ensue. Let us always keep in mind God's word: "No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it." (1 Cor. 10:13.)

If I am to manage myself instead of being victimized by myself, then I must accept responsibility for myself. It is I who must manage my life if it is ever to be managed. I must accept as fact that in spite of disappointments and failures, it is possible for me to do what I should do in keeping with God's will. I must take myself in hand and fashion my life if I am to triumph, regardless of the odds against me. I must realize that I, and not circumstances, am responsible for what happens to me. This is true when all circumstances seem untoward and everything seems stacked against me. If I permit my life to become unmanageable, then I must accept the verdict of God and my own conscience, that I am the person who has made it so. I must be on guard against false thinking that would make it easy for me to escape responsibility for myself. It is folly to think that human nature cannot be changed. Too many men fail to conquer themselves because they accept as fact that they were born the way they are, so they can do nothing to change it. You may rest assured that human nature is subject to change!

I must not fall into the trap of thinking that my environment relieves me of responsibility for myself. There is no question that my behavior is to some extent influenced by both the environment I have had and now have. But this does not justify the things that I do. If, from the beginning of man, no person could have been better than his enviroment, how could we have progressed to the point where we are?

I can never escape responsibility for myself by crying that I am a victim of circumstances. Certainly I cannot escape circumstances! I was born into the world as it was at that time. I have lived in the world as it has become. I was reared in a family that I did not choose and whose effect upon my life, good as it may have been, was imperfect. I went to school with children who happened to live in the same school district. I went into the service after I graduated from high school, which I would probably not have done had conditions not been what they were. Throughout life I have had many experiences not of my own choosing. I have lived under circumstances which were in themselves not favorable to both character or success.

Circumstances, we must remember, do not determine lives. In the final analysis, it is what I do with my environment that makes me what I finally become. From an evil environment comes both corruption and character. From an unsavory environment comes both failure and success. Hundreds of youths lived in Virginia, but only one became a Thomas Jefferson. In the 1800's a great number of youths lived in Illinois, but just one became an Abraham Lincoln. Something within me determines how outward conditions affect me.

I may try various ways to get away from responsibility for myself. But just as long as I make excuses for myself, that long will I not be able to manage myself. I must face myself honestly. I must accept myself as I am. Growth for me will only be possible when I realize that I have sins, weaknesses, and limitations, and when I see myself as I really am.

The greatest event in managing our lives occurs when we give ourselves over to Christ and live as He has directed. We will then have strength, courage, steadfastness, and all the other ingredients for a godly life and successful living with ourselves and others.

SPECIAL ISSUE

CAROLINA CHRISTIAN, FEBRUARY 1977

THE BIBLE: GOD'S ANSWER BOOK

JOHNNY MELTON, Editor

In this special issue the all-sufficient nature of the Bible will be discussed. The basis for the discussion will be an in-depth look at 2 Timothy 3:16, 17. Capable men from North and South Carolina will discuss the following subjects.

"ALL SCRIPTURE" – JERRY SENN, GREER, S.C.
"IS GIVEN BY INSPIRATION OF GOD" – JAMES MEADOWS, SPARTANBURG, S.C.
"AND IS PROFITABLE" – AL BERGERON, RALEIGH, N.C.
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"FOR REPROOF" – CHARLES SATTENFIELD, FERNADINA, FLA.
"FOR CORRECTION" – ANDY T. RITCHIE, GREENVILLE, S.C.
"FOR INSTRUCTION IN RIGHTEOUSNESS" – GLENN HOLLAND, JACKSONVILLE, N.C.
"THAT THE MAN OF GOD" – RICHARD PECTOL, WINSTON-SALEM, N.C.
"MAY BE PERFECT" – DAVID PHARR, ROCK HILL, S.C.
"THOROUGHLY FURNISHED UNTO ALL GOOD WORKS" – ROBERT BROWN, CHARLESTON, S.C.

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The Early Days

Howard Winters, W. Jefferson, N.C.

(Foreword: With this issue the editor is beginning a series of hit or miss, hodgepodge reminiscences of his many years' work in the Carolinas. Plans call for a look at everything from the pay of a preacher to Bible camps and all that might come between or on both sides. Since this is the only item in the proposed series that is actually prepared, and since he has no outline or schedule to follow, future articles will depend on many factors, not the least of which will be the interest shown in such a sketchy report of his work and observations. Thus if you think there is merit in recording such reflections on the work in the Carolinas, let the editor know it. Even let him know if you think it is a worthless undertaking. He may or may not accept your evaluations, but it is worth a try anyway.)

I obeyed the gospel in the spring of 1950, after having preached for several months in denominationalism and the community church where I lived (it was called a "Christian Church" but we were totally uninstructed in the great fundamentals of the Restoration Movement). My first contact with the truth made me extremely angry – so angry, in fact, that I determined to study the Bible and prove that the man who had tried to teach me these strange-sounding things was wrong. But when I went to the Bible I found that what he had said was all there, plainly taught. I had to make a choice: either reject the Bible or accept the truth it contained. After about four months of study I made up my mind to follow the Bible, regardless of what it said or where it led. When I finally accepted the truth I thought (and I still think) that the plea to return to the Bible for everything pertaining to faith and practice was the simplest, most beautiful, and the most challenging thing of which I had ever conceived. It was like a beautiful bouquet of flowers. Here was the answer to every religious problem and the cure for the unholy division that I had observed among churches and religious people. This was the very thing that could bring all God's people together into one harmonious whole – that would end division and unite all Christians in the body of Christ against Satan and all his infernal forces. It was the answer to every ill that sin had brought into the world. It seemed to me that no one in his right mind could reject this as an idea whose time had come.

With this view of the plea to restore the ancient order of things, it is no wonder that I thought I could convert all my friends in a few days, the whole area in a few weeks, the whole nation in a few months, and the whole world in a few years. I thought all that would be necessary to convince everyone would be to approach them with an open Bible and point out to them what it said. Surely everyone would be eager to follow the Scriptures, to do exactly what they taught, nothing more, nothing less; to speak where the Bible speaks, and to be silent where the Bible is silent; to call Bible things by Bible names and do Bible things in Bible ways. Surely no one could find fault with this or would continue to go contrary to the revealed will of God after they saw what was plainly written in His holy word. I was, however, in for some severe shocks: for I soon learned that most religious people could care less what the Bible says or teaches. They, for the most part, already have their minds made up and their beliefs settled and they do not want to be disturbed with Scriptural facts. But notwithstanding the fact that I was soon disillusioned, this was my state of mind when I first came in contact with the Lord's church in the Carolinas.

While attending a meeting in Mountain City, Tennessee, in the fall of 1950 (about four months after my conversion) with Robert O. Wilson of Elizabethton, Tennessee, doing the preaching, he announced that he would in a few weeks be engaged in a similar effort with the recently established church in Tamarack, North Carolina (a rural community about 20 miles from Boone, which was for the next 10 years to play a vital role in my preaching life). Clayton (my scholarly and powerful preaching brother) and I had been all through that part of the country before we had heard the truth with our Baptist associates preaching and singing. So we thought we knew the area and the people well. And here was an opening for us to go back to places with the truth where we had helped to spread error. We were certain that we could turn hundreds back to the Bible in a very short time. We whetted our swords for the battle.

This, then, is the background to our attending the meeting and getting acquainted with the brethren in Tamarack. When we got there we found a relatively small group; probably about 45 or 50 attended the meeting, but fewer than this attended the regular services. The church was meeting in an old schoolhouse, without sufficient seating. (The church later tried to purchase the school property but without success.) But we all got in and immensely enjoyed the fellowship of our newfound brethren. Before the meeting had ended, the brethren invited me to come back and preach for them. I named a Sunday night I could come and this met with their approval. I kept the appointment and in this manner started my long association with the Tamarack church.

When I arrived for my first preaching engagement in Tamarack (early as usual) several of the brethren met me in the yard and voiced some dissatisfactions that they were experiencing. They said that they understood that a New Testament church was to be completely independent and self-ruled, and that that was precisely what they wanted. But for some reason (I do not recall all the details now) they felt that the church in Boone was trying to control them. (In justice to the Boone church, let it be observed that I considered it then and so consider it now purely a matter of misunderstanding on the part of the men who talked with me; Boone was not meddling in their affairs, but it is necessary to relate this to show why the brethren were wanting me to come preach for them regularly – they were wanting to assert their autonomy by employing their own preacher, and I consider this both right and Scriptural. One of the great weaknesses in many newly established congregations is a failure to accept full responsibility in carrying out its God-given mission.) This had come about because of an arrangement that had been worked out whereby both churches would share the same preacher. The preacher lived in Boone but drove to Tamarack and preached at least once a week. Because Tamarack had to fit itself into the schedule set up by Boone, it felt that Boone had the control – that Boone was getting the kernel and giving them the shell. (If I remember correctly, Ralph Walker was preaching at Boone at that time, and he was a good man, sound in the faith, and had the welfare of the church at heart. The brethren had no objections to him. They objected to the arrangement that enabled Boone, according to them, to call all the shots.) The brethren at Tamarack did not like the set-up, and so they asked me to drive over from East Tennessee on Sunday afternoons and preach for them. When everything was worked out to the satisfaction of both Boone and Tamarack, I went. I continued going, with a short interval or two, and one two- or three-year period, for 10 years.

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Some of my experiences at Tamarack were rare gems, forerunners of what was to come when I later moved to the Carolinas to make the Lord's cause in the two states my life's work.

"It Will Never Happen," Said The Era Supporters

Thomas F. Eaves, Knoxville, Tenn.

The **Houston Chronicle**, February 6, 1976, included a UPI new release from Bass Lake, California, entitled "Rest Rooms Lose Sex Distinction." The article is as follows: "The forest service is dropping the 'men' and 'women' signs over rest rooms at the Bass Lake recreational area in favor of unisex facilities. Officials said each of the 28 new rest room buildings under construction will contain cubicles with doors on them and they will be for both men and women."

When attention was first focused on the Equal Rights Amendment it was pointed out that ERA would indeed eliminate separate schools and rest room facilities. Professor Phil Kurland, editor of **Supreme Court Review**, said, "Just as racially segregated schools and rest rooms were outlawed as a discrimination based on race, so sexually separated public schools and rest rooms will have to end." The cry went up, "It is just a scare tactic; it will never happen." **But it did!**

William A. Rusher in the **Knoxville News-Sentinel**, March 10, 1976, quotes the House Judiciary Committee's official report on the original bill (No. 92-359) as stating, "Not only would women, including mothers, be subject to the draft, but the military would be compelled to place them in combat units alongside of men."

The cry goes up, "That is a scare tactic; it will never happen." Now where have we heard that before? If it never happens like the unisex rest rooms never happened, we can expect it if the ERA becomes the 27th Amendment of the Constitution of the U.S., and the draft reinstated.

Do not be lulled into inactivity by "It will never happen" – make sure it does not by standing against that which would deprive woman of her freedom and privacy.

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ANYTHING GOES

IT'S LOVE

Joe and Judy DeYoung (Joe preaches for the Poinsett church in Greenville) recently happily observed their tenth wedding anniversary. Joe wrote in **The Poinsett Messenger**: "Last Friday, this editor and his wife celebrated **ten** (count 'em) years of married life. We talked it over and decided that since we liked it so well we'd go for ten more!"

PRAYER

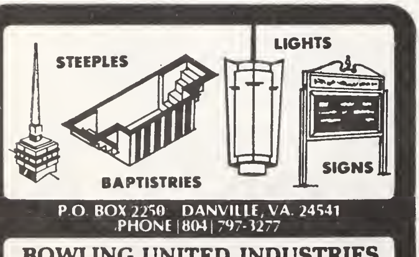
"As it is the business of tailors to make clothes and cobblers to mend shoes, so it is the business of Christians to pray." – Luther.

DEBTORS

"I crossed the street and noticed a sharp pointed nail. I picked up the nail and went on across the street. When I came to a flower bed I dropped the nail into the soft dirt. Why go to that trouble, I asked myself; but then I realized that many cars would come along that street, and by picking up the nail, I may have helped many of them avoid a flat tire. While I was feeling good about this, a question came to mind: how many people whom I do not know have passed along before me and picked the sharp nails out of my path? Think about it! We are debtors to perhaps hundreds of people whom we do not know and will never see." – Leon C. Burns.

HOW WE GROW

Out-of-state circulation for **Carolina Christian** continues to increase nearly every month. Such letters as the following partially explains this: Wichita, Kansas, Nov. 8, 1975: "Brother Winters: Brother Roy Hearn told me about your paper; so I am enclosing $3 for a subscription for one year." Signed: Ruby Scott.



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WOW!

Lufkin, Texas, Nov. 4, 1975: "Dear Howard: Wow! Your editorial on 'Human Organizations' in **Carolina Christian** took my breath! You argue like those of us who have been associated with the so-called 'anti' or 'Gospel Guardian' group for twenty-five years. . . . I wonder if the same sort of reaction will mount against you and 'Carolina Christian' that the 'Gospel Guardian' experienced? I am glad to know your position on human organizations. It makes me feel good to know of your stand on these matters and of your courage in expressing yourself. . . . I certainly liked your editorial and I will be very interested in the reactions that come in." Signed: William E. Wallace.

SUPERB READING

We have just finished reading, for the third time, Earl West's monumental two-volume set of restoration history, **The Search for the Ancient Order**. They become richer and more thrilling with each reading. No books that we are conscious of, except the Bible itself, have had a greater impact on our lives than have these. Every Christian should read often the fascinating story of how our forefathers, by Herculean efforts, shook off the shackles of sectarianism and returned to the ancient gospel for everything pertaining to faith and practice. What a marvelous experience it is to scan these decades under the skillful hand of an able historian, such as Earl West is, and live again through the struggles, battles, and victories of the giants of the Restoration Movement.

CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

South Fork, Winston-Salem, reported 23 responses during their recent meeting and on the Sunday following. All of these asked for prayer and three of them placed membership.

All the reports we have heard and read about the Youth Rally at Helen Street in Fayetteville indicate it was a great success.

Northview, Statesville

STANLEY CREWS, Reporting: Here at Northview in September and October one was restored and two were baptized. One of the baptisms was during a meeting in which Leon Cole of Florence, Alabama, preached, September 26-October 1. I preached in meetings at Wildwood, Florida, October 4-10 and Seaford, Delaware, October 24-29. We are sending plastic pill bottles and boxes to our medical missionaries in Cameroon, West Africa, and clothing to the church at Cherokee, North Carolina, for distribution among the Cherokee Indians. Area churches are cooperating in this.

A Youth Seminar was recently held at Providence Road in Charlotte.

Jesse Condra reports that a young man was baptized Nov. 11 at Fairfield, uniting a family in Christ.

Don Hartsell has agreed to work with Friendly Avenue, Greensboro, as their minister.

Two were baptized and three asked for special prayer during the October gospel meeting at Goldsboro. Gilbert Tripp is the regular minister there.

N.C. Baptisms:

West Jefferson, 2; Northview, Statesville, 2; South Fork, Winston-Salem, 1; Providence Road, Charlotte, 3; Goldsboro, 2; Fairfield, 1; Jericho, Mocksville, 2. Total: 13.

Statesville, Belmont

C.C. VAUGHAN, Reporting: God has wonderfully blessed our work and efforts here in Statesville at the Belmont congregation. Our attendance is good on Sunday morning, averaging 196, with night service averaging 89. On Tuesday night as a result of buses we are averaging 140. We are developing two bus routes and most of the time two buses are used on Tuesday night to pick up members and nonmembers. As of this date we have baptized 20 people into Christ this year and quite a number have been restored and prayed for. So far this year we have conducted two gospel meetings, which were very successful. The Belmont church supports the work in Newton, N.C., as a mission effort and for the past two years have supported a gospel meeting conducted by the writer in Camden, Alabama. We are grateful for the way in which our Lord has blessed us in our work here and for the way the congregation has responded to the call of duty.

Newland

HENRY A. WALKER, Reporting: The Newland church has met four Sundays in the home of sister Lila Curry in Elk Park. The city of Newland is a county seat town and has approximately 50 churches in the area, but no church of Christ until this small beginning. The attendance has ranged from six to eight Christians present. We have been able to obtain a communion set and 30 songbooks. We need a meeting place, Bibles, and folding chairs. We have been able to locate a three-bedroom mobile home for $3000 and need to borrow this amount from a building fund or find 10 churches in the area that have $300 to contribute or as a last resort 100 churches with $30 to contribute. Any help may be sent to the church, c/o Lila Curry, Box 23, Elk Park, N.C. 28622. The mobile home can be left where it is in downtown Newland for $35 monthly including water and sewer. There will still be oil to buy and electricity, advertising and various other things to be paid by the present members. We feel that the mobile home will be an incentive for a full-time preacher to locate in Newland and use the facilities for worship and also for a preacher's residence.

SOUTH CAROLINA

Jack Nadeau is the new preacher at Shandon, Columbia. He comes to South Carolina from Warrington, Pennsylvania.

Northeast, Greenville, had Marvin Bryant and Robert Shank with them for a special effort during early November.

Augusta Road in Greenville reports good attendance and three responses during their meeting in October. W. Ray Duncan did the speaking.

A statewide Youth Forum will be held at North Charleston December 30-31. The theme will be "Young People – Soul Winners for Jesus."

The St. Andrews Road congregation, Columbia, hosted the South Carolina Lectures November 1-4. The program was outstanding and those attending were blessed.

Myrtle Beach is making an appeal for financial help on their building plans. This congregation has been blessed with 58 baptisms in the past two and one-half years. Attendance has doubled. Building plans call for a 450-seat auditorium which can be expanded to 700 seats in future years. They hope to be in the new facilities by June 1977.

Northeast, Greenville, is being pressed hard to keep the Herald of Truth on WLOS-TV. They are sending an urgent appeal for support to keep the program on the air.

The Jim Bolin family has moved from North Charleston to Georgetown, where Jim will serve the church in preaching the gospel.

Northeast, Greenville, has chosen Jack Scruggs as an additional elder. Five men who have been appointed deacons are Tom Grant, Bob Higginbotham, Bob Lea, Wayne Plylar and Lloyd Whitmire.

S.C. Baptisms

North Charleston, 5; Myrtle Beach, 2; Central, Spartanburg, 6; St. Andrews Road, Columbia, 2; Northeast, Greenville, 1. Total: 16.

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David Lipscomb College, Nashville

WILLARD COLLINS, Reporting: Theme of the 1977 Lipscomb Lectureship, "And God Made Them Male and Female," will be developed through classes, lectures and other sessions which will feature outstanding preachers and teachers in the brotherhood.

The Annual Appreciation Dinner for preachers, elders, deacons, song leaders, lecture speakers, and their wives will open the program at 5:30 p.m., January 17, and present the keynote speaker. The lectures will continue through January 20.

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Editorial Book Views

MacKnight on the Epistles (one volume edition), James MacKnight; Baker Book House, Grand Rapids, Mich. 49506; 776 large pages, cloth $14.95.

A reprint of an old and valuable commentary. It covers all the epistles from Romans to Jude with an incredible amount of material. MacKnight spent 30 years preparing this work, and he considered it the ultimate contribution of his life. While the print is very small (made necessary because of the vast amount included), it is still readable. The comments, the author's literal translation, and special studies make it one of the finest contributions to any library. It has long been a part of our private collection of books and we have probably checked and used it more than all other commentaries combined (except some individual one on single books). But in addition to the comments and literal translation (both a wealth of insight), there are preliminary essays, introductions, views of each book and chapter, a life of the apostle Paul, and proofs and illustrations, any of which are worth far more than the price of the book. While we certainly do not agree with every comment or conclusion, we place this one high on our list of recommended books for every library, private, public, church, or school.

Survey of the Bible (fourth revised edition), William Hendriksen; Baker Book House; 497 pages, cloth $11.95.

Here is a treasury of Bible information, arranged so that it can be almost instantly at your fingertips, by one of the most popular conservative scholars of our time. Those who have read his other works will welcome this one. Its popularity has proven its value. The book contains four parts, index, question manual, many photographs, lists, charts, diagrams, and maps. Part one gives facts about the Bible; part two tells the Bible story; part three deals with the books of the Bible, giving briefly their contents and outlining each one; part four lists outstanding chapters and passages. While the author gives some unusual twists to some passages and sections (for example, he sees a mixture of the fall of Jerusalem and the second coming of Christ in the words of Matthew 24 and its parallels), the overall impact is very good, even though one would not expect to agree with every conclusion. There may be better surveys available but we do not know about them. Thus we think every serious student of the Bible will want to add this to his library.

God Answers His Mail, Glover Ship; J.C. Choate Publications, Burton Dr., Winona, Miss. 38967; 80 pages, cloth $3.

Subheaded "A Year of Letters to the Lord," this book is made up of written prayers (in the form of letters to God) composed in 1971 while the author served as missionary in Brazil. While the impression is often left that the author believes and expects God to work apart from His established system (to guide, strengthen, and bless in some direct way apart from the means prescribed in truth), the contents of these prayers give insight to the joys, struggles, disappointments, weaknesses, and hopes of a worker on foreign soil – it shows how much trust in God means to a missionary. It is therefore of special interest to potential or actual missionaries.

A Study of Angels, Howard A. Blazer, Sr.; published by the author, Rt. 3, Box 425, Athens, Ala. 35611; 28 pages, paper, 80¢.

A 13-lesson outline study book on angels, their origin, nature, mission and destiny. Probably the most complete workbook on this subject to come out of the restoration movement. All who are interested in a study of angels should use it in both private and class studies.

All books reviewed or mentioned here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

"The man who does as he pleases is seldom pleased with what he does."

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CAROLINA CHRISTIAN

VOL. 19, NO. 1, JANUARY 1977

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Laurens, South Carolina
(See Page 9)

EDITORIALS

NEW YEAR – NEW VOLUME – NEW NEED

With this issue we begin our 19th year of publishing **Carolina Christian**. The impact that it has made for truth and right is far beyond our poor power to determine, but we are certain that it has been tremendous. We believe that **Carolina Christian** has rightly earned its respected place among restoration journals. But over and beyond that, we believe that it has proven its value to its subscribers in particular and to the Carolinas in general; proven itself to the extent that it deserves and should have the support of every Christian in both North and South Carolina.

For this reason we are not reluctant to call upon you for help. As with nearly all religious papers we have only three alternatives: (1) grow by increasing the number of subscribers each year; (2) increase the subscription price to cover our increasing costs – postage alone in the past two years has increased probably as much as 200 percent; (3) give up and quit. The third alternative we refuse to consider. This then leaves us only the first and the second. We are eager to make it the first: grow – so as to absorb the increasing cost without increasing the subscription rate. But if we do this, we must have the help of **all** our friends.

What can each of us do to help?

1. Renew your own subscription promptly.
2. Subscribe for a friend.
3. Get a club of five or more.
4. Ask the church where you worship to purchase a bundle each month or, better still, send the paper to each family in the church (either can be done for only 15¢ per copy per month).
5. Send a bundle to a mission-minded church – it costs so little but it may pay a lot.
6. Subscribe for a missionary or a student in a school of preaching or college.
7. Tell others about the paper – show them your copy.

Now is the time to come to the aid of a good thing. Please do not lay this paper down until you have determined to do something to help it through this new year, this new volume, and this new need.

BOUND VOLUME AGAIN

A few months back we mentioned the fact that the editor was having bound, at his own expense, 13 bound volumes of the 1975 edition of **Carolina Christian**. This was done to test the interest to see if the paper could come out on them financially. As of now only four have been sold, certainly not enough to justify the paper tying up its much needed money in them.

But believing that the bound volumes will eventually be in demand, and that they can be produced in such a way that the paper can at least break even on them, the editor is going ahead with the binding of the 1976 volume himself again. The cost will be $7.50 each (two for $14). He is binding only 10 now. So if you want one, get your order in immediately. You may have both the 1975 and 1976 volumes for $14 while they last. (Shipping charges will be added unless payment accompanies the order.) Remember, this is only an experiment and the response will determine whether future volumes will be bound or not.

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DON'T DO NOTHING

In his **The Napoleon of the People**, Balzac has one of his characters to say of Napoleon, "For he was a man who couldn't live and do nothing." This no doubt gives insight to the reason of his extraordinary achievements.

With the world lost in sin, and the gospel the power to save therefrom, this trait of Napoleon ought to characterize all Christians. To live and do nothing with the message of truth in our hands would be a sin against God, a crime against the world, and a dishonor to ourselves. While it is true that everyone cannot do the same thing, everyone can do something; and each one should do what he can do. When every member functions in that for which it was designed, the body functions properly. This is true in the body of Christ. "Whatsoever thy hand findeth to do, do it with thy might . . . " and do it **now**! " . . . for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccl. 9:10.)

"GRASSHOPPERITIS"

It seems that too many of us may have caught an old disease that plagued Israel nearly 3500 years ago. For lack of a more scientific term we might call it "grasshopperitis." It boils down to lack of courage, fear, no starch in the backbone. Ten of the 12 spies who were sent out by Moses to view the promised land caught it and when they returned spread it throughout the camp of Israel. The Bible records the incident as follows: "But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." (Num. 13:31-33.)

Many times when we go to do something constructive for the Lord we see the giants (obstacles) in the way and we feel ourselves no more powerful than grasshoppers against them. In this we are like the 10 spies and ancient Israel who forgot one vital thing: God had promised to be with them, to fight their battle, to go with them into and give them the land if they would only trust Him and follow His word. Israel had nothing to fear. God has also promised to be with us when we do His will, when we put His cause first in our lives (Matt. 28:18-20; 18:20). "What shall we then say to these things? If God be for us, who can be against us?" (Rom. 8:31.) Thus the only effective antidote for "grasshopperitis" is to trust God to keep His promises and follow His instructions in all things. If God wants a thing done, and He commands us to do it, it can be done and we ought to do it without doubt or fear, regardless of how small or insignificant we may feel in the face of the giants.

WHY WORRY?

The Bible, with good reason, prohibits worry (Matt. 6:24-33, the words "take no thought" in the King James Version are rendered "anxious" in the American Standard Version). It instructs us to cast them on the Lord (1 Pet. 5:7 – "cares" in this verse mean "anxieties"). Thus as we see it, and as we believe the Bible teaches it, there are only two possible things to worry about:

1. Things over which one has control – things he can change.
2. Things over which one has no control – things he cannot change.

In the first case, if it is in one's power to change a thing, he ought to change it rather than worry about it. When one has the power or potential to solve the problem, worry is ridiculous. In the second case, if it is not in one's power to change a thing, he should accept it; worry will only add to the trouble. Worry is useless when one is powerless to act.

So why worry? If you can change a thing, change it; if you cannot, accept it. In either case, worry offers nothing constructive.

SEED AND ITS FRUIT

In the very beginning God stated in no uncertain terms that every seed would produce after its kind, and only after its kind (Gen. 1:11, 12). We must not expect something different for there are no exceptions to this law.

Jesus said, " . . . The seed is the word of God." (Luke 8:11.) When the word of truth is sown in honest sincere hearts it will produce only after its kind, only Christians or children of God. To expect more is to expect too much; to expect less is to expect too little, to underestimate the power and the production of seed. This can be amplified by a statement made 150 years ago by Jens Baggesen. He said, "It is a blunder to demand pears of an apple-tree, as it is ridiculous to throw away the apple because it is not a pear."

Just so it is a blunder to sow the pure word of God and expect it to produce the kind of division and sectarianism that now plagues the religious world. And it is ridiculous to think that the preaching of the conglomerated mass of religious doctrines that are believed and practiced today will produce pure New Testament Christianity. It takes more than the word of God to produce denominationalism.

"The seed is the word of God" and it produces one, and only one, fruit. When the product is something more than a Christian, we know at once that something more than the word of God has been preached.

FORGETTING THE PAST

We can remember growing up in the poverty-stricken mountains of east Tennessee. How simple and uncomplicated life was then. There was nothing in the world to worry about – all the problems and difficulties that have since come were unheard of. The mountains touched the sky; the sun, moon, and stars were set in a dome covering the earth; the world was no larger than our own community; and there was nothing that Dad and Mother (or someone else in the community) could not handle. Life was so simple and easy to live. Thinking of it now reminds us of a poem by Thomas Hood:

> *"I remember, I remember,*
> *The fir trees dark and high;*
> *I used to think their slender tops*
> *Were close against the sky:*
> *It was a childish ignorance,*
> *But now 'tis little joy*
> *To know I'm farther off from heav'n*
> *Than when I was a boy."*

Sometimes when the anxieties of modern living press hard upon us we would like to return to the days of yore, to once again go to the old swimming hole and stay until Mother called, "Supper time." But as delightful as it might be we know that it is not possible – it would only be running from today's duty. We cannot go back. We must take life as it comes and live it as God gives it – we must do what it demands of us. However, as faithful children of God we can look to the future when all the innocence of heaven will be ours. Then God shall wipe away all tears, remove all pain, solve all problems, and walk among His people. And so for that which is to come we are well rewarded in forgetting the past, enduring the present, and hoping for the future – "Heaven will surely be worth it all." And so with Paul we can exclaim, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.)

"If you feel you have no faults– that makes another one."

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Carolina Bible Camp Moves

H.R. Butler, Kannapolis, N.C.

Carolina Bible Camp is still providing the best in Christian camping for the young people of the Carolinas. But after 16 years at YMCA Camp Hanes, north of Winston-Salem, it is moving to a new location this year.

Camp Hanes underwent a change in management last year and the new directors planned a full program of their own, thus leaving no time available for CBC. So in 1977 CBC will be moving to new quarters.

It will be using Camp Kanata between Durham and Wake Forest on Highway 98, east of Durham. The camp site looks good and we can do some rearranging to suit our needs. The Durham YMCA that operates this camp will work with us in making any changes we desire, going out of its way to make us welcome and provide for us the best camp grounds possible. Nothing should be lost in the change, but, to the contrary, many valuable gains may be made.

The dates for camp will be the first two weeks in August – July 31 through August 13. Although it is moving, CBC will not be changing. It will be the same camp, same profitable study and fun, but in a new location.

Watch for applications and be the first to sign up. Those desiring further information should contact me at P.O. Box 414, Kannapolis, N.C. 28081.

WATER SALVATION?

Johnny Melton, Union, S.C.

If one believes that baptism is necessary in order to be saved, he is sometimes accused of believing in "water salvation." However, while it is true that baptism is absolutely essential to salvation (so much so that any believer who refuses to be baptized will be lost), it is not the case that the water is the cleansing agent.

Please note the following passages carefully: (1) "And now why tarriest thou? arise, and **be baptized**, and **wash away thy sins**, calling on the name of the Lord." (Acts 22:16.) (2) " . . . Unto him that loved us, and **washed us from our sins in his own blood**." (Rev. 1:5.) Our sins are indeed washed away in baptism, but it is not the water that cleanses, but rather the blood of Jesus washes away sins. Please notice the significance of baptism: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3, 4.) If we are to be cleansed from sin by the blood of Jesus, we must get to the blood. The blood of Jesus was shed in His death. We are baptized into His death. It is in the death of Jesus that sins can be washed away.

Anyone who argues that salvation comes before baptism must argue that salvation is possible without the blood of Jesus. If salvation is possible without the blood of Jesus, then Jesus died in vain. Anyone who argues that Jesus died in vain is a blasphemer. Therefore, anyone who argues that salvation comes before baptism is a blasphemer!

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TRAIN UP A CHILD

Henry L. Fuhry, Asheville, N.C.

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

One of the underlying mistakes that all of us as parents make is that of thinking that we automatically know how to rear our children. Discipline is essential because every child has a need for leadership and guidance. Proper discipline provides structures and guidelines which actually help the child to feel comfortable and secure. The idea of giving a child complete freedom is a great misconception. Too much freedom is not fair to the child because it places too much responsibility on the shoulders that are not strong enough to carry it. On the other hand, too much discipline does practically the same thing – it gives the child a feeling of failure. Punishment is a response that is directed at the individual. It is often a lashing out at the child with anger and impatience. It is an expression of hostility rather than corrective love. Mature love for a child always requires the parents to correct or discipline him. Unquestionably there is a wrong way to correct a child. Paul says, "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord." (Eph. 6:4)

When the home atmosphere is as it should be, the child lives in safety. As long as he stays within the stated limits he experiences freedom and his behavior is acceptable. In trying to define and set the limits, parents should understand that each child is different and discipline must be tailored to the particular child. One child can be "crushed" with nothing more than a stern look. Another child may require strong and even painful measures. If spanking is needed, it is not necessary to **beat** the child, but he should be able to "feel the message."

I would like to point out four guidelines that parents should give strong consideration in disciplining children: (1) **Establish priorities.** A child must learn many lessons, but there is a limit to how much he can absorb at one time. It is important to know where to lay the stress. If making a mess is as big a crime as telling a lie, the child never learns that **truthfulness** is much more important than tidiness. If torn trousers are as significant as **honesty**, then a basic Christian virtue is lost. If shiny shoes are considered superior to **integrity**, then we have our priorities "out-of-line." (2) **Differentiate between training and discipline.** Deliberate misconduct must be dealt with promptly and firmly (none of this "wait till your father gets home"). Careless or awkward habits, and "rough-edges" can be overcome by patient effort over a long period of time. We can provide strong, although subtle, guidance to help a child develop self-control. Praise more than blame! Encourage rather than nag! Avoid ridicule and sarcasm! When we do chasten be sure tempers are cooled and our judgments are not hasty! Do not correct in front of others! (This embarrasses the child just as it does adults who are "chewed out" by their supervisor in front of their co-workers.) Explain why disciplinary measures are being taken and be sure the child thoroughly understands why he is being corrected. (3) **Distinguish between disobedience and awkwardness.** Is the child's action purposely intended or just the impulsiveness of youthful exuberance? Are clean dresses, trousers that are not torn, and shoes that are always shined life's crowning achievements? (4) **Evaluate on motives rather than results.** What was the motive behind the act that causes us to want to discipline the child? Was the child trying to be helpful or was he being unruly? Was the incident an accident or was it done on purpose?

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A VITAL PRAYER LIFE

Roy Z. Kemp, Greensboro, N.C.

The obtaining or the recovery of a vital prayer life is one of the most desperate needs of our time. One may question the validity of one's prayer life by the effectiveness of it in his life. The qualities that make for developing a vital prayer life are the same today as they were in the past.

Prayer is an act of worship. It is the heartbeat of a Christian's faith. All prayer must be made in faith and with expectation of fulfillment. In Mark 11:24, Jesus tells us, " . . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." In James 4:3, we read, "Ye ask, and receive not, because ye ask amiss. . . . " A prayer of faith always prevails when it is in accordance with the will of God.

When we pray, we are communicating with God. Our prayers should be constant. They need not be long and detailed because God knows our needs before we even ask. But we are still commanded to ask God for what we need.

Our prayers should never be for self alone. Concern for others must be expressed also. We are to pray for light for our pathway and for help to find our true vocation.

Our abilities are known to God, and He will furnish us any needed strength to perform a work for Him. Our task is to do the will of God to the best of our ability. God will take care of the rest. He will always answer prayer – but in His own way and in His own time – giving to us what is best for us. But our faith in God must be for all times.

The restorative powers of a living God will keep us pushing forward and upward. When we appeal to the heavenly Father for His love, mercy and direction, we call upon the greatest power known. God's love can restore us, recharge us with vital energy we so badly need.

God's love is our battery jumper cable, and it can boost our dead battery back into vital action. It is always dependable – will never fail us. It will meet every crisis that we can face. Colossians 2:6 tells us that we are to receive Jesus Christ, to live for Him, root and build up in Him, and establish ourselves in the faith. A life yielded to Christ will always bear fruit for His wondrous kingdom. And our lives can be meaningful and victorious when we walk with His Spirit. When we are in oneness with Christ, He will use us to fulfill His purpose.

In 2 Corinthians 6:2, we read: "(. . . now is the day of salvation.)" We have only today; we are not promised any tomorrow. Today – this moment – is the important moment in eternity for us. Procrastination is a dangerous thing, especially procrastination of the saving of the soul. Throughout all the centuries of time there has been only one way of salvation: God's way.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." (Ps. 37:5.) When we have done all that we are able to do for ourselves and are willing to let God take over the direction of our lives, He will furnish the job for us. God will never do for us what we are able to do for ourselves. When our best is not good enough, He will direct our way if we ask for this in the right spirit.

Jesus tells us in John 15:5: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

A violin without an artist to draw its bow and pluck its strings produces nothing. It is a dead inanimate thing. A created life without the love and reverence for God and His Son will never produce any goodly thing. It is merely a useless piece of human machinery. Our lives are to be built on divine dimensions, and a vital prayer life and a life in God's service are necessities for success.

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A Tribute To A Great Christian: Ethel Black

Ethel Black

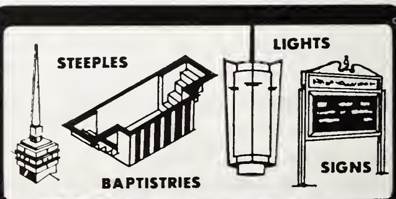
Alvin Barry, Marion, Va.

I suppose that a preacher meets more unusual people than most anyone because he comes to know more of the inner person than anyone else. This is why some make such great impressions in the mind and lives of the preachers, and these people are long remembered for this reason. Such is true of sister Ethel Black.

I preached the first sermon for the West Jefferson Church, North Carolina, in November 1965. There were 19 people present and Ethel Black was among those. At the close of the service she asked that I visit her at her home when I could find the time. That very week I visited and talked a long time with this remarkable lady. She told me that she had heard my radio sermons. Then she related to me how that her husband had told her prior to his death that "Someday there will be a preacher come to this county who will be preaching nothing but the Bible." And as soon as she heard me the first time she said she knew that this was the man he had spoken about. Even though she belonged to a religious sect in that area, instead of trying to defend what she was, she wanted to know what the Lord wanted her to be. The following Sunday she obeyed the gospel, November 11, 1965, being baptized for the forgiveness of her sins. From that day forward her only concern was: what does the Lord want me to be? And she tried as long as she lived to show how Christians should live. She was faithful in attendance and enjoyed her newfound life in Christ.

The good life she lived is shown by the influence she had over others. Five of her nine daughters became members of the church along with many grandchildren. Yes, even aged and not in good health she never let anything come between her and the Lord. I was asked to preach her funeral on July 14, 1976. Though passed from this life, she will live in the hearts of those who knew her for generations to come, and her influence for the cause of Christ will continue. I look forward to the day when the voice of the Lord will quicken her body and she will be coming with Him to meet the people of the Lord in the air to forever be with Him. Dear Lord, give us more of her kind.

[Editor's Note: Sister Black died the same day I moved to West Jefferson. It was not, therefore, my privilege to know her personally. But I have seen the results of her strong faith and devoted life. It was a fortunate day for the cause of Christ when she heard Alvin Barry preach over the local radio station. Through her, either directly or indirectly, a large number have been reached with the truth, and the end is not yet in sight – her works follow her. The tribute to a worthy woman in Proverbs 31 fits her well. Her passing left a gap in the church in West Jefferson that will be difficult to fill.]



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BOWLING UNITED INDUSTRIES

The Laurens Church Of Christ

Harvey Allen, Laurens, S.C.

Approximately three years ago, the Westwood congregation in McMinnville, Tennessee, began to make plans to support a mission work in the Carolinas or Georgia. After investigating several possibilities, the town of Laurens, South Carolina, was selected. The nucleus of the new congregation consisted of five families living in or near Laurens. This group began meeting in the Y.M.C.A. building in September of 1975, with 14 members. A new building was completed in January of 1976, and despite the departure of one of the original families, the congregation now has 21 members. The congregation in Laurens is planning a campaign in June of 1977 involving a group of workers from McMinnville. Keith Tripp and Harvey Allen are working with the church in Laurens on a full-time basis.

Erroneous Concepts About Giving

Richard Pictol, Winston-Salem, N.C.

Since giving is a part of our worship of God, we must be sure that our views of giving are Biblical. It is just as important to give properly in worship as it is to sing properly. Erroneous views of giving are just as dangerous as erroneous views of instrumental music.

We sometimes hear it said, "We do not live under the Old Testament, so we are not expected to tithe." But this is an erroneous concept. While there is no New Testament principle that demands tithing, Jesus said, " . . . For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Luke 12:48.) We have many blessings not available to the Old Testament Israelites, such as the continual cleansing of the blood of Christ (1 John 1:7); therefore, our giving should exceed theirs. Since we have greater blessings, we are expected to make a better sacrifice.

We also hear, "It's not how much you give, but whether you give with the right attitude." Now certainly, we must give with the right attitude, because God loves a cheerful giver (2 Cor. 9:7). But the amount one gives is also vital (1 Cor. 16:1-2). What would we say if someone suggested, "It makes no difference what a preacher teaches, just as long as he is sincere." But this is no more ridiculous than to say, "It makes no difference how much you give, just so you give cheerfully." How much one gives may determine whether that person is saved or lost.

Others say, "There is no use in giving unless you give cheerfully." Certainly, Christians must strive to be cheerful givers (2 Cor. 9:7). But the way to learn to be a cheerful giver is not to give less, but to give more. One cannot learn to give in a spirit of worship by lowering his contribution, but he can do so if he will raise the amount he gives.

The money you lay on the collection plate represents a part of your life. The physical act of placing on the collection plate may not be vital. But the sacrifice of your time and your life that is represented by that money is extremely important. An important question that each of us must answer is: "How much of my life is represented in my contribution to the Lord?" The answer to this question will help me to determine if my giving is really worship of the Lord.

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False Teachers And False Teaching

The devil is at work in this world and he has done a good job in deceiving many people into thinking that what one believes religiously makes no essential difference. According to him, belief has nothing to do with acceptable service to God – regardless of what one believes and teaches it will take him to heaven. Consequently love for truth is minimized and a serious search for right and wrong is seldom undertaken. Why seek for truth if belief of falsehood is just as efficacious?

According to the Scriptures it is certainly possible to believe a lie, and in believing that lie to be damned. "And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:11, 12.) This is not the only warning in the Bible: it constantly warns against both false teachers and false teachings (or doctrines). Both are contrary to the will of God, and both are poison to the soul. John sums up the teaching of all New Testament writers by saying, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 John 9-11.)

Paul was very outspoken on this matter. He said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:6-9.) This is a severe condemnation for those who preach something other than the ancient gospel, but such is necessary because the gospel is true and everything else is false.

There is therefore no doubt about it: the Bible brands false teachers and false teachings (or doctrines) as grave dangers to be avoided at all cost. This is the case because false teaching leads one away from the truth to believe a lie and thus causes him to practice that which is in reality disobedience to the revealed will of God. Rather than doing that which saves, one is doing that which destroys the soul eternally. The truth is not practiced when false teachings are believed and followed.

But what are some false teachings and how do they lead away from the truth?

1. It is falsely taught that baptism is not essential to salvation. When this is believed it leads one to trust his soul on a falsehood – he believes he is saved before he does what the Lord requires him to do to be saved. Study Mark 16:16; Acts 2:38; 22:16; Rom. 6:3, 4: 1 Pet. 3:21.

2. False teachers say that one church is just as good as another. Those who believe this join human organizations unknown to the Scriptures, thinking that service rendered to God in a human organization will be just as acceptable to Him as that rendered in His body, the church purchased with the precious blood of His Son. He substitutes his choice of a church for the Lord's choice. Study Matt. 16:18; Acts 2:47; 20:28; 1 Cor. 12:12-27; Eph. 5:23-33.

3. Eternal security, or once saved always saved, is a false doctrine believed by millions. Those who believe it rest in a false security, concluding that sin damns sinners but not Christians – that is, the wages of sin is death to sinners but not to saints. This leads some to sin under the false notion that it cannot cause them to be lost – that the wages of sin is not death for them. Study Rom. 6:23; 1 Cor.

9:27; Gal. 5:4; 2 Pet. 2:20-22.

4. There are those who place their hopes in the false theory of premillennialism. They falsely believe that Christ is coming back to the world to set up a literal earthly kingdom, having totally failed to do so at His first coming. To accept this is to deny that Christianity, the scheme of human redemption as revealed in the gospel of Christ, is that which the Old Testament promised and the prophets foretold. It denies that Christ accomplished what He came the first time to do. It thus makes Christianity nothing more than a substitute for that which the Lord had planned and promised from the beginning of time. Study John 18:36; Col. 1:13; Rev. 1:9; Heb. 12:18-27.

There are many other false doctrines being taught today, but enough have been mentioned to show that all false teachings, in matters pertaining to religion, lead to an abandonment of truth – that is, they lead away from the truth. They therefore cannot save. The devil wants you to believe that it does not matter what you believe. But do not believe him. He is a deceiver. It is the truth, not falsehood, that we need. Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32.) Nothing else will!

Southeastern Children's Home News

This picture was taken recently of one of the Southeastern Children's Homes. The home parent shown in the background coming down the front steps is Dale Gillespie. The beautiful girl you see in the center is Silena Tolbert. Silena is one of the first children to come to the home. She is now 15 years of age. We are proud of Silena and of the progress she has made. She has been an asset to the home and is an example of what the home can do for children who are without a natural home. Silena also has a brother and a sister in the home. If you could see and know the progress of our children, you would better understand the importance of helping in some way.

A new year is in the beginning. 1977 marks the sixth year of the existence of the Southeastern Children's Home. We have come a long way because of your interest and the untiring efforts of Hugh L. Palmer and S. Robert Collins, who have been on the scene from the beginning; Johnny Sewell, our first chairman; and Jim Smoak, our present chairman in their leadership.

At this time we are in urgent need of a Christian couple to come and serve as home parents. If you are interested in this important work or if you wish to make a contribution, please contact S. Robert Collins (Superintendent), 241 Wildwood Ave., Sumter, S.C. 29150, or call (803) 775-2954.

TAMARACK

Howard Winters, W. Jefferson, N.C.

The church was established in Tamarack in the spring of 1950. Brother Max Johnson, who was then preaching for the Warners Chapel church in Clemmons, came to Boone for a meeting. He then went on over to Tamarack and pitched a tent and a good number of people (probably about 25), mostly from the Christian Church, took their stand for the truth. It continued to meet until the winter of 1967-68, when, due to bad weather and low attendance, it was decided to discontinue meeting until warmer weather. But as is too often the case, warmer weather came in the spring but the church did not resume its assemblies (in fact, when spring did come, the Christian Church moved into the building and has occupied it ever since). Thus the church at Tamarack is no more! The candlestick has been removed and the sound of God's word proclaimed in its purity is heard no more in her. This saddens my heart because of the work that was done there, because of the love that I have for the people, and because the present generation (and God only knows how many more yet to come) is deprived of hearing the true gospel regularly preached.

Brethren should learn at least two vital lessons from Tamarack: (1) The practice of Christianity does not depend upon the number of adherents in a given community. Jesus said, "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) I believe that the principle here involved, while the context may be concerned with another situation, applies to an assembly as well as to any work undertaken by the Lord's people in His name. Why discontinue serving the Lord just because there are only a few more than we would if there were a large number? Numbers are important, but not for reasons of acceptable service to God. In fact, nearly all churches in the Carolinas start small, very small, and if all had quit because of their size there would now be no churches here. (2) It is harder to get started back, once the work has been stopped, than it is to keep going, regardless of how small the momentum might be. When a church ceases to meet regularly for worship and mutual edification, it soon ceases to exist. All activity springs from and derives its strength from the assembly. And without it there is no central functioning of the church, and Scriptural organization is extremely impractical if not absolutely impossible. The assembly is not a matter of expediency; it is a matter of necessity: a matter no church has a right to neglect or forsake. And when the assembly is abandoned (precisely what is prohibited in Heb. 10:25) the church is weakened, scattered, and is often damaged beyond repair. To get it back together is far more difficult than to keep it together.

But back to Tamarack. It is a rural community about 20 miles north of Boone. It is surrounded by and situated in the midst of such majestic mountains that their grandeur and beauty beggars description. The whole area is so beautiful that once when J.O. Walters drove in to preach in a meeting, he was so overwhelmed with the serenity and grandeur of the mountains that he used what he had seen as an illustration of the beauty of heaven. But from the laughter at the illustration, those who lived there, including this writer, did not share his aesthetic enthusiasm; to us the mountains were no more than a pile of rocks with trees growing out of them and the rolling hills and deep valleys were only fields of useless broomsage, ragweeds, and thistles. Years later, after I had left the mountains and then returned, I could easily see why brother Walters was so overwhelmed with the sights he had seen. I have learned from this that we often fail to see the value and beauty of that which is closest to us. We do not see the loveliness of the stars because they shine every night. Now as I reflect on this matter, I know this principle is more broadly applied for good or ill. For example, we have had some great writers for **Carolina Christian** over the years, but they have not been appreciated as they should have been because there is a widespread feeling that no one so close home could produce a challenging article, tract, or book. In fact we have received letters urging us not to use teaching articles for this very reason. The letters say in essence: "We can get better material elsewhere." Perhaps we either need to move a little farther away or else take a closer look at what the Lord has given to us. Heaven might well be illustrated in what we consider a pile of unsightly rocks and dirt. And the finest production in the nation might come from a Carolina Christian!

When I first started preaching at Tamarack the church met in an old school building. It tried to purchase it but for some reason (I do not recall now) the property was sold to someone else. We then met in an old house high upon a bank. While meeting here we had little or no heat, and during the winter months I would often preach short sermons (believe it or not!) because I knew the people were too cold to listen . . . and I was too cold to preach. (Some brethren will not agree, but I think these were the coldest sermons I have ever delivered!) On some occasions it was so cold in the house, even though we at times cut the service to as little as 15 minutes, that the grape juice would be frozen when the communion was served. We knew that we had to have a building of our own. Oscar Weaver (he and his wife were at this time among the most active members) gave the church a lot and soon thereafter we started to build. To build is not unusual for a church, but we had less than $100 in the treasury and the contribution was averaging around $3.50 per week. But we went to work, doing most of the labor ourselves and picking up the necessary material wherever we could. Perhaps I did some of the hardest work of my life on that building. I have gone home on a number of occasions with the blood oozing from the tips of my fingers from handling the rough material. (I later found that a typewriter is easier on the fingers than cinder blocks; hence, I have done more writing than building.) It took well over a year, but we finally completed a nice building: one that met our needs for the time being. And the amazing part was the fact that when it was finished we owed practically nothing on it. I still do not know how it was done, but it was, and it helped to strengthen my belief in the concept that any job the Lord wants done can be done by His people, providing only that they are willing to put forth the necessary effort.

The Christians at Tamarack were typical mountain people (I am a thoroughbred mountain person myself) and poverty was the order of the day the whole time I went there. There are those who believe that poverty breeds crime, and perhaps it does to some extent for there was a considerable amount of drinking, fighting, robbing, and even murder. At one time the church was almost wiped out when one member killed four or five others and then killed himself.

I remember one time when Clayton Winters, my brother in the flesh (who has now grown to be the most learned and respected preacher of the gospel in all of upper east Tennessee), was there in a meeting. About halfway through his sermon some disturbance arose in the back of the house among some girls who had come in (I did not know them then and never did find out who they were). Two of them got up and went outside and engaged in a free-for-all fist fight and hair-pulling contest. Almost the whole congregation arose and moved to the windows to watch the fight. When it was over they returned to their seats and listened to the remainder of the sermon as if nothing had happened. In the meantime Clayton, perplexed about the whole matter, continued the sermon. At least I was listening . . . with one ear!

But on the whole perhaps it was no worse and no better than other communities. I was never afraid to go anywhere in the community day or night (I cannot say that about all the places I have lived), and not once in the 10 years was I ever mistreated or had anyone to interfere with my work. True, I did not reach a lot of people with the truth but I found that nearly everyone respected our right to life, liberty, and the pursuit of what we believed to be the truth. Those we did baptize had just as strong and just as meaningful faith as anyone we have worked with.

While the work of the church was certainly handicapped by poverty and all that goes with it, the faith of such people as John Potter, J.P. and Edith Brown, Nancy Ellison, and a few others was encouraging. They enriched my life and faith and helped prepare me for the many problems and difficulties of preaching the gospel in the Carolinas.

SPECIAL ISSUE

CAROLINA CHRISTIAN, FEBRUARY 1977

THE BIBLE: GOD'S ANSWER BOOK

JOHNNY MELTON, Editor

In this special issue the all-sufficient nature of the Bible will be discussed. The basis for the discussion will be an in-depth look at 2 Timothy 3:16, 17. Capable men from North and South Carolina will discuss the following subjects.

"ALL SCRIPTURE" – JERRY SENN, GREER, S.C.
"IS GIVEN BY INSPIRATION OF GOD" – JAMES MEADOWS, SPARTANBURG, S.C.
"AND IS PROFITABLE" – AL BERGERON, RALEIGH, N.C.
"FOR DOCTRINE" – GARY ROBERTSON, COLUMBIA, S.C.
"FOR REPROOF" – CHARLES SATTENFIELD, FERNADINA, FLA.
"FOR CORRECTION" – ANDY T. RITCHIE, GREENVILLE, S.C.
"FOR INSTRUCTION IN RIGHTEOUSNESS" – GLENN HOLLAND, JACKSONVILLE, N.C.
"THAT THE MAN OF GOD" – RICHARD PECTOL, WINSTON-SALEM, N.C.
"MAY BE PERFECT" – DAVID PHARR, ROCK HILL, S.C.
"THOROUGHLY FURNISHED UNTO ALL GOOD WORKS" – ROBERT BROWN, CHARLESTON, S.C.

This special issue is timely and can serve to stem the tide of liberalism if it is used effectively by our brethren. Why not purchase a thousand and use them in your personal work? Extra copies will be available at 15¢ each, $13 per hundred, or $110 per thousand. Please order early so that we will have some idea as to how many to print.

Suggestions For Beginning Preachers

John Waddey, Knoxville, Tenn.

As we train men to preach in the East Tennessee School of Preaching, we try hard to prepare them for the realities of their work. The following are just some of the recommendations we pass on to them before graduation.

1. Remember that you are not a Bible **scholar** even though you are graduating from school. You have years of intensive study ahead of you on many themes until you reach a level of maturity. Be a student all of your life. Never think of your studies as finished.

2. Build a large and useful library. Invest a regular part of your income into a solid reference library and make use of it continually.

3. Remember that your study of Greek in school has not made you a Greek scholar. Nothing is more dangerous than a smatterer in Greek who does not realize his limitations. Always remember that in Greek grammar there are scores of "exceptions to the rules."

4. Remember that congregations are never perfect. They are made up of fallible humans just as we are. Do not expect perfection or be too disappointed when their imperfections are seen.

5. You will probably begin your work with those congregations that need help most. These small struggling churches have more than a fair share of problems. Most young preachers usually experience at least one "bad match" in their early career.

6. Do not be a status seeker, i.e., a "church climber," always looking for a bigger, more notable work. Be willing to serve God even in a small, simple church if that is where you can be most productive for God.

7. When you find a good stable congregation and you are compatible with each other, stay with them and build together a great work for God.

8. Be a servant and teacher for the entire membership of the congregation where you work. Never allow a clique, large or small, to dominate your time and interest.

9. Always form your own opinions about the members of your new work. Do not let some "helpful" brother or sister "fill you in" on the worth of the brethren.

10. Learn to master your temper. Always think long and carefully before sharp or emotional replies (especially of a critical nature) are given out. You will never regret what you do not say, but you will often regret hasty replies.

11. Do not think of your duties only in terms of the local congregation that pays your salary. You are a member of the universal kingdom of Christ and you have duties that transcend the local situation. Let us always work to advance Christ's cause whether at home or abroad.

12. Be interested in the **mission work** of the kingdom around the world and be a friend to the missionaries. Always be anxious to lend a helping hand to the brother who goes to those hard and difficult fields.

13. Aid and encourage all good works such as Christian schools, journals, camp, etc. However, do not allow any of these to become a bone of contention in the congregation. Never get so involved in such projects as to neglect your duties to the local church, your studies and soul-winning.

14. Be a balanced preacher. Take adequate time for study, but spend plenty of time privately teaching the lost and fellowshipping with your brethren. A man who lives in his office and never comes down into the real world of everyday people may be a scholar, but never a soul-winner and church builder.

15. Always respect and honor the elders under which you serve. Never allow brethren to degrade them in your presence or lead you to speak critically of them. Encourage them in their work and exhort the church to do the same.

16. Do not be a "professional college student." Get enough education to do your work well, then get to work for the Master using the training. It is easy to stay so busy going to school that one

never gets around to the work of an evangelist.

17. Never be guilty of "using the church" to prepare yourself for another profession. It is an all-too-common practice for men to draw a full salary for preaching while going to school or otherwise grooming themselves for another professional field. As soon as they are prepared, they resign their preaching role. Godliness is not to be thought of as a way of gain (1 Tim. 6:5). If you intend to give up preaching, resign and then train for your new career.

18. Be absolutely impeccable in your business and financial affairs. Negligence and irresponsibility in this area have ruined many a good man's work. Being a preacher gives you no special privileges in meeting your obligations.

19. Your actions and example will preach louder and more clearly than your sermons. Such attributes as neatness, orderliness, industry, dependability and purity are absolutely essential.

20. Guard your influence and reputation when dealing with women. Let not your good be evil spoken of (Rom. 14:16). Flee from any situation that might tempt you to compromise your morals (1 Cor. 6:18). While you will be on guard against the sensuous, flirty woman, be careful in your associations with the dedicated Christian women that faithfully serve. Sometimes when working in continual association, the admiration and respect mutually held might be used by Satan to destroy you. Always treat the younger women as you would your fleshly sisters: with purity (1 Tim. 5:2).

21. You will succeed in getting your brethren to do the needed work if you will lead the way. "Follow me" is far more effective than trying to get them to work while you study or relax at home.

22. Nurture and cultivate your family. Preachers need to love their wives just like any other man (Eph. 5:25). In fact, your work will be so demanding and take you away from home so much that a special effort will need to be made here. Your children need and deserve a fair amount of your time and attention. How sad to save a thousand others and see your own children lost (Eph. 6:4).

23. Never quit preaching. Satan will do everything in his infernal power to drive you from this sacred work. When you grow discouraged and quit, it simply means that he won. You may not always be privileged to have full support, you may not even have a congregation to work with, but you can be a soul-winner and herald of the pure gospel, even if you have to buy your own radio time, newspaper space and tracts to distribute.

Preach the Word; do the work of an evangelist (2 Tim. 2:25).

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BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: SINGAPORE, Asia – Missionary Gordon Hogan recently reported that doors are slowly closing to American missionaries in parts of Asia. He also revealed that we have only one American missionary family in Indonesia, one in Malaysia, one in India, two in Taiwan, three in Korea, one in Singapore, one in Hong Kong, eight in Thailand, and three in the Philippines. There are reportedly none in Nepal, Bhutan, Sikkim, Cambodia, Laos, Vietnam, Pakistan, Bangladesh, Brunei, Sarawak, China, Tibet, Mongolia or Sabah. Hogan says: "In some of these nations it is because we have been shut out; in others it is because we have pulled out."

KUMASI, Ghana – After having taken an American Bible correspondence course, a man traveled 340 miles from Accra to here to be baptized into Christ. Though there is a church in Accra, the man did not know of it but did have knowledge of the Kumasi congregation through their radio program. It cost the man two days of time and approximately a week in salary to obey Christ!

JERUSALEM, Palestine – For the last 16 years efforts have been made to reestablish the Lord's church here – where it was first begun. Sadly, the elders of the East Gadsden, Alabama, congregation are calling missionary John E. Crosslin and his family home because they believe "moneys and efforts can be more profitably spent for the Lord elsewhere."

ON THE HOME FRONT: BURLINGTON, Vt. – On Sunday morning, Oct. 24, about 35 lesbians and supporters invaded the church building here, disrupting the worship by singing their songs, forcing the congregation to listen to their grievances and voicing their strong opposition to all who stand in their way of receiving public approval. Such was the result of an article written by Burlington's minister opposing gay activities at the University of Vermont. Reuel Lemmons, editor of the **Firm Foundation**, projects that as we stand for God's way in an evil society, we should be prepared: "It is time that churches at least should take a stand against such ungodliness. Your congregation may receive the next visit from such a group. The tranquil years are probably behind us. The future – because society has brought it upon itself – may be filled with Burlington experiences."

NASHVILLE, Tn. – Batsell Barret Baxter warns that "the fires of evangelism that inspired our brotherhood in the past seem to be smoldering when they should be blazing! In my home city, Nashville, with the heaviest concentration of New Testament Christians, still over 90 percent of the people are non-members. Even where we are strongest, we are weak . . . the church of Christ may be unknown to our grandchildren and great grandchildren . . . we must do something." The 1976 Yearbook of American and Canadian Churches reports that the six fastest growing denominations were the Church of Jesus Christ of Latter Day Saints, Jehovah's Witnesses, Assemblies of God, Church of God (Cleveland), Seventy-Day Adventists and Church of the Nazarene.

NEW YORK, N.Y. – Efforts to reach the Jewish community began here last January and have born some amazing fruit. A Jewish Believer's Seminar brought together about 200 Jews. A booklet called "Speak Tenderly to Jerusalem" was prepared for Jewish evangelism. Now at least seven Jews have been immersed into the Messiah; the Watchman (Jewish) Evangelism Tract Society has reedited all salvation tracts to teach immersion into Christ for the remission of sins as the nomative conversion response; the Messianic Jewish Alliance (voluntary fellowship of believing Jews) has taken a public position for absolute autonomy of local congregations and immersion as the point where one is sealed out of the old life and into the new in the Messiah; the Messianic Jewish Alliance has republished the "Speak Tenderly" tract as "a most precise exposition of biblical Christianity."

FROM THE GOOD NEWS: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." (1 John 2:5.)

CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

With this issue, we begin our second year with this column. Though it has been a pleasure to report many good things, we have been less than satisfied with the news coverage we have been able to provide. It would be of great help to us if more churches would send their bulletins. (Address: P.O. Box 988, Rock Hill, S.C. 29730.)

As a native, it seems to me that churches in these two states would have a special feeling of kinship and would want to share their news with others, as well as to be informed about the progress of other Carolina churches.

We appreciate the interest which has been expressed in this news summary and would be happy to hear your suggestions and criticisms.

North Carolina

Northview, Statesville, has decided to discontinue one of their Sunday radio broadcasts. Their 7:30 a.m. program, however, will continue.

Churches in Statesville, Elkin, Taylorsville, and Asheboro sent a busload of clothing for distribution by the Cherokee congregation.

A tentative date, April 9-14, 1978, has been set for an area-wide meeting in Statesville.

Sister Chippy Brewer will work in a campaign in Tobago (off the coast of South America) in January. Her part in this campaign will be sponsored by the Henderson church.

Eastchester, High Point, is involved in building an addition to their building.

Men from East Tennessee School of Preaching worked in a very successful campaign with Jericho, Mocksville. There were 13 baptisms.

Brooks Avenue, Raleigh, reports that their Sunday attendance is now running over the 400 mark and on Nov. 21 they had 509.

N.C. Baptisms

Abilene, Statesville, 2; Westside, Charlotte, 2; Broad Street, Statesville, 5; Jericho, Mocksville, 13; South Fork, Winston-Salem, 1; Raleigh, 7; Providence Road, Charlotte, 6; Plaza, Charlotte, 1. Total: 37.

Statesville, Abilene

WAYNE HATCHER, Reporting: During the month of November, the Abilene congregation sponsored a special youth program for the young people in the area. The interest was excellent as some 105 attended. There were visitors from some of the denominational churches in the Statesville area. Charles Isenberg spoke on "Love, Courtship and Marriage," and I spoke on "Moral Issues Facing Today's Youth." This was also very helpful to parents with children as they face life's issues.

One was baptized in November and one in December. We are praying for a great year in the Lord's service in '77. I believe that exciting things are in store for us here. The four congregations in Statesville are planning for a city-wide campaign in the spring of '78. Pray for the church here that we may meet the challenges that God presents to us.

Roxboro

CHARLES F. ARNETT, Reporting: Grady Pitts did the preaching during our meeting, June 27-July 1. Three were baptized. The Highland Avenue congregation of Columbia, Tenn. (which supports me), brought their bus with about 40 personal workers to help during the meeting. Several contacts were made. One was restored during September and one baptized. During October I baptized five members of one family with whom I had home studies.

Wesley Crews, minister of the Hughes congregation in Henderson, N.C., was with me in some home studies during the summer. He is a fine co-worker. The Hughes Street congregation in Henderson had their first meeting in their new building August 8-13. Brother Crews preached the first three days and I the last three.

Experience seems to indicate that the best way to reach people here is by personal contact and study.

High Point, Eastchester Dr.

JIM STUTTS, Reporting: We have baptized three into Christ and two have come to rededicate their lives to the Lord during the first two weeks of December. Our new educational building is becoming a reality and we set an attendance record for the year – 166 – on November 14.

The Lord blessed me in speaking for the North Charleston Campaign for Christ November 14-19, during which 35 souls responded during the invitation. On December 5, I was privileged to be invited to address the Central Baptist Association of the High Point area on the subject of "How to Get Rid of Pornography." As a result of this, a task-force of citizens is presently being formed to assist us in fighting this curse to our city and state.

Visit with us when in the Furniture and Hosiery Capital of the world.

Newland

HENRY WALKER, Reporting: The church of Christ is now meeting in a mobile home in Newland. There were three restorations on November 7, 1976. We need a full-time preacher, folding chairs, Bibles, study materials, and help to make payments on the mobile home as we only have three families at this time and expenses are very heavy in the winter. The preacher could live in the mobile home and also hold services until a permanent meeting place is found. Those interested should contact Henry A. Walker, 110 Beverly Road, Asheville, N.C. 28805.

SOUTH CAROLINA

Newberry has announced a daily five-minute radio program. It is on WKMG (1520) at 9:35 a.m., Monday through Friday.

The Freed-Hardeman College Chorus sang at St. Andrews, Columbia, on December 2 and then at North Charleston on December 3.

A note in C.R. Frank's bulletin (West Columbia) reports that the new building being built for Eastside in Columbia is well underway. Also from the same bulletin we learn that Brian Whitehead (North Augusta) has been quite ill.

Members from Spartanburg, Greer, and Rock Hill attended a workshop at Madison, Tennessee, on November 20.

The Gary Robersons have changed addresses in Columbia. Their new home is at 110 Stratton Court, 29210.

Construction has begun on a classroom addition at Crawford Road in Rock Hill.

S.C. Baptisms

Myrtle Beach, 2; Shandon, Columbia, 1; Greenwood, 3; North Charleston, 5; Crawford Road, Rock Hill, 1; St. Andrews, Columbia, 1. Total: 13.

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CAROLINA CHRISTIAN

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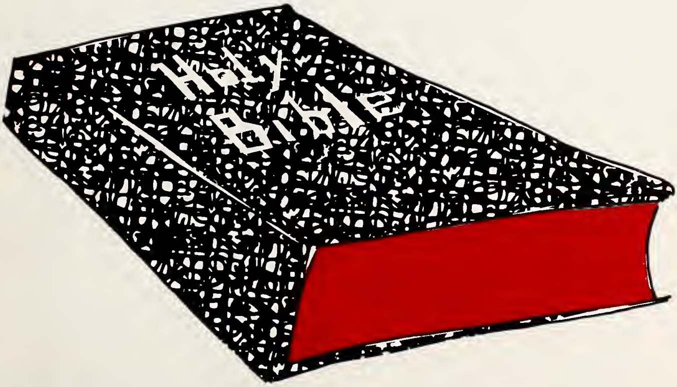
All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good work.

– 2 Timothy 3:16,17



The Bible: God's Answer Book

Johnny Melton, Union, S.C.*

Questions prompt the search for knowledge. Rather than being a curse, as some impatient parents and teachers are prone to think, an inquisitive mind is a blessing to a child. The mind begins to die when it ceases to ask questions.

The majority of great discoveries and inventions were the result of determined efforts to find answers to hard questions. And not just any answer would suffice – it had to be the right answer!

There is a cardinal rule which must be observed in order to be successful in answering hard questions. That rule is this: Isolate from all other disciplines and fields of research the subject under consideration, and then pursue the search for information and answers within the confines of that particular field. For instance, if one has questions regarding proper maintenance of an automobile and tips on fuel economy, he ought not go to the Bible. The answers are not contained therein. However, if one has questions concerning God, Christ, the church, salvation from sin, heaven or hell, he ought not to go to the **Shell Answer Book**; rather, he ought to go to God's Answer Book – the Bible.

God's revelation, the Bible, is the only road map from earth to glory. The failure on the part of the majority of folks to recognize the all-sufficient nature of the Bible has resulted in the proliferation of denominational institutions. N.B. Hardeman, in a sermon delivered during his fourth Tabernacle Meeting in Nashville, Tennessee, in 1938 addressed himself to this lack of regard for God's word. In the sermon, "Is the Gospel, as God Gave It, Adapted to Man, as God Made Him?" Hardeman observed, "Is the plan adapted to the man? Is it commensurate with his needs? I think implied in this is the very foundation of difference between the church of Christ and most religious denominations of our land. Brethren everywhere, who have subscribed 100 per cent to the Bible answer that theory in the affirmative. The world about us would answer, No, that the Gospel is not adequate, and therein is the first difference between, what I believe to be truth and error." (**Hardeman's Tabernacle Sermons**, Vol. 4, p. 61.)

The Bible, while it is an ancient book, is as current as tomorrow's newspaper. Passing time has only served to increase the value of God's eternal word. "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." (Isa. 40:8.) Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35.) Despite the claims of some skeptics that the Bible is nothing more than a "dead letter," the Hebrew writer's declaration, "For the word of God is living, and active" (Heb. 4:12, ASV), still stands.

The apostle Peter taught the all-sufficient nature of Scripture in 2 Peter 1:3: "According as his divine power hath given unto us **all things that pertain unto life and godliness** [emphasis mine, JRM], through the knowledge of him that hath called us to glory and virtue." John Calvin, motivated by the truth in the above passage and 2 Peter 1:21, made the following statement regarding the Bible: "For Scripture is the school of the Holy Spirit, in which as nothing useful and

**Guest Editor*

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necessary has been omitted, so nothing is taught but what it is of importance to know."

Religion "without valid authority is like art with all freedom and no form, or as a ship without a rudder. An authority is simply that which has a recognized right to rule us. Divine revelation itself structures authority for us. Scripture alone has a right to command our compliance and obedience." (**Biblical Revelation**, Clark Pinnock, p. 120.) The Bible alone ought to be our absolute, final source of authority in religious matters. The Restoration Movement was predicated upon total commitment to the all-sufficient nature of Scripture. Therefore, the watchwords of that still-valid plea ought to be heralded from every pulpit, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

The Bible is indeed from God; it has withstood the hammer blows of the infidel. In his book, **Revelation and Inspiration**, James Orr wrote, "The word of God is a 'pure word,' it is a true and 'tried' word; **a word never found wanting by those who rest themselves upon it**." (**Revelation and Inspiration**, p. 218; emphasis mine, JRM.)

Second Timothy 3:16, 17 is a passage of Scripture that states the doctrine of all-sufficiency. This text will serve as the basis for the articles contained in this issue. It is our sincere prayer that the articles contained herein will promote greater faith in and more diligent study of the "holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

ALL SCRIPTURE

Jerry Senn, Greer, S.C.

The purpose of this article will be to set forth the meaning and importance of the words "All scripture" as they appear in 2 Timothy 3:16. As Paul here addresses the young preacher, he is urging that he remain true to both those things coming from current New Testament writers (v. 14) and also to rely upon the "sacred writings" (v. 15) in his efforts to mature in Christ (v. 16-17). **The New International Version** correctly translates verse 16, "All scripture is God-breathed . . . "; that is, every Scripture is of one source, and that source is God. It comes forth from Him. Thus, Scripture is made distinct from all other writing in this regard.

But of what Scripture is Paul speaking? The context shows he means the Old Testament. The "sacred writings" (ASV) or "holy scriptures" (KJV) translate in verse 15 the word "gramma," which according to Young means "what is written, literature." This Greek word "occurs . . . as the current title of the sacred books."[1] The sacred literature of the Jews consisted of what they called "the old covenant" (2 Cor. 3:14), "the law, the prophets, and the psalms" (Luke 24:44) and sometimes merely "the law" (John 10:34). In our text, verse 16, Paul uses the word "graphe," which is translated, "the whole scripture" or "every part of scripture." Warfield says, "This term occurs in the NT about fifty times . . . and in every case it bears that technical sense in which it designates the Scriptures by way of eminence, the Scriptures of the OT."[2] Thus, we have the apostle saying that the Old Testament writings are God-breathed "scriptures" from beginning to end. "Every scripture is inspired by God" (ASV). So, when we see this word in the New Testament we should regard it as speaking of the Old Testament, whether in part or the whole of it.

Our Lord gave unqualified sanction to the Scriptures which were read in the synagogues of His day. Though He rebuked the Pharisees and Scribes for holding their traditions as more important than the law of God, Jesus never accused them of corrupting the "sacred writings." But rather, He told them, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) Again He said, "Ye do err, not knowing the scriptures. . . . " (Matt. 22:29.) He taught repeatedly that many things were taking place "that the scripture might be fulfilled" (Mark 14:49), and He said, " . . . the scripture cannot be broken." (John 10:35.) They were designed to lead men to Christ. In fact, He once said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:31.) Our Lord knew the power of the written word. His own training began at infancy and He gained much from His study of the "sacred writings." At age 12 His hunger for truth was evident, when for three days He amazed the teachers in the temple with His understanding and answers. When He began His ministry at 30, the Scriptures, written in His heart, kept Him from sin. No wonder Paul urged Timothy to abide in these Scriptures.

It is impressive to study the abundant use of the Old Testament Scriptures by New Testament writers. For instance, in Peter's sermon on Pentecost, 11 of the 22 verses used to record it are direct quotes from the Scripture. A major portion of the teaching done in the first century was composed of reasoning from the Scriptures (Acts 17:2). They were known and respected as "the living oracles" (Acts 7:38) and the "oracles of God" (Rom. 3:2). Christians were called noble who searched the Scriptures daily to see if what Paul said was true (Acts 17:11).

Peter joins Paul in attributing to these Scriptures inspiration. He said, " . . . no prophecy of the scripture is of any private interpretation." (2 Pet. 1:20.) The literal meaning is that no Scripture "is of its own unloosing; it did not come of its own accord or from a human source."

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Thus, we have seen what Christ and the apostles regarded as Scriptures and something of the importance attached to them. Now, we ask, can the New Testament books be thought of as being Scripture as well? Certainly we would expect that truth which came by Christ (John 1:17) and was promised through the Holy Spirit to the apostles (John 16:13), when revealed, to become a part of the body of Scripture already possessed. It may be objected that they are nowhere specifically called Scripture and never spoken of as "sacred writings."

A brief look at 2 Pet. 3:15, 16 will help at this point. Peter clearly teaches by implication that Paul's epistles, which at the time of this writing were perhaps completed, were by him regarded as Scripture. "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; As also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction." I quote here Benjamin Warfield as he comments on the word Scripture: "It is apparent from 2 Pet. 3:16 . . . that the NT writers were well aware that the category 'Scriptures,' in the high sense, included also the writings they were producing, as along with the books of the OT constituting the complete 'Scripture' or authoritative Word of God."[3] Macknight adds his comment: "Here Peter expressly acknowledges the divine inspiration by which Paul wrote all his epistles; for, unless Paul was inspired, his writings could not have been called 'scriptures' by any inspired apostle."[4] Thus, the volumes we know as Old and New Testaments have the sanction of inspired men, that they were God-breached.

Men of every age have regarded other writings as "scriptures" given by inspiration. The Apocryphal books and the writings of Joseph Smith are examples. But to what source do they turn for sanction? Examination reveals the truth. They rise from man and not God.

Followers of Christ today accept the Old and New Testaments as the only body of inspired Scripture in existence. Passing time has only enhanced their value. Let Christians, as never before, treasure these sacred writings as our only source of spiritual truth.

Footnotes

1. Warfield, B.B., **The Inspiration and Authority of the Bible**, (The Presbyterian and Reformed Publishing Company, 1970), p. 231.
2. Ibid., p. 231.
3. Ibid., p. 231-232.
4. Macknight, James, **Apostolical Epistles**, (Gospel Advocate Company, Nashville, Tennessee, 1960), p. 614.

Is Giving By Inspiration Of God?

James Meadows, Spartanburg, S.C.

"All scripture is given by inspiration of God. . . . " (2 Tim. 3:16a.) The question of inspiration is of vital importance. We cannot rely upon the Bible's statement of fact if it is not of divine origin; its claims of authority cannot command our attention; and we cannot derive hope and comfort from its promises. We may view its contents with little or no concern if it represents only the efforts of uninspired men. "On the other hand, if the Bible came from God, its authority is unquestionable and its statements are infallible." (B.C. Goodpasture.) "Modernism seeks to create the impression that the Bible merely contains the word of God along with a large admixture of error; that its authors were wholly dependent on their own fallible judgment in setting out the matters which it teaches, and that the only inspiration it possesses is its ability to 'inspire' its readers." (Guy N. Woods, Gospel Advocate, Dec. 27, 1956, p. 1002.) Believing the Bible, as originally given, to be an "inbreathed, inspired, divine document which is absolutely inerrant, infallible, and true" we purpose to prove the plenary verbal inspiration of the Scriptures.

WHAT IS THE MEANING OF INSPIRATION?

The term "inspiration" in 2 Timothy 3:16 translates the Greek term **theopneustos**, which simply means God-breathed. Thayer, the noted Greek lexicographer stated, "Inspired by God." (Thayer, p. 287.) Several outstanding men have given their definition of "inspiration." "Inspiration means that influence which God exercised through the Holy Spirit over the minds of Biblical writers to make them infallible in the receiving and the recording of His will." (B.C. Goodpasture.) "Inspiration is that which enabled the writer to speak or record information, revelation, or that which he knew." (Frank Van Dyke.) "That inexplicable power which the Divine Spirit formerly exercised over the authors of the Holy Scriptures to guide them even in the employment of the words they were to use, and to preserve them from all error, as well as from every omission." (S.R.L. Gaussen, **Theopneusty, or the Plenary Inspiration of the Holy Scriptures**, p. 45.) "Inspiration is that extraordinary, supernatural influence (or passively the result of it) exerted by the Holy Spirit on the writers of our Sacred Books, by which their words were rendered also the words of God, and, therefore, perfectly infallible." (B.B. Warfield, **The Inspiration and Authority of the Bible**, p. 420.)

The Old Testament writers claimed that their message came from God. "Thus says the Lord," or its equivalent, occurs over 2,000 times in the Old Testament. These expressions occur in the prophets alone some 1,300 times. Isaiah said: "Then the Lord said to me . . . For the Lord spoke thus to me. . . . " (Isa. 8:1, 11.) David exclaimed: "The Spirit of the Lord spoke by me, and his word was in my tongue." (Ps. 23:3.) Jeremiah asserted: "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth." (Jer. 1:9; cf. 5:14; 7:27; 13:12.) They made it perfectly clear that their message came from God (Ex. 20:1, 19, 22; 33:11; 34:27; 2 Sam. 23:2; Isa. 1:2).

Jesus made some promises during His public ministry about the coming of the Holy Spirit to guide His representatives in giving the word. First, He promised that when they stood before their enemies "... it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10:16-20; Mark 13:11; Luke 12:2.) Second, He promised to give them a "mouth and wisdom" which their opponents would not be able to gainsay (Luke 21:13-15; cf. Acts 6:9, 10). Third, Jesus promised the Holy Spirit to come on them to "teach you all things" (John 14:26); to "testify of me" (John 15:26); and "guide you into all truth" (John 16:13). They were told to remain in the city of Jerusalem until they received power from on high (Luke 24:49). The power would be received when the Holy Spirit came (Acts 1:8). The Holy Spirit came on the day of Pentecost (Acts 2:1-4). The remaining sections of the book of Acts shows the fulfillment of this promise in the teaching and confirming of the word of God by the apostles and those on whom they laid hands (Mark 16:17-20; Heb. 2:1-4). Paul claimed that he spoke what he received from God (Gal. 1:12; Eph. 3:5; 1 Tim. 4:1) and that it was the word of God (1 Thess. 2:13; 1 Cor. 14:37). Peter claimed that Paul wrote "according to the wisdom given unto him" (2 Pet. 3:15) and likened Paul's words to the other Scriptures (2 Pet. 3:16).

WHAT IS THE MEANING OF PLENARY?

"Plenary" is from the Latin "plenus," which means "full." God's word is equally, fully, and completely inspired by God Almighty. "All scripture is given by inspiration of God." Jesus was bold to say, "... the scripture cannot be broken." (John 10:35.) "Then the conclusion (that the Bible is inspired and authoritative) should be accepted by all men. ... Truly, the Bible is the inspired and authoritative revelation of the one true God to man. ... It is our contention that every book of the Bible, that every chapter in every book, that every paragraph in every chapter, that every sentence in every paragraph, that every word in every sentence, that every syllable throughout all of the Bible (original autographs) were 'inspired of God.' " (Thomas Warren, **The Spiritual Sword**, Jan. 1970, p. 3.)

WHAT IS THE MEANING OF VERBAL?

"Verbal" means the Holy Spirit helped choose the very words employed by the inspired writers. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.) The "prophecy of scripture is not a product of those who delivered it, nor did it originate as expositions of their own intellects, but came by the inspiration of the Spirit of God. ..." (Guy N. Woods.) "The men who spoke from God are here declared, therefore, to have been taken up by the Holy Spirit and brought by His power to the goal of His choosing. The things they spoke under this operation of the Spirit were therefore His things, not

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theirs." (B.B. Warfield, **op. cit.**, p. 137.)

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. 2:6-13.) The following truths are clearly revealed in these verses:

1. The apostles spoke inspired and confirmed wisdom, not that learned by their own faculties, apart from any uninspired revelation (v. 6).

2. The mystery which they spoke was God's purpose that both Jew and Gentile could be saved through Christ in the one body (v. 7; Rom. 16:25, 26; Eph. 3:5, 6; Gal. 3).

3. These things did not originate in the heart of man, because man knew nothing about them until God revealed them by His Spirit (v. 9, 10).

4. Just as the only one that really knows what is in a man is the spirit in him (unless he tells it), so the only one that knew the mind of God was the Spirit of God (v. 10, 11).

5. Since the Spirit knew the mind of God and the apostles received the Spirit of God, then they knew the mind of God (v. 12).

6. They spoke these things – the mind of God revealed by the Spirit unto them – "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual" (v. 13). "**Excluded** were the words of man's wisdom; **included**, were the WORDS "which the Holy Spirit" taught. Had the writers relied on their own judgment, in the selection of words from their vocabularies, to convey the message, an exercise of 'man's wisdom' could have been necessary. If the inspiration which the biblical writers exercised was limited to the **thoughts** which they conveyed, but did not include the words, the selection of the words to express the thoughts would have necessitated the use of 'man's wisdom.' But this the apostle expressly disavowed, saying that it was not done that way. . . . The apostle unequivocally asserted that the message was delivered 'in words which the Holy Spirit' taught. If the words were the words of the Holy Spirit, the words were not the words of the writers in the sense that the writers selected them. Paul's assertion that the words were the words of the Holy Spirit, establishes the doctrine of verbal inspiration." (Guy N. Woods, **The Case for Verbal Inspiration**, p. 21, 22.)

Inspiration renders the Bible infallible. It cannot deceive. "It is inerrant in that it is not false, mistaken, or defective." It extends to all parts of the word of God, even in the selection of the words of Scripture. "If the Scripture is inspired at all it must be infallible. If any part of it is not infallible, then that part cannot be inspired. If inspiration allows for the possibility of error then inspiration ceases to be inspiration." (Harold Lindsell, **The Battle for the Bible**, Zondervan Pub. House, 1976, p. 31.) Plenary, verbal inspiration is the true view of the inspiration of the Bible. Spirit-moved men (2 Pet. 1:20, 21) produced Spirit-breathed writings (2 Tim. 3:16).

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It should be self-evident then that the poorest creature in the world that discovers the treasure of God's word has found a ransom fit for kings. Is it any wonder that the psalmist exclaimed: "The law of thy mouth is better unto me than thousands of gold and silver." (Ps. 119:72.) And the writer of Proverbs declares that the wisdom of God " . . . is more precious than rubies: and **all the things thou canst desire** are not to be compared unto her." (Prov. 3:15.)

We may need to be reminded frequently that " . . . a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:15.) If we ever truly caught a glimpse of the value of these precious truths which are directly from heaven, we would not allow them to slip through our fingers without savoring their sweetness. We would exult with the psalmist, "O how I love thy law! it is my meditation all the day. . . . How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. 119:97, 103.) Is it any wonder that the apostle Paul refers to them as "the unsearchable riches of Christ"? (Eph. 3:8).

Suppose you had the privilege of dipping your hand into the treasures of a thousand kings and letting the sparkling gems trickle through your fingers in their breathtaking brilliance. Suppose they all became yours! What value are they to you when death comes? What profit are they to supply man's most vital needs? Diamonds cannot cleanse a man's soul; rubies cannot free him from sin. Silver and gold will not buy a single day more of life when death is at hand.

Man is obsessed in his pursuit for earthly treasure: he is willing to give his time, his talent, his energy, and his thought. For what? In the ruins of Pompeii, it is said that they uncovered, fully intact, the petrified bodies of people with their jewels still clutched in their hands – to what avail?

But the word of God is profitable. Everything that the world seeks but cannot find is available through its pages: security, freedom, self-esteem, and the meaning and purpose of life. The answer to the world's greatest problems are freely available: loneliness, fear, emptiness, boredom, and every other human need has its solution. These words directly from God tell of salvation, wisdom, hope, abundant living and, most of all, eternal life. Profitable? Yes, for every human need! Profitable? Yes, for abundant living! Profitable? Yes, for completeness now (the life that now is) and forever (the life that is to come)!

How tragic then that this treasure is so neglected. Some people today are like the soldier in the army of Alexander the Great who stumbled onto a bulging pouch as he rummaged through the debris of a vanquished city. He immediately discovered that the pouch was filled with precious stones – a ransom fit for kings. He looked around to be sure that no one saw him, quickly dumped the contents into the rubble, and went on his way rejoicing that he had found a pouch in which to carry his rations.

That soldier was no more senseless than those who let their Bibles collect dust while they read every word of their newspaper. He was no less foolish than one who listens to the words of human wisdom to the neglect of the divine wisdom.

Let us all become more aware of the unsearchable riches of Christ – and remember: "The man who can read and does not, has no advantage over the man who cannot."

For Doctrine

Gary Roberson, Columbia, S.C.

> *"All Scripture is inspired of God and is also profitable for teaching. . . . " (2 Tim. 3:16a, ASV.)*

In a day when men denied the power of godliness and "waxed worse and worse" rather than better, Paul urged the young preacher Timothy to abide in the things which he had learned. Neither depraved minds nor selfishness would make Timothy wise unto salvation – only the sacred writings of which he had been assured could accomplish that feat. And, since these writings were the "breathed-out" message of God, they would be profitable for everything he would need to save his soul and the souls of those around him.

One area in which the Scriptures were beneficial for Timothy (and by implication, for all Christians) was that of teaching. Two words used by Paul are crucial towards understanding this concept. First, **profitable** is defined as "that which is useful, beneficial or advantageous – that which is particularly helpful." In the New Testament, it refers to exercise that builds up one's physical body (1 Tim. 4:8). It defines those good works which help one to avoid foolish questionings, genealogies and strifes (Titus 3:8). Second, **teaching** refers to "an act in which one participates." Although the King James Version renders the Greek word for teaching as "doctrine," the **act of teaching** is probably the more accurate meaning of the term (compare the American Standard Version). The Greek term **didaskalian** can be translated either passively, "that which is taught," or actively, "the act of teaching." Arndt and Gingrich's **Greek-English Lexicon of the New Testament** and **Thayer's Greek-English Lexicon of the New Testament** render the term in the active sense.[1] Furthermore, the rest of the terms in the context, as far as this writer can tell, are also active terms. Thus, the section of the passage with which this article is concerned might be translated: "All Scripture is God-breathed and is beneficial for the act of teaching. . . . "

Understanding, then, the definitions of "profitable" and "teaching," let us consider the instruction of this verse that is enjoined upon Christians today. First, the passage explicitly states that the Scriptures are beneficial in showing an individual **how to teach**. For example, we are to teach the truth with love (Ephesians 4:15). We should not teach because we hate the souls of men or because we are paid well for teaching. The man who teaches for any reason other than the love of lost souls shall certainly receive the "heavier judgment" (James 3:1). Also, a Christian is to teach courageously. The Scriptures bear out that when one proclaims God's message, he is not to do so with the attitude of a coward or weakling (2 Tim. 1:7). Because he is teaching God's power unto salvation, he must be brave in his presentation (Acts 4:13-21). Again, a Christian is to teach the gospel with meekness and fear (1 Pet. 3:15). Realizing that the message is not ours, we cannot afford to exalt ourselves but must "stand behind the cross." The teacher who allows his hearers to see more of self rather than Jesus has not followed the Biblical pattern of how to teach. Finally, God exhorts us to teach tactfully (Col. 4:6). This does not mean that we are to try and "make the word relevant" or "water God's message down" so that it is more palatable. Rather, we are to try and present it in such a way that people will glorify God and obey Him. The teacher must realize that though this cannot always be done, he must still try to season his speech so that he might know how to answer each one.

Second, this passage implicitly states **what we are to teach.**[2] In verse 15, Paul contends that what we are to teach are "the sacred writings which are able to make thee wise unto salvation through faith which is in Jesus Christ." Faith in Jesus only comes through obedience to the word (Rom. 10:17) – if men are not taught the word and obey only it, then they do not have true faith. We cannot teach the creeds of men, for example, and hope to make people wise unto salvation. Creeds change from generation to generation. With them, a man can never be sure whether he is lost or saved, because they are so subjective. Neither can the philosophies which are based upon incorrect reasoning (e.g. existentialism, pragmatism, evolution, etc.) save anyone. They are vain in their very nature (Col. 2:8). Therefore, we cannot touch them.

I believe that which we are to teach is best summed up in Galatians 1:6-10 and Revelation 22:18-19. In Galatians 1, Paul warned that to follow any gospel other than that received from inspired men was to fall under the curse of God. If only God's message to His inspired prophets and apostles was to be received, then only that message was to be taught. In Revelation 22, John warns that additions to or subtractions from this particular book will result in ultimate separation from God. This principle would implicitly apply to any book of the Bible. Therefore, we are only to teach what God has stated – anything "added to" or "taken from" dilutes God's message, rendering it powerless.

The Scriptures are profitable for **how to teach** and **what to teach**. A thousand books, by the most brilliant scholars of all time, concerning the act of teaching and the thing taught are worthless in comparison to the Biblical message on these matters. Only the sacred writings are profitable for showing us how to teach those things that make us wise unto salvation.

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[1] William F. Arndt and F. Wilbur Gingrich, **A Greek-English Lexicon of the New Testament and Other Early Christian Literature**, (Chicago, Illinois: The University of Chicago Press, 1974), p. 190; and Joseph Henry Thayer, **Thayer's Greek-English Lexicon of the New Testament**, (Grand Rapids, Michigan: Zondervan Publishing House, 1974), p. 144.

[2] I have drawn that conclusion by: (1) looking at the context in which the phrase "profitable for teaching" is found; (2) considering other passages, such as 1 Corinthians 2:9-13 and 1 Thessalonians 2:13, that bear upon this verse; and (3) reasoning correctly concerning what all these passages teach.

For Reproof

Charles Sattenfield, Fernandina Beach, Fla.

The more I study, the more I am increasingly convinced that the crucial issue which distinguishes the church of our Lord from denominational groups is our position relative to the subject of the inspiration of the Holy Scriptures. This is why this special issue of **Carolina Christian** will be of utmost importance to every follower of Christ, not only in this generation, but in generations to come.

How we, as Christians, view the Bible will play a large part in our interpretation of the Bible. If the Bible is the product of noninspired men, then it is futile to appeal to it as our only perfect and complete authority. On the other hand, if the Bible is the infallible, inerrant word of God (as it emphatically affirms), then it behooves us to follow it as closely as humanly possible.

Obviously, the subject of inspiration is a subject that demands our earnest investigation. It is **by far** the most important issue facing the church today. The battle of undenominational Christianity will continue to be fought in the realm of Biblical authority. We must continue to uphold the claim of inspiration if the restoration plea means anything at all.

THE CONTEXT OF 2 TIMOTHY 3:16-17

The apostle Paul wrote this epistle to the young evangelist Timothy in order to instruct him in the Christian faith. Paul reminds Timothy to abide steadfastly in the things which he had learned from the time of his childhood. Timothy had known the sacred writings (i.e. the Old Testament Scriptures) and they were able (and still are) to make one wise unto salvation, which is in Christ Jesus.

The outline on 2 Timothy 3:16-17 can best be divided into three sections: (1)

the extent of inspiration – all Scripture; (2) the usefulness of inspiration – able to reprove, correct and instruct in righteousness; (3) the result of inspiration – the man of God is complete, furnished unto every good work.

FOR REPROOF

Paul tells Timothy that the God-breathed Scriptures are valuable (beneficial or useful) "for reproof" (**pros elegxon**). The word is only found here and in Hebrews 11:1, where it is translated "conviction" (ASV). In classical Greek it means "a proof" – especially for the purpose of refuting a false statement or argument. Jesus used a form of this word in Matthew 18:15 when He said, "If thy brother sin against thee, go, **show** [convict, C.S.] him his fault between thee and him alone: if he hear thee, thou hast gained thy brother" (ASV). A form of this word is also used when Paul instructs Timothy to "rebuke" those who have sinned (1 Tim. 5:20).

In our text the phrase means that the Scriptures are all-sufficient for convincing a man of the error of his way and for pointing him (as the word "correct" conveys) in the right direction. "Reproof" stresses the negative aspect, while "correction" emphasizes the positive.

LESSONS TO BE LEARNED

First, the Scriptures are all-complete when it comes to correcting error. Philosophy, human deductions and opinions are not God's way to combat religious error. To properly refute error we must have a "thus saith the Lord."

Second, error is a very serious thing in the sight of God and needs to be publicly exposed (cf. 1 Tim. 5:20; Tit. 1:9, 13; 2:15). The attitude in our brotherhood that unity is more important than doctrine needs to be renounced. True unity cannot be found apart from God's revelation to man.

Third, it is possible to correct error when truth is properly conveyed and understood. The Scriptures are all-sufficient when it comes to reproof. Hence, the man of God is properly equipped for every good work which he endeavors to accomplish for the cause of Christ.

For Correction

Andy Ritchie, Greenville, S.C.

The word is out that before long oil companies in the United States will cease handing out free road maps. What difference does it make? Why do we want to have a map anyway? There is no one answer to the question because a road map meets several needs. We can take one and plan where we are going; one can even be used to illustrate where one has been; but I have found that I want a map most of all when I have somehow gotten off of the road to my destination.

God's book, that bound volume containing the writings which He breathed, is like a road map. Its purposes are several, but if it could not correct our path it would be incomplete. Previously Paul affirmed that the sacred writings are able to instruct for salvation (2 Tim. 3:15). Since salvation has both an immediate (2 Cor. 6:2) and a continuing (durative or continuing nature of the original language of 1 John 1:7) as well as a future (Rom. 13:11) aspect then it becomes necessary for the Scriptures to instruct in correction as well as initial teaching.

The specific word used in 2 Timothy 3:16 and translated in most English versions "correction" is used nowhere else in the New Testament. It is a word that refers to restoration. It speaks of setting aright or returning something to an upright state. J.B. Phillips in his translation of the passage has used the expression "re-setting the direction of man's life." The word has close kinship with what the Hebrew writer wrote: " . . . make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed." (Heb. 12:13.) The Scriptures afford a guide that we can use to correct our own paths as well as find the means to help a brother or sister correct their walk before God. The apostle Paul admonishes Christians to restore the fallen (Gal. 6:1). Restoration implies not only a return to a previous point, but a standard. That the Christian can fall from a position of security, of saving grace, can hardly be questioned in light of what the

Scriptures teach about falling (1 Cor. 10:1), being severed from Christ and falling from grace (Gal. 5:4), fainting (Gal. 6:9), restoring (Gal. 6:1), departing (1 Tim. 4:1), casting off our first faith (1 Tim. 5:12) and the last state being worse than the first (2 Pet. 2:20); all speak of a previous relationship that has been lost. But just as there is a standard of teaching or doctrine which brought one into a saved relationship, there is also a standard to help him get back on course.

James speaks of wandering from truth (James 5:19). He implies a standard of right. Jesus said that God's word is truth (John 17:17). The revealed will and word of God, not human opinions about the word or man-made inferences drawn from it, will bring about a restoration to a right state with God. Jesus spoke of those who could not understand the resurrection and life after death because they didn't know the **Scriptures** nor the power of God (Matt. 22:29).

A person who refuses to have a deep and abiding commitment to the truth of God's word will fall victim to all types of subjective experiences which will result eventually in God sending a "strong delusion to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in unrighteousness." (2 Thess. 2:9-11.) Such people are described as being lovers of self, proud, arrogant, haters of good who hold to a form of religion, but deny its power. They are such as will listen to anybody who can get the money to have a radio or television broadcast or write a book or tract, but who can never arrive at a knowledge of the truth (2 Tim. 3:1-7). Paul said they have corrupt minds and counterfeit faith (2 Tim. 3:8).

The Scriptures can correct a man who is morally wrong, just as Jesus corrected the woman of Sychar at the well in Samaria (John 4:5ff) and the woman taken in adultery ("go and do not sin again," John 8:11). They contain the advice that will re-establish proper relations with others, such as Jesus' admonition that if one sins against you, rebuke him, and if he repents, forgive him (Luke 17:3, 4). James says, "show no partiality" (2:1ff). The Scriptures are also for correcting doctrinal errors. In 1 Corinthians 12 Paul begins by saying, "Concerning spiritual gifts" and then launches into a dissertation extending over the next three chapters. In chapter 14:26 he summarizes the whole matter by saying, "Let all things be done for edification." This one admonition will correct a host of religious errors today, including the use of instruments of music in worship and non-Biblical "prayer languages."

"The Scriptures are not the product of human investigation and reason." (Thy **Word Is Truth**, Edward J. Young, Wm. B. Eermans Publish. Co., pg. 24.) Since men didn't originate the Scriptures they aren't subject to human question as to the wisdom of the method they employ. In corrections, when the Scriptures have spoken we must remain silent, as far as raising any question or objection.

Recently someone called to my attention a method used by the late Gus Nichols in years of counseling. It is said that when someone came to him for advice and counsel he would ask three questions. A "no" answer at any stage would terminate the discussion. 1. Are you ready to do what is right? 2. Are you ready to let the **Bible** decide for you what is right? 3. Are you ready to do it now? I believe this approach is right and will save a lot of busy preachers and elders a lot of time in counseling. ". . . Scripture is . . . profitable . . . for correction. . . ."

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For Instruction

Glenn Holland, Jacksonville, N.C.

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and **training in righteousness**, so that the man of God may be thoroughly equipped for every good work." (2 Timothy 3:16, 17, New International Version.)

Before discussing the meaning of this portion of this text and its implications on our lives as Christians, let us consider the words involved. The word translated "instruction" or "training," **Paideia**, has the meaning, education, training up, nurture, instruction, discipline. It has the same root as the word used to describe the old law in Galatians 3:23, an instructor to bring us to Christ. Righteousness, **dikaiosyne**, means that which is right or just, or what pertains to mercy and grace. It signifies doing what is right. God, Christ, and man (as he lives in Christ) are described in the Bible as being righteous.

Because of His nature and His law, God demands righteousness in order for communion to exist between Himself and man. Through the law, righteousness can only be attained by living a perfect life. Man cannot attain righteousness in this way because all men have sinned and fall short of the glory of God (Rom. 3:23). Paul announced in Romans 3:21, 22: "But now a righteousness from God apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe." (NIV.) He further stated, "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." (2 Cor. 5:21, NIV.) Through faith, Christ's righteousness is given to man. Having the righteousness of Christ, can the Christian live inconsistently with his new nature? Or as Paul put it, Romans 6:1, "Shall we go on sinning so that grace may increase?" (NIV.) Of course the answer was emphatically, no! That would be unthinkable, inconsistent, since as a Christian one has been set free from sin and is a slave to righteousness (Rom. 6:15-23). Paul prayed Philippians 1:9-11, "That your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ – to the glory and praise of God." (NIV.) And Peter declared, "He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness, by his wounds you have been healed." (1 Pet. 2:24, NIV.) Therefore we are to live the righteous life that we have in Christ, producing fruits of righteousness.

How do we know what the righteous life is? What are fruits of righteousness? "All scripture is God-breathed and is useful . . . for training in righteousness." (2 Tim. 3:16, NIV.) The righteous life is displayed in an absolute, perfect way in the gospels as they trace the life of Christ, the one who's righteousness we now share through obedient faith. We should look at Christ's life directly as instruction in righteousness. Throughout the rest of the New Testament is very practical instruction in righteousness, and it always points back to Christ. In passages like Ephesians 4:20-32 (a plea for a holy, pure life) we recognize instruction in righteousness. "Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen." (Eph. 4:29, NIV.) What could be more basic, essential instruction in righteousness? Even discipline from God's word that does not seem pleasant eventually produces righteousness (Heb. 12:11). James' words, telling us to be quick to listen, slow to speak, and slow to become angry is instruction in righteousness, because as he says, "For man's anger does not bring about the righteous life that God desires." (James 1:20, NIV.) John comforts and encourages, "He who does what is right is righteous, just as he is righteous." (1 John 3:7, NIV.) Doing what is right (following Christ, obeying Him), we live a life true to our nature in Christ, righteousness.

As Paul told Timothy, all Scripture is

useful, profitable, so the entire word of God is instruction in righteousness. As we see the righteousness of God in His word and take that nature as ours, we become like Him – only natural since we are His children.

That The Man Of God

Richard Pectol, Winston-Salem, N.C.

To be considered a man of God has always been a great honor. The very expression "man of God" implies one who belongs to God and one who takes on the characteristics of God. Thus the place of the Scripture in the life of a man of God is vital.

In the Old Testament, "man of God" was a common term to describe a prophet. Moses is often referred to as a "man of God" (Deut. 33:1; Joshua 14:6; 1 Chron. 23:14). Elisha is a "man of God" (2 Kings 7:2; 8:2). Elijah was called a "man of God" by the widow of Zarephath, and it was Elijah's ability to raise her son from death that finally confirmed her faith in Elijah as a "man of God."

In the New Testament, the expression "man of God" takes on a broader meaning. Timothy is described as a "man of God" by Paul (1 Tim. 6:11). Paul explains how Timothy maintains his status as a man of God. It is not the miraculous prophecy that shows him to be a man of God. It is first, fleeing from the love of money and the evils connected with covetousness, and second, the pursuing of righteousness, godliness, faith, love, patience, and meekness (6:9-11). Then the man of God must go forth to fight the good fight of faith (6:12).

With this background, we see then why Paul says it is "the man of God" who is perfected by the Scripture. In the old covenant the man of God was always a prophet and he needed miraculous instruction. But with the completion of the new covenant, the direct inspiration of the "man of God" would soon cease (cf. 1 Cor. 13). Thus the Scripture would take on an even more important place in the new covenant than in the old. The man of God needs an all-sufficient source of authority, so that he can always know that he is proclaiming the word of God. Since the man of God is no longer an inspired prophet, he must have a means of access to the authority of Jesus Christ. Thus the Scriptures furnish him with the complete, authoritative word of God.

Under the old covenant, the man of God demonstrated his credentials by his ability to perform miracles. In the apostolic age, this trend continued, as the apostles confirmed their words by their miracles (Mark 16:19-20). But today the man of God confirms his preaching by the inspired Scriptures. It is by this process that he is perfected and furnished to every good work, which is a concept being discussed in another article.

This demonstrates for us the importance of the word of God in the life of a Christian. While the term "man of God" here may refer primarily to evangelists, the principle of a knowledge of the Scripture is applicable to all Christians (2 Tim. 2:24). Elders, Bible class teachers, personal evangelists – they are "men of God." And the only way teaching in any capacity within the kingdom of God can be complete is for that teaching to be grounded firmly in Scriptures.

It is good for gospel preachers and others who teach the word of God to be concerned about knowledge in general. Preachers should study counseling techniques, current religious thought, contemporary events, and even political issues. But these other subjects should be studied only to increase one's ability to fulfill his first commitment: to proclaim the word of God to a sinful and dying world. A preacher without a good secular education will be somewhat handicapped in his work, but if he has a knowledge of the Scripture, he can be a "man of God" in his proclamation. But even a preacher with the best of education cannot really be considered a "man of God" unless he truly proclaims the Bible. Just as the ability to perform miracles showed that a man was a prophet in the old covenant, so a knowledge and proper understanding of the Bible is what makes a preacher a "man of God" today. The man of God must know his Bible.

May Be Perfect

David Pharr, Rock Hill, S.C.

The phrase "may be perfect" in 2 Timothy 3:16-17 shows heaven's intent in providing the Scriptures. The Scriptures are given "that the man of God **may be perfect**." By being provided that which is profitable for doctrine, reproof, corrections, and instruction, God's servant is fully equipped.

The perfection under consideration here is not moral faultlessness. Neither is it perfection in judgment. Instead it refers to his being supplied with everything he needs for the tasks before him. Other translations render the phrase, "may be efficient" (New English Bible); "may be complete" (American Standard and Revised Standard versions); "may be thoroughly equipped" (New International Version); and "may be adequate" (New American Standard).

Though one should desire to be as God-like as possible, attained perfection of character is not a requirement for being God's man. If it were, all would fail to qualify. (See Phil. 3:12-14.) Our text is not saying that the Scriptures make one morally infallible. Rather it teaches that with the Scriptures one has all he needs. He is complete because he has been furnished completely for all good works.

The thought, therefore, is that God has given us His word, by which we may know for ourselves and teach others everything needed for spiritual well-being. One who has the Scriptures has a full storehouse.

Consider, in contrast, how incomplete we would be without the Scriptures. We would have no answers to the fundamental questions of man's origin, purpose and destiny. We could have no correct concept of God. There would be no understanding of true righteousness. (See Rom. 10:3.) Worship could not be in spirit and in truth because the truth could not be known. (See John 4:24.) There would be no evidence upon which to establish faith, no commands to obey and no promises to give us hope. As man is essentially a religious being; without the Scriptures the primary focal point of his existence would be meaningless. Without a revelation from God man could not be complete. He could never be all that God created him to be.

God's gracious providence, however, has supplied all our needs and we have been given "all things that pertain unto life and godliness" (2 Peter 1:4). The man of God is complete because God furnishes what the natural man cannot discern. (See 1 Cor. 2:9-14.)

There is another point that needs to be considered. That which is complete cannot be made **more** complete. When one is fully equipped there is nothing which can be added which would make him **more** fully equipped. Since the man of God "may be perfect" by the Scriptures, nothing can be added to the Scriptures which would make him **more** perfect. The various creeds and doctrines which some feel are suitable amendments to the Bible are, to say the least, useless. If the Scriptures make one complete, how could the doctrines of men make him more complete? If those doctrines do indeed supply spiritual needs, we could only conclude that God's inspired Scriptures do not really make the man of God complete. We cannot accept such a conclusion.

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Throughly Furnished Unto All Good Works

Robert Brown, Charleston, S.C.

The preceding articles have shown how the word of God throughly furnishes us unto all good works. We have seen what is meant by all Scripture being given by inspiration of God. We have been shown how it is profitable to mankind. We have seen that God's word is our guide for doctrine, reproof, correction and for instruction in righteousness. This enables the man of God to be perfect or complete and fully provided with the necessary tools to carry out God's will.

The words "throughly furnished" (KJV) or "furnished completely" (ASV) come from the Greek root word **exartidzo**, which means finish, complete, equip, furnish (Arndt and Gingrich, **Greek-English Lexicon of the New Testament**, p. 273). **The Analytical Greek Lexicon**, p. 144, renders it "to equip or furnish completely." This indicates that we have the essentials for doing God's will. We are truly without excuse. Through the word we can wear the whole armor of God that enables us to stand against the wiles of the devil (Eph. 6:11-17). We can have our loins girded with truth. Jesus said that if men abide in His word, they would know the truth that could free them (John 8:31, 32). We are furnished with a breastplate of righteousness. The followers of Christ are to let their good works glorify God (Matt. 5:16). Our feet are to be shod with the preparation of the gospel of peace. The apostle Paul said that he was not ashamed of the gospel of Christ because it was the **power of God unto salvation** (Rom. 1:16). The peace that it brings is seen in Gal. 3:26-29, where all believers are unified and sanctified and made heirs according to the promise given to Abraham. We are equipped with the shield of faith that can repel Satan's fiery darts. With every temptation of Satan, God has provided us a way of escape (1 Cor. 10:13). We are to wear the helmet of salvation. Jesus came to seek and save the lost (Luke 19:10). We are also provided with the sword of the spirit, which is the word of God. Hebrews 4:12 says, "For the word of God is living, and active, and sharper than any two-edged sword." It is our offensive weapon to destroy the forces of Satan. When Jesus was tempted by Satan in Matthew 4:1-11, He repelled Satan by using the word!

What are the good works to which we are completely equipped or furnished?

1. **Salvation**. The Scriptures abound in instruction as to how we are to be saved. The book of Acts gives us numerous examples of those who obeyed the gospel. If we follow this instruction, we can be assured of salvation. Some of the examples are more complete than others, but a study of Acts reveals that faith, repentance, confession, baptism, rejoicing and continuing steadfastly are necessary.

2. **Worship**. We are not left to guess about our worship. It must be in spirit and truth (John 4:24). It must include prayer (1 Thess. 5:17, 18), singing (Eph. 5:19), Lord's Supper (1 Cor. 11:23-29), and proclaiming the word of God (Acts 20:7). The perfect pattern can lead us to have services that are totally pleasing to God.

3. **Organization and government of the church**. First Timothy 3 and Titus 1 give us the pattern and qualifications for elders and deacons. The works of evangelists and teachers, dealing with delinquent members, etc., are plainly given, which eliminates the devises of men.

4. **The family**. Ephesians 5:22-23 gives an outstanding pattern for husbands and wives to follow in their marriage relationship. Ephesians 6:1-4 instructs children and parents in how they should deal with each other and why. The Proverbs abound with instructions concerning the rearing of children.

5. **Fellowman**. I know of no book that gives the guidelines for dealing with our fellowman that the Bible has. The golden rule (Matt. 7:12) and other passages tell us to love, care for and forgive our fellowman. This is the antithesis of the dog-eat-

dog concept in the world.

6. **Care for the needy**. Jesus' lesson on the good Samaritan in Luke 10 and the admonition of James 1:27 to care for the widows and orphans serve as guidelines for our Christian service.

7. **Relationship to our government.** Romans 13:1-7 and 1 Peter 2:13-17 give some definite instructions regarding our obligations to the government and higher authorities. Christians should be the best citizens that live in our country or any country. If we are not, the failing lies with us and not with God's word.

8. **Our enemies**. Perhaps one of the most difficult things that come to us in this life is to love our enemies. It is difficult to be nice and kind to someone who is unkind and obnoxious to us. We have a retaliatory spirit by nature that says to return evil for evil, but the words of Jesus are: "Love your enemies and pray for them that persecute you." (Matt. 5:44.)

These are some of the ways that we are throughly or completely furnished unto all good works. I pray that we will have the wisdom to truly apply them to our lives. If we do, it will be to our salvation and to making the world a better place in which to live.

QUESTIONS ANSWERED

The Writing Of Scripture

Howard Winters, W. Jefferson, N.C.

We have had the following question from Greensboro, N.C., for some time now: "Did the writers of the New Testament know or understand when they wrote that they were composing Scripture or a canon of authoritative rules for all people of all time to come? Did they know that their words were to be received and accepted differently from the words of other Christians who wrote in the first century, but whose writings have not come down to us?" These questions were asked in the context of denying that the writers did know. The idea was that the apostles just wrote, somewhat haphazardly, not intending their words to be more than reasoned conclusions drawn from the facts they had in hand, but that the early Christians took them, glorified and magnified them, and finally canonized them so that they were looked upon as Holy Scripture, something the original writers never conceived of. But nothing could be farther from the truth!

There can be no doubt about it, as far as the New Testament teaching is concerned: the writers did know that they were composing Scripture. There is simply no way to explain many plain passages other than to say that the writers were aware that they were writing under the immediate direction of the Holy Spirit, that what they were saying was the word of God, inspired and infallible, not the word of men. Paul said, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." (2 Thess. 2:13.) Thus Paul not only recognized his words as divine, words that God had spoken through him, he also commended the Thessalonians for receiving them as the words of God. The only possible way to explain this is to face the fact that Paul knew he was writing God's word. Some might object by saying that Paul was speaking of oral words, not that which he had written. While that might possibly be true in this context, the principle is the same for both oral and written words and is so affirmed in other pass-

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There are numerous ways to set this forth, but space limits us to only two observations, both showing that the writers of the Bible knew that they were writing Scripture.

1. The apostles were given authority to reveal, proclaim, and confirm the word of God. Their authority was derived from the fact that they were the ambassadors of Christ. The early church continued in the apostles' doctrine (Acts 2:42) because it received what they said as the inspired will of God for all men – they received it as the plan whereby lost men could be saved. As long as the apostles lived, there was never a dispute among Christians over this matter. All acknowledged their words, whether oral or written, as the word of God, spoken through the apostles (or some other inspired man).

The question is often asked, "How was the canon (the books which make up the Bible) determined and who made the choice as to which books would be included and which excluded?" While theologians have expended much energy and weaved many theories to answer this question, the solution is so simple that they stumble over it. The only criterion that was ever applied to a book was to ask, "Was this book written by an inspired man?" If the answer was positive, there was no choosing or selecting: it was a part of the inspired Scriptures and had been from the very moment it was written. If, however, the answer was negative, it was not, could not be, and never would be considered a part of the canon. The matter was settled by determining the inspiration, or the absence of inspiration, of the author. The words of the apostles from the beginning of the church on Pentecost were always considered the revelation of God's will.

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Paul wrote, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The word for "ambassador" is from a Greek word (**presbeuomen**) which means, according to Thayer, "To be an ambassador, act as an ambassador." **Webster's New Twentieth Century Dictionary** (unabr. 2nd ed.) says an ambassador is "The highest diplomatic representative that one sovereign power or state can send officially to another." The apostles are the ambassadors of Christ. They speak for Christ. Their words, whether oral or written, are the words of Christ. This concept is unmistakably stated by Paul when he says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37.) How could he make such a statement without recognizing that he was writing Scripture? What Paul says here of himself can be equally said of all the apostles (or any other inspired man).

2. The apostles exercise their authority today through, and only through, the written word. Jesus instructed John, "What thou seest, write in a book, and send it unto the seven churches which are in Asia. . . . " "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." (Rev. 1:11, 19.) The whole thrust of the New Testament shows that the writers believed they were writing the will of God (see 1 Cor. 14:37; Eph. 3:1-7; 2 Pet. 3:15, 16). Peter sums it all up by saying, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:21.) What is said here of prophecy is true of the whole canon of Scripture. " . . . holy men of God spake [and wrote] as they were moved [or carried along] by the Holy Ghost."

Paul wrote to Timothy, a young evangelist, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:14-16.) The original word for "inspiration" means "God breathed or breathed out" – the Scriptures are breathed out of God. Thus when the Scriptures speak, it is God speaking. But it is not God speaking directly to man; it is God speaking through His representatives. The apostles were well aware of this fact (as it pertained to the Old Testament). But they also knew that they were the representatives of Christ. What they wrote, therefore, was Scripture. There can be no doubt but that they knew this.

Another verse that bears on this is Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." "Once delivered" of the King James Version is "Once for all delivered" in the American Standard Version – a deliverance never to be repeated. But who delivered the faith? The apostles (this is why they are called ambassadors). But how was it delivered? It was first delivered orally, but ultimately it was written – the same gospel but in written form.

It seems incredible to us that anyone could look at the evidence here presented (and we have only presented a smattering of what could be given) and conclude that the apostles did not recognize the fact that they were speaking or writing the word of God at the time they were speaking and writing. They knew. That is why they wrote!

Editorial Book Views

Dear Agnos – A Defense of Christianity, Arlie J. Hoover; Baker Book House, Grand Rapids, Mich. 49506; 274 pages, cloth $7.95.

The term "Agnos" in the title is short for "agnostic." The book is thus addressed to an unbeliever to show him the reasonableness of the Christian faith. It does its job well. In fact, no book that has crossed our desk on evidences covers so much ground so effectively in the space used. It offers Christianity as a reasonable worldview. And therein, in our estimation, lies its strength. It stands halfway between those who say that faith is a blind unreasonable leap into the unknown and those who argue that faith is so certain that it is absolute knowledge – that faith rests upon the certainty of human reason rather than upon testimony that is reasonably certain. Its 20 chapters are designed to show that the intellect (human reason) has a proper function in arriving at sound faith, but that faith may require one to go beyond the limits of reason (farther than reason but not without reason). It proves that faith is a reasonable adventure, not a venture of absolute reason – a belief of reasonably established facts, something more than the mere conclusion of a syllogism. While the author leaves some questions dangling that could have been more positively answered, in our judgment, and on occasions he leans too far toward the "blind leap," this is by far the most balanced presentation we have read (we have read others who hold the same view, but they have not covered as much ground in so short a space). The design of the universe, the nature of man, the Bible, the claims, miracles, and character of Christ, the fulfillment of prophecy, the resurrection of Jesus, and the fullness of time could not have all been coincidental. They were all designed as parts of the foundational framework of faith. Is our faith then reasonable? Yes, the most reasonable thing in the universe. While we have some reservations about chapter 19, which deals with the subjective, we do not hesitate to say that this book ought to be widely read and studied. No one who is interested in the evidences (and we all should be) should be without it.

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CAROLINA CHRISTIAN

VOL. 19, NO. 3, MARCH 1977

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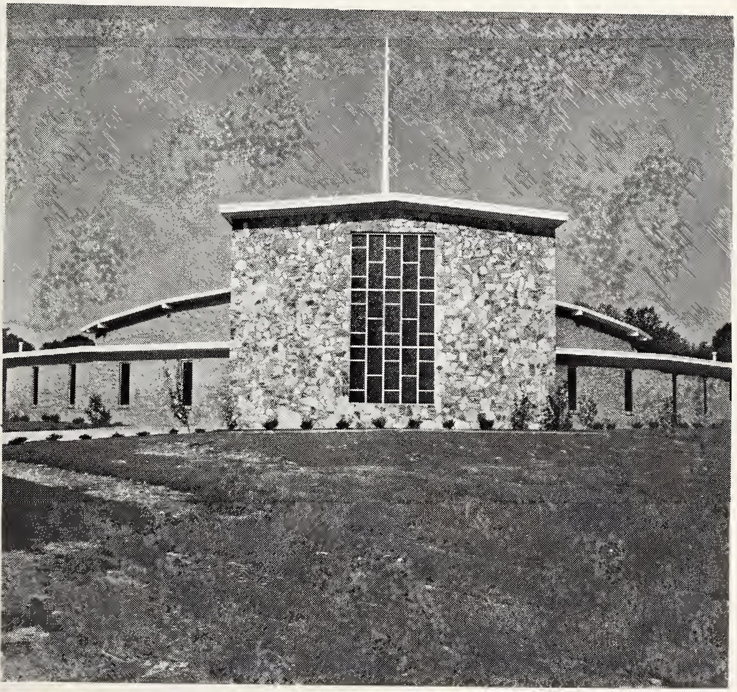

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(See page 6)

EDITORIALS

PLEASE, PLEASE

The Post Office is breaking our back financially. It now costs us 25¢ for each paper that is returned to us for a change of address. And believe it or not, nearly all address changes cost us 50¢ to 75¢. By the time the Post Office gets a change of address notice to us, another issue, and usually two, has already gone out with the old address on it and it (they) will be returned. You miss two or three copies of the paper and we go deeper and deeper in the hole. But all this cost to us can be prevented if you will notify us in advance of your change of address (and besides that you will not miss the issues that are returned to us).

Another way you can help is to renew your subscription before we have to bill you. If your address label in the upper right hand corner reads 4-77, that means your renewal is due on the fourth month of 1977. It should be sent in at least a month ahead of time. Regardless of when you send your renewal in it will be extended a year from the due date.

So please, please help us cut expenses by notifying us in advance of changes of address and by renewing early.

FUNERAL FLOWERS

For many years we have felt that a tremendous waste of resources is expanded in the vast number of flowers that are given when a well-known or well-loved person dies. While we are not speaking against a reasonable number of wreaths at a funeral (for we believe that such would be proper and right and our love and respect for the departed demand it), we think the custom has gotten out of hand and that 50, 75, 100 or more bunches of flowers are out of reason. We suggest that more fitting memorials should be established for our beloved dead.

As an example of what could be done, last November we were called to Erwin, Tennessee, to help preach the funeral of W.A. Kegley, Sr., a well-known and deeply loved preacher of the ancient gospel for over a half century. Brother Kegley had a large and marvelous family, who in turn had a wide influence, and they loved him as but few families love a husband, father, and grandfather. But beyond his family, because he had helped pioneer the Lord's work in upper east Tennessee and because he had preached all over the area with power, persuasion, and success, he had many friends who wishes to honor his memory in some way. Had an alternative plan not been requested, perhaps more than 200 wreaths of flowers would have been received to wither away on his grave. But this good family (who had given him flowers while he lived) immediately announced that they, instead of purchasing a large number of flowers, would establish a fund to be used in sending some young man to a school of preaching. They requested that others contribute to this fund rather than send flowers. Thus rather than having expressions of love that would wither away, the memorials given to brother Kegley will perpetuate the work he so dearly loved. And knowing him as we did, we know nothing his family could have done would have pleased him more. Even in his death, he will be by this means able to preach the gospel.

EDITORIAL AND PUBLICATION STAFF:
Howard Winters, Editor

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We commend this course of action to others. Why give that which fades away when a permanent memorial can be given at no extra cost?

INTERPRETATION OF TONGUES

Joseph Smith, Jr., the senior Seer, Prophet, and Revelator of Mormonism, spoke with a forked tongue when he made the ridiculous claim that he was empowered to translate by inspiration – that God used him as the translator of certain secret and hidden documents (books which have never been seen for scholars to study) that had been buried by the ancients. This gave him power over the credulous and ignorant. He could say anything he wanted to say and his followers had to accept it as the revealed will of God because they believed his false claim and could not prove him wrong (they were never permitted to see the plates from which he was supposed to translate). He could translate a whole book (e.g. **The Book of Abraham**) from a small fragment of Egyptian papyrus (or no fragment at all, as with much of the **Book of Mormon**), and when it was proven that the fragment had something entirely different on it (as with the Egyptian papyrus, which had absolutely nothing to do with Abraham or any other Bible character), his followers sheepishly claimed that the Holy Spirit could translate anything He pleased from anything He had. But not so. Such is pretension and deception, not translation.

Now Pentecostalism is casting a long shadow of Mormonism in the glossolalia ("speaking in tongues") movement, and for the most part we are letting it pass unnoticed and unrefuted. We have so emphasized the fallacy of "speaking in tongues" that we have almost totally overlooked the folly of the claim to interpret them. The same sounds (for there are no words in such ecstatic utterances) are interpreted to mean hundreds of different things by the same and different interpreters. When confronted with this they respond, as do the Mormons, "The Holy Spirit can mean anything He wants to by the utterances." But again, such is not an interpretation (translation); it is a deception. Thus the interpreters make themselves as ridiculous as Joseph Smith. Ben Alexander (born a Jew, converted to Pentecostalism and spoke in "tongues," and later became what he considers a New Testament Christian) gives an example of their fallacy. He said, "At one time I spoke in tongues, and a lady said to me, 'Praise the Lord, Brother Ben, you just spoke in Hebrew.' I said, 'Sister, do you understand Hebrew?' She said, 'No.' 'Well,' I said, 'how do you know I spoke in Hebrew? I **do** understand Hebrew.' I have a knowledge of the language, and I knew that I had not spoken Hebrew."

The claim to interpret "tongues" is as unscriptural and as farfetched as the claim to speak in them. Both are deceptions designed to satisfy men with something other than the truth.

THE CHANGELESS GOD

God does not change with changing men and changing times. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17.) Thus it should be distinctly understood that what man does or does not do has no bearing on what God is or does or says. There is simply no way for man to change God. He is the same yesterday, today, and forever.

Someone told us of a young man who said that he did not believe in God anymore. This may well be the case, for many young people are having their faith destroyed, but unbelief does not change the fact. God still is, whether we believe in Him or not. And God will be, even though the whole world become unbelievers. One might just as effectively and sensibly say, "I do not believe in the rising sun anymore." Regardless of what one believes, as surely as the morning comes light will break over the mountaintops and the sun will start his daily journey. Unbelief affects a person but it does not change God. He does not cease to be just because we do not believe in His being.

This brings up another subject relating to some of the modern versions of the

Scriptures (some more properly called perversions). It seems that some of the translators and paraphrasers think that just because they insert some word in the Bible, that makes it the word of God, that God and His people must recognize it as His authoritative word – that their changes in the Scriptures change the word of God. But not so. The word of God is that which was spoken through inspired men. When we have those words correctly translated we have the word of God in our own language. But when a word is added, subtracted, or has its meaning modified, one has something other than what God has said. While such tampering with the Scriptures may change us (may change us from doing the will of God to following our own ways), it does not change the word of God. The word of God remains the same, regardless of what some "translator" may insert.

God simply does not change with the whims of men. We must, therefore, accept Him and His word as they are, not as we want them to be (or not to be).

WORSHIP INSTRUCTIONS

Error has an uncanny way of painting itself into a corner.

We have a friend who says, in trying to defend the use of instrumental music in Christian worship, that God has given no instructions on how to worship – that each individual is left free to determine how he can best express his devotion to God. This leads us to the conclusion that one of two propositions is true: (1) God has told us how to worship Him, or (2) God has not told us how to worship Him.

If God has told us how to worship, it would be presumptuous on our part to worship Him in any other way; if He has not told us how to worship, then there is no such thing as an unscriptural act of worship. Gus Nichols told of a man who took a lip full of snuff (from the snuff box lid) as the Lord's Supper was passed to him rather than the fruit of the vine. Now we ask in all candor, "If the Lord has not told us how to worship, what would be wrong with taking a dip of snuff instead of the fruit of the vine when we observe the Lord's Supper?"

FISHERS OF MEN

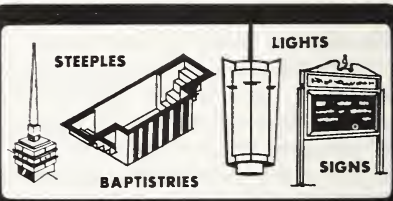
"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." (Mark 1:17.)

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

"Therefore they that were scattered abroad went every where preaching the word." (Acts 8:4.)

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.)

There is a definite connection tying these four verses together. The first one is the call to become fishers of men; the second one is the commission sending them out to be fishers of men; the third one is an example of the going forth as fishers of men; and the fourth is the affirmation that they have become fishers of men. We might sum them up by saying they contain the calling, the sending, the going, and the catching.



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The Seat Of Power

Chester C. Vaughan, Statesville, N.C.

In our country and for our country the seat of power is Washington, D.C. There is no doubt in our minds about where the power is that rules and governs our land. Neither is there any doubt in our minds about who exercise and execute this power.

In our country every citizen in this land and under this government is subjected to its laws; and every citizen will be influenced one way or the other by the administration of those laws. On January 20 the 39th President of these United States, Mr. Jimmy Carter, took the oath of office pledging himself to uphold the law as the Chief Executive.

The power that be, whether it be executive, judicial, or legislative, is ordained of God and is designed for the good of the citizen, and citizens are to be subject to this power, " . . . for there is no power but of God." (Rom. 13:1.) On one occasion Jesus told Pilate, who was trying him, that he could have no power at all against him, except it were given him from above (John 19:11).

Like our government, and as citizens of this country, it is good to know, and it is a great source of joy knowing that we have a seat of power above far superior and so much more important than the material government under which we live. Our (Christians') seat of power is in heaven, and Christ is the head over His spiritual kingdom (the church) of which we are members. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." (Eph. 1:21-23.)

As church members, I mean members of the church of Christ, we should never have a problem in knowing who the head of the church is!

As servants of God and citizens in His kingdom under His divine and absolute rule we serve the King of kings and Lord of lords who has all power in heaven and on earth.

The earthly executive power of the President of the United States is a power that is transferred from one man to another, but the sovereign power and rule of Christ will continue until the end of time.

All religious folk would do well to learn that the church of our Lord is not ruled from Rome, Italy, or Providence, Rhode Island, or anywhere else on earth, but from heaven.

God knew the church could not operate smoothly and adequately with too many heads, or even with a human head. This may be why He selected heaven to be the place of power; and even at that the mother of Zebedee's sons, James and John, requested of Christ that when He shall take up rule in His kingdom, let one of her sons sit on the right hand and the other on the left hand of His throne of power, but Christ did not grant it (Matt. 20:20-23). He said it was not His to give.

The church or anything else with too many heads, or even many bodies with just one head, will surely run into trouble and is doomed to failure and is prone to be divided in the direction it should take. Therefore Christ gave the church one head and He put that head in heaven.

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Carolina Lectures

April 4-7, 1977 – Spartanburg, S.C.

James Meadows, Spartanburg, S.C.

The first Carolina Lectures were conducted in Charlotte, N.C., in 1945. At that time there were only three full-time gospel preachers in North Carolina – Cecil Derryberry, C.W. Bradley, and C.R. Franks. More than 20 different congregations have been host to the Carolina Lectures since the beginning. Central was host in 1949 and is truly grateful for the privilege of being host again in 1977.

The Central Church of Christ began October 8, 1944, with six charter members – sisters W.A., Naomi, and Virginia Armstrong, brother and sister Chester Hunnicutt, and sister W.L. Jones. It went by the name North Church Street Church of Christ until 1948, when a new building was erected at North Church and West Cleveland Streets, and the name was changed to the Central Church of Christ. The present building was erected in 1970.

The ministers who have worked with Central since 1944 are Chester A. Hunnicutt; B.C. Morton, Jr.; E. Rogers; Virgil R. Ritchie (twice); Oscar O. Cooper; James B. Potts; Bob D. Plunkett (twice); C.R. Franks, Jr.; Earnest Thigpen; and James Meadows.

The Central Church of Christ has 200 members and a weekly contribution of $1600. She is overseen by four elders – Paul Pitts, Roy Tracy, James Goodman, and Frank Nutt. The eight deacons are Earl Henline, Jim Trammell, Charlie Cope, Bob Grizzle, Bobby Henderson, Herbert Hughes, Jack Jennings, and Charles Blackburn.

"The Doctrine of Premillennialism" will be the major theme of the 1977 Carolina Lectures. There are many areas of error taught about Christ's second coming and we believe the lessons planned will be very enlightening. Two additional features of vital importance will be lectures each day on "How To Study the Bible" by Franklin Camp. Cleon Lyles will deliver lessons on "Leadership" each night.

The dates, times, and subjects are clearly revealed by the following outline:

SCHEDULE OF EVENTS

MONDAY – APRIL 4

1:30 p.m. – "Prophecy, Understanding Prophecy, Fulfillment of Prophecy" – Johnny Melton

2:30 p.m. – "How To Study the Bible" – Franklin Camp – Daily

3:30 p.m. – Open Forum: David Pharr, Moderator; Panel – Franklin Camp, Howard Winters and James Meadows – Daily

Break . . . 4:30 Until 7:00 p.m. – Daily

7:00 p.m. – Report on Palmetto Bible Camp – Ernest Thigpen

7:15 p.m. – Report on Carolina Camp – H.P. Butler

7:30 p.m. – Congregational Singing

8:00 p.m. – "Leadership" – Cleon Lyles

TUESDAY – APRIL 5

9:00 a.m. – "The Doctrine of Premillennialism" – Virgil Hale

10:00 a.m. – "Different View Held by Religious People About the 1,000 Years' Reign" – Jerry Westmoreland

10:25 a.m. – "Different Views Held by Religious People About the 1,000 Years' Reign" – Jerry Hurt

11:00 a.m. – "The Rapture" – Jerry Senn

11:25 a.m. – "The Postponement Theory" – Howard Winters

1:30 p.m. – II Samuel 7:12-14, 16 – Charles Isenberg

1:55 p.m. – Zechariah 6:12, 13 – Raymond Climer

7:00 p.m. – Report on Southeastern Christian Home – Senn, Columbia

7:30 p.m. – Congregational Singing

8:00 p.m. – "Leadership" – Cleon Lyles

WEDNESDAY – APRIL 6

9:00 a.m. – Amos 9:11, 12 – Terry Wheeler

9:25 a.m. – Acts 15:16-18 – Richard Pectol

10:00 a.m. – "Daniel With Special Emphasis on Daniel 2" – David Pharr
11:00 a.m. – "Christ on David's Throne" – Jack Nado
11:25 a.m. – Isaiah 2:2, 3; Micah 4:1, 2 – C.C. Vaughn
1:30 p.m. – "50 Years on the Firing Line" – Milton Parker
7:00 p.m. – Report on Preaching Schools – Henry Huckeba
7:30 p.m. – Congregational Singing
8:00 p.m. – "Leadership" – Cleon Lyles

THURSDAY – APRIL 7

9:00 a.m. – "Revelation – With Special Emphasis on Revelation 20" – Robert Brown
10:00 a.m. – Matthew 24 – Jim Stutts
11:00 a.m. – 2 Peter 3 – Gary Robertson
1:30 p.m. – "Zionism" – Tommy Alexander
1:55 p.m. – "The Second Coming of Christ" – Gray Flippen
7:00 p.m. – Report on Christian Education and Colleges – Andy Ritchie, Jr.
7:30 p.m. – Congregational Singing
8:00 p.m. – "Leadership" – Cleon Lyles

DISPLAYS

Display space will be available for books and materials that people may be interested in buying. Final approval will be given by the elders here if there is any question about any displays.

MEALS

The noon meals will be provided by the ladies of this congregation on Tuesday, Wednesday and Thursday. Any leftovers may be eaten at night or you may eat at one of the local restaurants.

LODGING

Overnight lodging will be provided by the Central members for the speakers and their wives, if they desire. Other homes may be available but there is no guarantee. Some of the close available motels are: **DAY'S INN**, Hwy. I-85 and Boiling Springs Rd.; **HEART OF SPARTANBURG**, 578 N. Church Street; **RAMADA INN**, Hwy. I-85 and U.S. 176.

GENERAL INFORMATION

If further information is required, please contact Central Church of Christ, 2052 North Church Place, Spartanburg, S.C. 29303. Phones: (803) 582-7453 or (803) 578-5770.

Campaigners Available

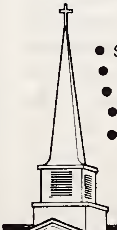
Henry G. Huckeba, Doraville, Ga.

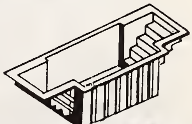
Southeastern School of Evangelism holds four campaigns each year using the full-time students enrolled in our ministerial training program. The purpose of these campaigns is threefold. First, we desire to help congregations reach the lost. Secondly, we want to give our students practical experience in personal evangelism. Thirdly, such campaigns acquaint the students with congregations in the mission fields of Georgia and the Carolinas.

We would like to hold one campaign each year in North Carolina and one in South Carolina. Presently we only have one campaign scheduled for the Carolinas (Statesville, N.C., in April 1978). Only two dates remain open for 1978. One in June and one in October. We schedule on a first-come, first-served basis. If your congregation is interested in our help let us know immediately.

The only cost to you will be automobile expenses to and from, food and lodging.

Southeastern School of Evangelism is deeply interested in seeing the gospel preached and the Lord's church built up in the Southeast. Let us help you in the marvelous work of saving souls.





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Poor In Spirit

Johnny Melton, Union, S.C.

Hundreds of years before Jesus delivered His "Sermon on the Mount," the wisest man to ever live stated this eternal truth: "Pride goeth before destruction, and an haughty spirit before a fall." (Prov. 16:18.) In cataloging the seven things that are an abomination unto the Lord, "a proud look" is noted first (Prov. 6:16-18). Pride was basic in the fall of man. Man decided that he knew enough that he could disobey God's law. He thought that he, rather than God, knew what was best for himself. He disobeyed God's law and brought the curse of sin upon all of the world. Pride finds itself at the root of sins, and humility is essential for man's return to God. A man must be humble enough to admit that he is not self-sufficient in knowledge or in righteousness. The first beatitude is there not only the first in point of time, but also the first in that all the others grow out of it.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Matt. 5:3.) This beatitude could well be translated as an exclamation. Notice: "O the happiness of the poor in spirit; for theirs is the kingdom of heaven."

It immediately appears that there is a contradiction in this statement of our Lord. Are we to believe that happiness is derived from being poor? Before we pass judgment on the wisdom of our Lord, let us look in closer detail at this statement. Remember that Jesus is not talking about a short-lived, fleeting pseudo-happiness, He is not talking about a perverted sense of happiness, but rather He is talking about true, genuine and abiding happiness – happiness that can withstand the storms of this life. Well, said Jesus, talking to His disciples, "... your joy no man taketh from you." (John 16:22.) The beatitudes speak of that joy which seeks us through our pain, that joy which sorrow and loss, pain and grief are powerless to touch, that joy which shines through tears and which nothing in life or death can take away.

In the Greek language there are two words which can be translated "poor." The first word describes the man for whom life is a struggle. He works hard for what little he has. He is not rich, nor will he ever amass a great fortune – all he has and ever hopes to have are the simple essentials of life. The other word translated "poor" describes the man in abject poverty, the man "in imminent danger of starvation." This man has no one to whom he can turn; therefore, he can only look to God. It is this second word that is used by Jesus in the first beatitude.

Happy is the man in abject poverty of spirit (so much so that he can only turn to God).

It is important to notice that this blessedness is pronounced upon the "poor in spirit" and not on the poor physically. There is no great blessing in material poverty and destitution. It is, however, no secret that more often than not it is the case that those who are physically poor are also the poor in spirit. Unlike the wealthy, the poor more easily realize their need for God. Physical poverty is no guarantee to humility. Many poor people are still arrogant and self-willed. And being rich does not mean that a person cannot be humble and place his trust in God rather than in himself and his possessions. However, Jesus did observe that it would be easier for a camel to go through the eye of a needle than for a rich man to enter heaven (Mark 10:25).

The poor in spirit are the spiritual beggars who have abandoned pride and the sense of self-sufficiency in knowledge or in righteousness; acutely conscious of their own spiritual bankruptcy, they realize that God alone can meet their spiritual needs. Therefore, they are willing to seek first – not their own will – but the kingdom of God and His righteousness.

We now want to learn why the humble and not the proud are blessed, and also what is meant by the phrase "theirs is the kingdom of heaven."

First, why are the "poor in spirit," or the humble, blessed? A person blinded by pride and arrogance cannot see a need for a Saviour. Even though he sins daily and without a Saviour he is doomed to be lost (Rom. 6:23), he trusts in himself. A proud man will never admit that he is wrong or that he has sinned. A man who will not admit his sins will not repent of them. The man who refuses to repent of his sins will perish (Luke 13:3).

On the other hand, a humble man readily admits his need for a Saviour. He knows full well that he has sinned in God's sight and that he is not worthy of salvation. The humble man does not think he is worthless; rather he values himself as God values him. He understands that " . . . God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) He realizes that his soul is worth more than all the world, for Jesus has said, " . . . what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26.)

Based upon the fact that all have sinned (Rom. 3:23) and are therefore doomed to be lost, and that the soul is the most precious possession a man has, the "poor in spirit," realizing that they can turn to no one but God, turn eagerly to learn the ways of salvation and life. This attitude of humility is what allows a man to turn to God in loving, trusting faith, and it is this faith in God that motivates man to full obedience to the will of God. This attitude of humility alone is not sufficient to save a man, nor is faith alone sufficient, but humility coupled with faith (Heb. 11:6) and faith demonstrating itself in action (James 2:17-26; Mark 16:16) will lead to a man's salvation.

This is what Jesus is suggesting when He concludes this first beatitude with " . . . for theirs is the kingdom of heaven." The "poor in spirit" have the right to citizenship in the kingdom of heaven. This is their source of happiness. The kingdom of heaven is the church. Jesus, upon the confession of Peter, announced: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:17-19.) In this passage Jesus used the terms "church" and "kingdom" interchangeably – He says He will build His "church" and give Peter the keys of the "kingdom." Everyone recognizes that keys are "instrumental in producing entrance," and that the keys were used on the day of Pentecost in Acts 2 when Peter preached the gospel (1 Cor. 15:1-4) in its fullness and at least 3,000 were baptized as the church was established. Luke then stated in Acts 2:47 that the " . . . Lord added to the church daily such as should be saved." So then we can see that the saved are in the church. The church is the kingdom of heaven. Therefore, the saved are in the kingdom. What more reason for a person to be happy than to know that his sins are forgiven and that he is saved?

"Blessed are the poor in spirit [for they are willing to turn in humble obedience to God]: for theirs is the kingdom of heaven [because of their submission to His will which results in the salvation of their souls and citizenship in the kingdom]."

BOUND VOLUMES OF CAROLINA CHRISTIAN

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Blessed Are The Peacemakers

Billy Boyd, Henderson, N.C.

"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.)

The longest sermon of Christ on record, and perhaps one of the greatest, is in Matthew 5, 6 and 7; it is called "The Sermon on the Mount." He begins this illustrative speech by listing eight declarations, known today as the beatitudes. The first four of these have to do with the exercises of the heart, while the last four consist of the subsequent fruits. For this discussion, let us consider the ninth one, "Blessed are the peacemakers. . . . "

The very thought of "peacemakers" brings to mind the horrible contention and enmity which sin brings into the world, for where there is no strife, there is no need for peacemakers. The apostle Paul states in Titus 3:3 that sometimes we ourselves were once " . . . serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."

Therefore, in order to demonstrate more fully the fruits of Christianity, we should follow the Prince of Peace and be a lover of and worker after peace, peace with our fellowman and peace within the brotherhood. "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12:18.)

This, of course, is not to say that we should have peace at any price, for Christ Himself did not come to bring peace in every instance. Consider what He said in Matthew 10:34, 35: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." In this case, if one must be at variance with his family in order to obey the gospel and live a Christian life, he is not only at liberty, but is strongly encouraged to do so.

Peace should not be sought at the expense of righteousness. We are to avoid all needless occasions of contention, yet not to the point of sacrificing the truth, compromising principles, or forsaking duty – Christ Himself did not do so (Matt. 10:34).

On the other hand, if blessed are the peacemakers, then cursed are the peacebreakers. Even though some of us, perhaps because of an overzealous spirit, fall into this entrapment occasionally, still, we should be diligently on our guard against a personal bigotry, an intemperate zeal, and a quarrelsome spirit, and in contrast work toward a better unity of spirit; the things of God are too sacred for such disunity. This is not to say that we should give up our Christian principles or forsake the standards of righteousness; we are admonished to contend for the faith (Jude 3).

At the same time, it should not be done ostentatiously, as the scribes and Pharisees did on occasion. Endeavoring to help someone in the spirit of love is one thing (such would be the case of Aquila and Priscilla in Acts 18:26), but to calumniate against him is another situation altogether. It appears that Paul was thus spoken against in 1 Thessalonians 2:2, and Diotrephes did the same in 3 John 9.

Nor should we contend just for the sake of contending, but for the cause of righteousness with the spirit of Christian integrity. "Endeavouring to keep the unity of the Spirit in the bond of peace." (Eph. 4:3.)

Having thus done, we shall be called the children of God. To be made a child of God is to have obeyed the gospel, and to be called so is to be esteemed and regarded as such.

When we sincerely desire and endeavor to live at peace with all men, then, and only then, will we begin to understand what Christ meant when He said, "Blessed are the peacemakers: for they shall be called the children of God."

Edney H. Hopper Passes This Life

R.W. Senn, Columbia, S.C.

Brother Edney Hopper passed from this life on November 14, 1976, in Elliot White Springs Memorial Hospital, Lancaster, S.C. Brother Hopper was 67 years old. He was born in Union County, S.C. He is survived by his wife, Agnes Williamson Hopper of Lancaster; a daughter-in-law, June Hopper, of Union; four grandsons, Bruce and Terry (U.S. Air Force), Kenneth and Timothy of Union; two great-grandchildren; and one brother, Theodore Hopper of Charlotte, N.C. Brother Hopper had lived in Lancaster about 30 years and was retired from Spring Mills Company Foundry where he served as pattern maker.

Brother Hopper was a unique man in his dedication to his work and in the interest of the Lord's church. He and his wife were among the first Christians to move to Lancaster, S.C., and were instrumental in establishing the Lord's church there. He was a very talented man and used his talents to the interest of the church and to his fellowman. He always enjoyed fellowship with others and never lost his sense of humor, even to the end. He loved his family, he loved the church, and he was willing to help all those who needed help. This faithful man will be missed tremendously by his family and all those who knew him. We suffer with his family because of this loss.

Southeastern Children's Home News

This picture was taken just before cold weather began. These two children love to have their picture taken. They are Richard Gaskins and Shanta Carter. These two have a great time together and seem to be very happy in the home. They live in the Sewell cottage with the Gillespies as home parents.

It is scenes like this that cause us to know what it means to make a home for those who have no home. Most of us were fortunate in having parents who loved and cared for us, and it's hard for us to understand what it means to be pushed from one place to another without love and real concern. It is our purpose to make a home for these children as near as we can like a Christian home should be.

We want to mention some of the congregations of the Lord's people that made a special effort during the holiday season to make our children happy. The South Fork church in Winston-Salem, N.C., invited three children to spend the holidays with them. The Jericho congregation near Winston-Salem, N.C., invited one. St. Andrews Rd. congregation sent clothes and toys to each child. So did the church in Georgetown, S.C., and South Port, N.C. We appreciate the interest of each and every one. We trust that 1977 will be a great year for the home and pray that we may be able to furnish a home for many more boys and girls.

We continue to be in need of a Christian couple to come work with us as home parents. If you are interested in this worthwhile work please contact Mr. S. Robert Collins (Superintendent), 421 Wildwood Ave., Sumter, S.C. 29150 or call (803) 775-2954.

May A Christian Bear Arms For His Government?

Randy Smith, a young Christian who is serving in the armed forces of our country, wrote asking that we give him the Biblical information necessary to show that a Christian has a right to so serve and do all that such a service implies. This is one of the most thorny questions ever to face the followers of Christ, and we know in advance that we cannot remove many of the thorns. Because of a number of factors, such as the sincerity of brethren who widely differ with us on the subject (and we highly respect them and their conclusions), the extent to which the discussion can be carried, and the cruelty involved in war, we are reluctant to bring this matter up; but it is a question nearly every Christian must answer in his own mind sooner or later, and perhaps it is better to try to settle it in time of peace than in time of war, when feelings run too high for sound reason. Thus we are replying to the question while wishing that we were not faced with it, while wishing that the Prince of Peace reigned supreme over the whole earth and that war with all its ugliness, brutality, and selfishness was a thing of the past. But our wishes do not remove realities. As long as there are cruel, selfish, ambitious leaders who are determined to conquer, enslave, and rule unwilling subjects, there will be war or some other form of force and Christians must decide their role in civil governments which function on the same principle in both peace and war.

We concede that there are no easy solutions to this question, and either side we take we are forced to conclusions that few if any are willing to fully accept. An undesirable conclusion, however, does not annul the principle from which it is drawn.

Let it be clearly understood that we hate war – we hate it because of its carnage and destruction of human life; we hate it because of what it does to the character of men; we hate it because of what it imposes upon the innocent; we hate it because of the anguish of heart it causes; we hate it for its destruction of property; we hate it because of its tremendous cost, both in natural and human resources. But war is not the only thing we hate. We hate prison, the process of locking up human beings away from society. Few things disturb us more than to see men and women caged. We hate capital punishment and our hearts cry out for every convicted criminal on death row. If it was in our power we would abolish war, prison, and capital punishment, all at one stroke. But to hate war, prison, and capital punishment does not remove the causes for them. As long as there is crime there must be prisons and probably capital punishment. And as long as there are aggressive nations which do not respect the rights of other nations and individuals, there must be war or some other form of protective force. And so our question can be boiled down to this: does a government have a God-given right to protect itself from individual criminals and aggressive nations? We believe it does.

Our conviction concerning the right of a government to protect its citizens is based on a number of Scriptural considerations, but most of these can be summed up from one passage. Paul, an inspired apostle of Christ, wrote: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." (Rom. 13:1-5.)

In view of our present study, at least four things should be observed from this quotation:

1. The powers that be (governments) are ordained or appointed by God. God has thus authorized men to form human governments (and what God has authorized cannot be wrong). But if it is right to form governments, how could it be wrong to participate in them? We conclude that it is therefore right to participate in government. It is not wrong for a Christian to do right.

2. Those who resist the government (when it performs the function for which it was ordained) resist God. Christians are thus to submit to ruling powers.

3. The government is the minister (servant) of God to protect and encourage the good. To protect and encourage those who do right, God authorized men to form governments. But when God gave the government the function of protecting the right, He thereby authorized the means necessary to provide that protection. The means of providing that protection are, therefore, right, even though they may involve that which would be totally wrong for an individual, acting on his own, to enforce.

4. The government is the revenger of wrong. Its function is to "execute wrath upon him [individual or nation] that doeth evil." The expression "he [the government] beareth not the sword in vain" can bear no meaning but that the powers that be have the right, the God-given right, to punish the criminal or to resist nations by force.

All this proves, if the word of God means anything at all, that the government and its function of protecting the good and punishing the evil are authorized by God. But if the government is authorized to carry out its function, how could anyone conclude that it would be wrong to do so? If the functions themselves are right, how could a Christian do wrong in doing that which is right, in doing what God has authorized?

We are now at the heart of the issue!

To emphasize this principle further, we can take a recent example. On January 17, 1977, Gary Gilmore, a confessed and convicted murderer of two innocent people, died before a firing squad in a Utah prison. Did the police have a God-given right to arrest him? Did the prison officials have a right to hold him? Did the jury have a right to convict him? Did the judge have a right to sentence him? Did the firing squad have a right to carry out the sentence? (They all either had a right to do what they did or else they all sinned!) If all were working within their God-given right (as agents of the government), they did not sin. In fact, they did right. They did what had to be done if the law was maintained. They were acting as agents of the government and the government was simply carrying out its God-given function of protecting the right by punishing the evil.

But now comes the thorny question for most people. Could a Christian serve as the policeman who arrested Gilmore, or as an official who held him, or on the jury that convicted him, or as the judge who sentenced him, or on the firing squad who executed him? If we say that he could not, then we have ourselves in the undesirable position of saying that a Christian can sin by doing right, doing what God has authorized. (We either say this or say that the whole process was sinful, thus saying that the government is not authorized to carry out its function.) How can it be right for the government and its agents (the government can do nothing except through agents) and wrong for a Christian? The arrest, conviction, and execution of Gilmore was either right or wrong. If it was wrong we should oppose it (Christians must oppose all sin, regardless of by whom it is committed) and never call upon the police, courts, or government for protection again (for if it is wrong and we call upon them for protection, we are simply calling upon them to sin, a thing a true Christian could never do). But if it is right, how could anyone say that a Christian would sin in carrying out that which is right?

We must conclude then that it is right for the government to use whatever means is necessary to protect the good from the individual criminal, even when that protection involves capital punishment. But suppose that one criminal is increased to a dozen. Does the government still have the right to protect itself and its citizens? Well, suppose we increase that number to 100. Does the increased number change the principle involved? But do not stop here: suppose rather than 100 a whole nation is threatening the welfare of its citizens (as was the case with the United States when Japan attacked Pearl Harbor on December 7, 1941). Does the government have a right to protect itself and its citizens? Indeed it does. In fact, it not only has a right, it has an obligation – that obligation is the very reason for its being. But if it has the right, the means of protection cannot be wrong, even if that protection necessitates war (war is nothing but capital punishment on a mass basis). Although we may not like this conclusion (we hate war and all that is connected with it), it inevitably follows from the principle involved. We cannot reject the conclusion without destroying the principle, and when we destroy the principle, we destroy the only Scriptural basis for a police force.

We think we have, therefore, proven the following propositions:

1. Governments are ordained of God.
2. Christians are to be subject to and not resist the government.
3. The function of governments is to protect the good and punish the evil.
4. In authorizing the function of governments, God thereby authorized the means necessary to enforce their function, even when this requires such undesirable things as war, capital punishment, and prison.
5. What God has authorized is right – and right cannot be wrong.
6. A Christian does not do wrong when he does right – when he does what God has authorized.

We are, therefore, forced to the conclusion that a Christian can Scripturally serve his country, even when that service requires him to bear arms for the protection of the good and the punishment of the evil.

Gleanings of Encouragement

Train Up A Child (Part 2)

Henry L. Fuhry, Asheville, N.C.

A child is not born with a sense of responsibility; neither does he acquire it automatically at a certain age. Responsibility is learned by daily practice in exercising judgment and in making choices. It involves learning how to think, analyze, be honest with one's self, make personal decisions, and accept the consequences. Discipline is essential because the child needs to learn responsibility and respect – self-respect as well as respect for others. Respect for parents is not forced on the child but comes as a result of the parents being worthy of respect. One of the worst things a parent can do when a child has made an honest effort and achieves some improvement is to say, "Well, that is an improvement, but you could have done better." We contribute to a child's respect if we give him affection, attention, and understanding. A child can be destroyed through the application of harsh, oppressive, and unloving punishment. Parents often confuse this approach with discipline. This is wrong because **love** is the predominating factor in proper discipline.

Parents should: (1) Identify the rules and review them occasionally in an atmosphere of openness; (2) Make it clear to the child what is and what is not acceptable behavior; (3) Be consistent; (4) Show displeasure appropriately and responsibly; (5) Avoid bribery, nagging, coaxing, and the like; (6) Give the child suitable duties to perform and introduce him to these chores by sharing them with him at the beginning; (7) Demonstrate love, kindness, affection, and understanding. Too often we fail to establish the type of behavior we want in the child. If a child is to be kind, appreciative, honest, loyal, and pleasant, these qualities must be taught and demonstrated by true action on the part of the parents. To attain honesty, truthfulness, and unselfishness, they should be the objective of early instruction. Too often instruction consists of a million "don'ts" which are "jammed" down the child's throat. We should reward the child for behavior we admire, even if the reward is nothing more than a sincere compliment.

Training is necessary if good is to follow. Failure to train, or training wrongly done, may be disastrous. The best time for establishing Christian foundation and behavior is during the plastic years of childhood and youth before habits of conduct have hardened into characteristics. One of the saddest things in the world is for children of wealthy parents to anticipate their parent's death, so they can inherit their fortune. Henry Van Dyke has so well said, "Remember that what you possess in the world will be found at the day of your death to belong to others, but **what you are will be yours forever**." You might not be able to leave your child a great deal of this world's store, but there are many other things you can bequeath him. You can leave him the memory of a godly life, lived in the context of eternity. You can leave him the image of a parent who put honesty above the acquisition of things; integrity above stocks and bonds; and truthfulness above the attainment of prestige. You can leave him the memory of a parent's life lived unselfishly for God and for others. A good child would never complain that you left him none of this world's goods, if you leave him a faith to live by, ideals to guide him, and the memory of a life hid in God and Christ. This is the type of training and discipline that God would have us impart to our children.

Thinking Things Through

The Enemies Within

It is probably not possible to live in this world without making some enemies. Regardless of what we do, say, or think, or do not do, say, or think, someone somewhere will take exception to us. If we speak our faith, there are those who say we are dogmatic and arrogant; if we do not speak out, others will say that we are cowards. So we make enemies either way we turn. The Bible recognizes this fact when it says, "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12:18.) But our worst enemies are not without; they are within, within our own hearts and lives – enemies that we have the available power to conquer.

While we cannot take the space to discuss all internal enemies, it seems to us that the three worst ones are:

1. **Lack of faith.** Without faith any life is poverty-stricken. As Americans we should have four great faiths: (1) Faith in God. This should be first and foremost in our hearts. It is the faith that gives meaning to everything else. Without it life is dreary and useless. (2) Faith in ourselves. If we do not believe in ourselves, how can we expect others to believe in us? (3) Faith in others. The shortest road to destruction is for men to lose faith in one another. (4) Faith in our country. Things may not always go just the way we want them to go, but we live in a democracy where the majority has the power to change directions. Regardless of what happens, this is still our country, still America, still ours to make or neglect. The old ship of state will sail on! And faith is a vital force in every area of our lives. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek

him." (Heb. 11:6.)

2. **Lack of obedience.** Primarily obedience should be rendered to God in all things. When the early Christians were persecuted, jailed, and had their lives threatened, they answered those in authority who were commanding them to act contrary to the will of God, "We ought to obey God rather than men." (Acts 5:29.) And so it is, but God has commanded that we obey government and those who have the rule over us (Rom. 13; Heb. 13:17). So in order to obey God, one must obey the laws of the land and submit to all those in authority. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.) " . . . Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. . . . " (1 Sam. 15:22, 23.) Obedience is our friend; disobedience is our enemy, an enemy that can destroy us from within.

3. **Lack of hope.** When Dante came to the entrance to his Inferno, the most terrifying words at his command were: "All hope abandon, ye who enter here." Few things are more despairing than hopelessness. And many people have concluded that with present world conditions the future looks hopeless and gloomy. This lack of hope is a powerful internal enemy. But we must not forget, regardless of the despair we find ourselves in, that God is still on His throne, that He is still the ruler of the world. If we place ourselves in His hands, all will eventually be well. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. 8:24, 25.) The Lord knows how to take care of His own. There is therefore hope, but that hope must be in God alone.

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To win the battle for truth and right, we must rid our lives of internal enemies: for where there is faith, obedience, and hope within there are no enemies without that we cannot overcome.

Carolina Church News

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

A Youth Lectureship is being planned for March 25-27 in Wilmington. For information contact F.W. Mattox, 321 Shamrock Drive.

Dave Hammer, Taylorsville, taught an Evangelism Workshop at Northview in Statesville, Jan. 17, 24 and 31.

In a review of progress in 1976, Broad Street church in Statesville reports 16 baptisms, 9 restorations, and 36 other responses for prayers. Five placed membership.

Providence Road, Charlotte, has announced plans to build a new educational building. It will include 17 classrooms, office space and a teachers' workroom. Estimated cost is $250,000.

Harold Derr and his family have moved to South Fork, Winston-Salem, where he will be a co-worker with Richard Pectol. Richard Griffin has been added to the eldership at South Fork.

W.B. Dorriety will preach in a campaign at Northview in Statesville, March 13-18.

In their review of the past year, Jericho congregation, Mocksville, reports 22 baptisms, 39 restorations and requests for prayer, and 7 placing membership.

An Evangelism Lectureship will be held March 21-25 at High Point.

Leonard Gray will preach at Helen Street in Fayetteville, March 13-18.

Brad Brumley of Freed-Hardeman College has been invited by Linville Forest to conduct a Teacher Training Workshop, March 11-12. The registration fee is $10.00. There will be several instructors who will assist brother Brumley in teaching skills for all class levels.

Westside, Charlotte, plans a door-to-door campaign to cover all of West Charlotte on March 13.

Ray Starnes has moved to Monroe.

N.C. Baptisms

Warners Chapel, 1; South Fork, Winston-Salem, 2; Providence Road, Charlotte, 4; Jericho, Mocksville, 1. Total 8.

Wilmington

F.W. MATTOX, Reporting: The church in Wilmington continues to make some progress. We have added more elders and deacons, the budget has been raised from $530.00 to $675.00 per week, and so far it has been exceeded each Sunday this year. Attendance and interest seem to be at a high level.

We have planned a very active year of special events. The first will be a Youth Lectureship for March 25-27. For further information contact me at 3601 S. College Rd., Wilmington 28401 or call my home at 799-8982.

High Point, Eastchester Dr.

JIM STUTTS, Reporting: This year has begun with a highly organized evangelism and youth program, with a record number of members here setting goals for souls. The first annual "Great Commission Seminar" will be conducted here, March 21-25, 1977, using **only** Carolina preachers. The subjects to be discussed are: Jesus' Master Plan for Evangelism; The Challenge of World Evangelism; Evangelize or Perish; The Glory of the Ordinary; Mass Media Evangelism; How to Involve Members in Soul Winning; Why We Lose the Saved; Soul Winning on the College Campus; Youth Can Be Soul Winners, Too!; The Leadership Required for Effective Evangelism. The devotional period begins at 7:15, with the lectures at 7:30 and 8:15 each evening. Housing will be provided for those wishing to spend the night if you notify us in advance.

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SOUTH CAROLINA

A gospel meeting with Alan Bryan which was scheduled for January in Anderson had to be cancelled for the present time because of brother Bryan's health.

David Pharr will preach in a meeting at West Columbia, March 27-April 1.

C.R. Franks has announced that the Second Annual Preacher-Elder Camp is being planned for March 7-9.

Newberry has added a weekly newspaper article to their evangelistic program.

Central, Spartanburg, is sponsoring a series of 30-second television spots over WSPA. James Meadows is the speaker. On Jan. 14 a banquet was held to honor the teachers at Central. Their year-end report records 30 baptisms, 41 restorations, and 11 to place membership.

The S.C. Youth Forum at North Charleston was a great success with evening attendance running between 270 and 290. Jimmy Adcox was the featured speaker.

Ron Brotherton will preach at Greer, March 25-27.

A note in the Spartanburg bulletin says that several have been baptized recently at Duncan. We have no details

S.C. Baptisms

Northeast, Greenville, 2; Myrtle Beach, 1; Anderson, 1; Greer, 2; Greenwood, 4; Central, Spartanburg, 3. Total 13.

Duncan

RANDY LAWLESS, Reporting: My family and I moved to Duncan in August 1976. We love the church and the work very much. The Lord has blessed us greatly.

The attendance was in the 60's when we moved here and the contribution mainly running in the high 200's. The work is doing great. We have a positive Christian attitude as a church. The attendance has averaged the last month at 117, with a high of 144. The contribution is running over $500 per week. The Lord has given us 10 baptisms and 29 have come for prayer.

The church has a large ladies' class on Monday night. We plan to start a dial-a-devotional program very shortly for Spartanburg County. We are in the process of planning a song school.

Our spring meeting will be March 27 through 31, 1977. There will be an area-wide singing at 3:00 on Sunday, the 27th. Everyone is welcome. Brother Arnold Kelley will be the speaker. He is a former Baptist preacher. His message will bring out the Scriptural reasons why he left the Baptist church.

We recently appointed a new deacon, David Nelson. We always pray for our brethren and by all means, remember us in your prayers.

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: MUNICH, Germany – World Radio evangelist Gottfried Reichel reports the recent baptism of two truth-seekers. Erich and Elsa Wendtland were searching for the original church by visiting various religious groups and studying tape recordings they made of different radio broadcasts. After learning of the Lord's church over WORLD RADIO GERMANY, they attended worship services and were converted following several study periods.

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KAMBATTA, Ethiopia – Last fall representatives of 13 congregations met to discuss the work of the church and reported 120 baptisms in October. The most serious difficulty the Ethiopian church faces is a scarcity of fruit of the vine for communion, a common problem in several African countries.

BIRMINGHAM, England – Many churches of Christ in America are involved in "Joy Bus" ministries. The term "Joy Bus" and certain colors for the buses are copyrighted for use only by the Lord's church. Now the church here is operating its first Joy Bus and is asking for financial help so as many as 852 riders may be brought in to learn of Christ.

AMMAN, Jordan – After two months here, the Evertt Huffards report the work of the church is extremely difficult. With no permanent meeting place, many unfaithful members, periods of street violence in the city and strong cultural barriers in the Arab city of a million people, these veteran missionaries optimistically work on.

ON THE HOME FRONT: KNOXVILLE, Tenn. – Through the work of several Christian, all massage parlors and five bars featuring nude dancing were closed in the city. This was accomplished through persistent work in court sessions and city council meetings where these problems were discussed.

NICEVILLE, Fla. – U.L. Allen, blind from birth, has preached the gospel in northwest Fla. for 27 years. Last fall brother Allen responded to a request from a prisoner in a county jail. This was just the beginning of a thriving jail ministry which has brought about the baptism of 21 souls between Feb. and Nov. 1976. Indeed, brother Allen is a man of great vision!

WEST MONROE, La. – The second Camper Rally On Saving Souls (CROSS) is scheduled for June 12-17, 1977. Christians who enjoy camping of any type will combine their recreational and spiritual interests at the KOA KAMPGROUND in Ocean Springs, Miss. Write P.O. Box 545, W. Monroe, La. 71291 for details.

ON THE CAMPUS: LOS ANGELES, Calif. – The Marshall Keeble Christian Institute was recently chartered here for the training of boys, grades 7-12, to preach the gospel, lead singing and otherwise lead the church.

HENDERSON, Tenn. – Accreditation as a senior college was granted Freed-Hardeman College by the Southern Association of Colleges and Schools last December. Twenty years ago the college was admitted as a junior college.

FROM THE GOOD NEWS: "Now ye are clean through the word which I have spoken unto you." (John 15:3.)

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Editorial Book Views

1100 Sermon Plans and Outlines From Pulpit Masters, Ian MacPherson; Baker Book House, Grand Rapids, Mich. 49506; 464 pages, paper $4.95.

This is just what the title implies. Brief outlines and sermon plans from every book in the Bible. If you need to prime the pump, this may be just what you are looking for. It gives the framework, but you must build the structure. While there are scores of usable suggestions, no one should expect to be able to make use of them all.

The Old Testament in the Book of Revelation, Ferrell Jenkins; Baker; 151 pages, paper $3.95.

According to this book there are nearly 400 allusions (no direct quotations) to not less than 24 Old Testament books in the 404 verses of Revelation. The author has designed it as background material, not as a commentary. Its six chapters (not including the foreword and conclusion) deal with the Old Testament background, the Revelation as Apocalyptic literature, the Old Testament books most often quoted, the description and titles of Christ, and Old Testament imagery used in Revelation. We think you will find this a useful and an enlightening book.

7th Street Angels, Pat Graves; Quality Publications, P.O. Box 1060, Abilene, Texas 79604; 116 pages, paper $1.95.

Twelve short stories for and about juniors and the early teens. They are built around a classroom of 17 children, all living on 7th Street. Each story has a moral. Good reading for your children.

No Strings Attached, Pat Graves; Quality; 78 pages, paper $1.95.

A story about a group of teenagers who dreamed of having their own musical

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band. An offer came to them, but thieves stole one of their guitars. How they met the crisis makes interesting reading for youth.

All the following are paperbacks by Clovix G. Chappell, published by Baker Book House: **And the Prophets**, 208 pages, $2.95; **The Village Tragedy and Other Sermons**, 182 pages, $2.95; **Ten Rules for Living**, 178 pages, $2.95; **Chappell's Special Day Sermons**, 204 pages, $2.95; **The Seven Words**, 78 pages, $1.95.

Each book is a series of sermons (the titles pretty well sum up the contents) and they are always interesting and usually profitable. Nearly every sermon sparkles with gems of insight – often just the sermon titles are worth the price of the book. While they are not always Scripturally sound, they are usually general enough so that they can be easily adapted by each man putting his own personality into them. If you have any of Chappell's other books, you will want these, too. The popularity of his books is not an accident.

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CHARLOTTE AVENUE CHURCH OF CHRIST
ROCK HILL, SOUTH CAROLINA

SPECIAL ISSUE

History Of The Church In Rock Hill, S.C.

David Pharr, Rock Hill, S.C.*

The Church of Christ began meeting in Rock Hill in 1943 in the home of C.C. Dillard. Brother Dillard, who was a barber, preached for the congregation. At first the only other male member was H.J. Jones, Sr. Soon afterwards they were joined by Rudy Cribb. Others during the early days were Elsie Waldrop, Lois Jones and Mrs. S.A. McDowell. Sisters Waldrop and Jones are the only ones of these that remain.

The first property owned by the church was on Spruce Street, where a dwelling was remodeled to be used as the meeting place for the next several years.

In 1960 an attractive brick building was erected on Charlotte Avenue. It provided seating for 120, with five classrooms. In 1974 a new structure was added at the same location providing room for 325 in the auditorium and ample classroom space. W.C. Dennison, who moved to Rock Hill in 1950, was a carpenter and was active in the construction of both buildings. Brother Dennison has since passed away.

Another brother whose service was outstanding was H. Grady Slatton. The Slattons came here in 1953 from Rome, Ga., where brother Slatton had preached regularly and served as an elder. He died in 1974.

Of the present membership, W.C. Rutledge, Jr., has been with the congregation longer than any other man. He came in 1946.

The first elders were appointed in 1968. They were H. Grady Slatton, Al Pittman, and D.C. Trotter. Charles Fetters served for a few months after the passing of brother Slatton.

In 1966 a congregation among Blacks was started. Melvin Williams, their faithful and effective minister, moved here in 1967. Their building on Crawford Road was erected in 1969. The Charlotte Avenue congregation has actively supported this work from its beginning.

Preachers who worked with the Rock Hill congregation were: C.C. Dillard; Sam Binkley, Jr.; T.L. McCord; John L. Wheeler; Grover Moss; Bill Lambert; Al Frakes; and William Pierce. David Pharr began working with the church January 1, 1964.

At least two members from Rock Hill have left the congregation to go into full-time preaching. They are Sam Watts and Charles Fetters.

Attendance averages about 165 at present, with a weekly budget of $1160. The congregation enjoys wonderful internal harmony. We are committed to the "old paths" with a new zeal.

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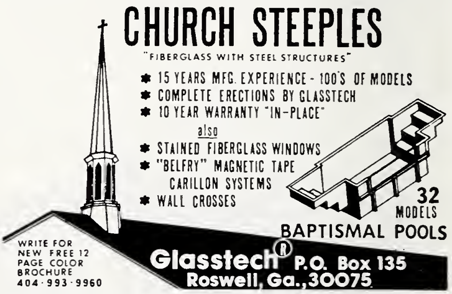
* *Guest Editor*



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Elders And Deacons, Rock Hill, S.C.

Front row (left to right), Elders: James Hix, David Pharr, D.C. Trotter, and James Waters.

Second row, Deacons: F.M. Jackson, Boyd Hefley, Buford Fields, Troy Elmore, Hayward Brooks, Don Robertson, and Howard Ashley. Another deacon, Howell Hunter, Sr., was not present for the picture.

What To Expect . . .

David Pharr, Rock Hill, S.C.

Churches of Christ extend to all a sincere invitation to visit their worship assemblies and Bible classes. If you have never attended one of these congregations, you may wonder **What to Expect When You Visit the Church of Christ**.

You may expect to be treated with politeness and dignity. Those who come to worship and learn are honored guests. We want their visit to be comfortable and pleasant, as well as profitable.

You will find a friendly group of people, bound together in Christian love, who are seeking to live and worship by the principles of Jesus. We are the first to confess that we are not perfect individuals, but we are trying to do right. Toward you, and all we meet, we want to exhibit a sincere spirit of Christian charity and kindness.

When you visit the Sunday worship service, you will find a service that is simple, orderly, and Scriptural. We believe, as Paul admonished in 1 Corinthians 14:40, that all things should be done decently and in order. Christ showed that worship should be "in spirit and in truth" (John 4:24). You will find, therefore, that the items of worship authorized by the New Testament are the things we practice.

Prayer is led by men of the church. The singing is congregational. Giving is free will. The Lord's Supper is passed to the congregation. The sermon is always on a Bible theme, with emphasis on knowing and doing what God teaches in His word.

When you visit the Church of Christ, you will find those who hold no creed but Christ and who follow no book but the Bible. You may find what you have been seeking in religion.

David Pharr, Rock Hill Preacher

David Pharr

Tommy Alexander, Charlotte, N.C.

A native Carolina preacher is rare in our states. However, the Charlotte Avenue church in Rock Hill, S.C., can lay claim to one. David Pharr was born in Wilkesboro, N.C., and was baptized in 1951 by V.C. Walter. After serving churches in Point Pleasant, West Virginia, and Gallipolis, Ohio, he returned to the Carolinas to preach for the church in Rock Hill. David currently is in his fourteenth year with the Charlotte Avenue church and is also a member of its fine eldership. This last-mentioned role indicates the confidence the brethren there have in him.

David is a talented and respected preacher and teacher. He has held meetings in eight states (Maryland, Virginia, West Virginia, Ohio, Tennessee, Georgia, and both Carolinas). His frequent appearance on lectureships in the Carolinas where he is often asked to chair the open forums is a testimony to the esteem brethren in this area have for him. Knowledge of and loyalty to the truth combine with a reasonable and congenial spirit to make David a valuable asset to the Lord's cause in the Carolinas.

David was educated at Freed-Hardeman College and Rio Grande College in Ohio. He and his wife, Peggy, have four children – James, Neil, Stephen, and Beth.

No Book But The Bible

Robert L. Brown, North Charleston, S.C.

The plea of the restoration movement leaders was: "We will speak where the Bible speaks and be silent where the Bible is silent." This should be the continued plea of those who profess to be followers of the New Testament pattern for the Lord's church.

Although there have been attacks launched against the Bible by some in the fields of science, natural philosophy, and higher textual criticism, the Bible has remained unshaken through the ages. Actually, science has been a true friend of the Bible by pointing out the scientific foreknowledge offered therein. As discoveries are made in the various fields, they strengthen us in our plea for no book but the Bible.

The first and foremost reason I would give for the above plea is that **the Bible is the only inspired book**! Although the Bible was written by some 40 men over a period of about 1600 years, there is an amazing harmony and unity of thought presented in it. Some of its writers were educated and others were uneducated. Although there were lawyers, doctors, farmers, fishermen, shepherds, kings, rich and poor and a diversity of people, language, place and time, it is written without contradiction. The fulfillment of its prophecies should make us take notice of all its teachings. This alone should cause us to reject any contradictory book or books of man. Some have asked why there is a need for revisions if the Bible is inspired.

The answer is simple: It is not to change the message but to update the language of the message. If the Scriptures were left in the style of English of the first translations, most of us could not read it, much less understand it.

The second reason is that **the Bible warns against departing from its teachings.** "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) "I marvel that ye are so quickly removed from him that called you in the grace of Christ unto a different gospel; which is not another gospel, only there are some that would trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema (accursed)." (Gal. 1:6-8.) These are stern admonitions to follow no teaching other than the Bible. Jude 3 urges that we "contend for **the faith** once for all delivered unto the saints."

The third reason is that **the Bible is all we need to provide us with the proper information regarding salvation and Christian living.** Jesus prayed to the Father: "Sanctify them in the truth: **thy word is truth.**" (John 17:17.) Jesus admonished those who were believing on Him to continue in His word and they would know **the truth** that would set them free (John 8:31, 32). These things are written that we might have eternal life (John 20:30, 31). The prophets of the Old Testament and the gospels tell us of the kingdom that Christ would establish. The book of Acts tells us of the establishment and early growth of the church, its organization and government. The epistles tell us how to grow spiritually as Christians.

Despite the completeness of the Bible (2 Tim. 3:16, 17), men have written creed books and manuals which are additions to God's word. Often these books are more readily referred to than the Bible itself. Many do not know what the Bible teaches on a subject, but rely upon the creed book. I have attended weddings and funerals of various denominations where the preachers read even their prayers from a handbook. A few minutes of searching the Scriptures would have produced several meaningful passages rather than the thoughts of men.

But, what about lesson books and teaching aids that are used in our classrooms? There is a vast difference in these and a creed book or church manual. These are designed to help us make a meaningful study of the Bible. They challenge us to make a diligent gleaning of the true message. They are not designed to and must not usurp the authority of the Bible itself. They merely aid us in studying the Bible. However, when books written by men teach man-conceived doctrines, rules of worship, behavior, morality, etc. that contradict, go beyond, or are contrary to the Bible, we must accept **no book but the Bible.**

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The Church Of Christ Is Different

E. Allen Furline, Charlotte, N.C.

In my 28 years of attempting to preach the gospel of Christ I have accepted the title of this article as fact, without exploring all the reasons for its veracity.

It was in Auckland, New Zealand, in August of 1976 that I really came face to face with the great differences between the Church of Christ and other religious bodies. During the door-knocking phase of the campaign I noticed that one of three things invariably happened: (1) "I am not interested" (a closed door); (2) "How much does it cost?" (3) They would try to make a contribution without asking how much we wanted.

Within 48 hours I became painfully aware of how much damage is being done to the efforts to evangelize the world by those in religion. With the exploiting of those that they are trying to convert to their cause, they are making merchandise of them (2 Pet. 2:1-3). The man-made religions of the world are making it more and more difficult to gain an audience with the unsaved of the world. Seeing this was a great step forward in the campaign and in my personal thinking. Throughout the rest of the campaign we always greeted the people at the doors with: "We are different; we do not want your money, we want to share something with you."

Truly, the Church of Christ is different in that it follows the Lord's plan for financing the work of the church: every member laying by in store upon the first day of the week (1 Cor. 16:1-2). It is different in that it does not resort to selling, begging, or coercing money from those who are not believers in order to preach the gospel to them.

The Church of Christ is different in that it accepts the entire Bible as TRUTH – each passage of Scripture in light of every other passage. This means not taking a passage and formulating a doctrine from it, but rather accepting all the clarifying or modifying passages that make up the whole. This allows the church to operate within the economy of the Scriptures without the necessity of manuals, creeds, disciplines, etc.

The Church of Christ is different in that it accepts the fact of the Godhead and does not delegate to the Holy Spirit a quality superior to, nor different from, the Father and the Son; nor does the Church of Christ make the Spirit an "IT" with mysterious designs upon the human heart that the word cannot perform (Rom. 1:16; 1 Pet. 1:23; James 1:21-23; John 17:17).

The Church of Christ is different in that it does not accept the theory that "truth is relative" or that "what seems right is right" or that "it does not matter what you believe so long as you are honest." The Church of Christ believes and practices the concepts that truth is absolute, that the Bible is God's truth and that all who deny it are in grave error (John 8:42-47; Rom. 3:4). We believe that everyone who proposes a doctrine must give a "thus saith the Lord." We believe that every practice in religion must conform to the Scriptures and must glorify and honor God. We believe that Bible things should wear Bible names and be done in Bible ways.

The Church of Christ is different in that it does not accept the theory that salvation is by faith alone and that Christian service is meaningless (James 2:17-24; Matt. 4:4). The church believes that every command of God is important and must be obeyed, and that this obedience is to come from a heart filled with love and the desire to please the heavenly Father (Gal. 5:6).

The Church of Christ is different in that it accepts all men as equal in the sight of God. It has no pastoral system, no hierarchal system, nor episcopal system; but only the system of government that can be found in the Bible.

Yes, the Church of Christ is different. These are only a few of the ways that it differs from the some 300 other religious bodies in the world.

The Restoration Movement

Richard Pectol, Winston-Salem, N.C.

Have you ever wished you could go back nearly 2,000 years and be in the church of the first century? Don't you know some people who are so confused over the many denominations in America until they don't know where to turn? Don't many people become agnostic simply because of the division in the religious world? And isn't it true that even those who believe in the Bible and Jesus Christ become confused or discouraged over this division?

This division becomes even more serious when we read where Jesus prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20-21.) Much of the religious world recognizes the danger of division, and many churches have tried to unite through an ecumenical movement. But while many of the leaders of this ecumenical movement had the finest motives, the movement was doomed from the beginning because it was to be a unity based upon compromise rather than commitment. Compromise may be healthy and needful in human matters, but it is tragic when it is used in service to God.

How, then, can we attain unity that is acceptable with God? The only solution is a return to the Bible, a unity that is based upon conviction, a unity based upon a "Restoration Movement." If we wish to become like that great first century church, we must go to the pages of the Bible, seek those statements that are to be applied to the church throughout the ages, then carefully "restore" this teaching in the modern church. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16-17.) Only a return to the Bible can bring restoration of the New Testament church.

A Reformation Movement such as the Protestant Reformation is a good movement, but it generally falls short. Through reformation existing institutions are cleansed of some error and zeal for righteousness is renewed. But only a restoration of the original teaching can completely bring back the church of God. To do this we have to become willing to abandon all our human traditions and say, "Whatever the Bible tells me to do, that I will do." The Restoration Movement, then, proposed to go one step further than the Reformation Movement. Restoration does not just clean up existing religions, but it proposes to go back and be what the original was: **the New Testament church.**

Churches of Christ around the world are making this restoration plea. These churches are striving to do away with the traditions made by man, to abandon all man-made creeds, and to follow the New Testament as our rule of faith and practice. This is the only way to move closer to unity, and even more important, it is the only way to please God. The oneness of the church is allied with oneness of faith and oneness of God (Eph. 4:4-6).

In spite of the problems involved in restoring New Testament religion, this is the only right way. Churches of Christ around the world are united in this plea. Each congregation is independent. There are no denominational ties, no hierarchy of the ministry, no earthly headquarters. There are doctrinal problems that are debated here and there. But there is a unity among churches of Christ that cannot exist through denominational structure. Our unity is based upon a common faith in Jesus Christ and His word. So we challenge you in the words of Jeremiah, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. . . ." (Jer. 6:16.) This is the only way to attain real Christian unity.

The Five Parts Of Worship

Johnny Melton, Union, S.C.

When one visits the services of the Church of Christ, he is usually impressed with the simplicity of the worship. Members of the Church of Christ are dedicated to the task of restoring the worship of the New Testament church and, therefore, only the acts of worship authorized by the New Testament are employed.

Jesus urged, "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24.) To worship "in truth" is to worship according to the commands and examples of the Bible (John 17:17). The Bible authorizes five avenues of worship: singing, praying, teaching, the Lord's Supper, and giving.

Singing is vital to New Testament worship. God's word teaches that Christians should "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.) On the basis of this command and other similar statements in Scripture (Eph. 5:19; 1 Cor. 14:15; Heb. 2:12) we worship God with a capella singing.

Congregational singing is also a characteristic of New Testament worship. The Biblical injunction is: "Speaking to yourselves in psalms and hymns and spiritual songs. . . . " (Eph. 5:19.) Each member shares equally in the responsibility of "teaching and admonishing" in song. Therefore, choirs and special groups are not used in worship services.

Prayer, another facet of New Testament worship, is addressing God with adoration, supplication, thanksgiving and confession. In the first statement in the Bible regarding the church after it was established, prayer is mentioned (Acts 2:42). While prayer is a part of the worship of the church, it is not restricted to the assembly (1 Thess. 5:17; Phil. 4:6).

Prayer in worship is to be directed by a man (1 Tim. 2:8-12). Other characteristics of acceptable prayer are found in God's word. Through a close study of Matthew 21:22, John 14:13, 14, and John 15:17 we learn: for prayer to be acceptable one must (a) abide in Christ (i.e. be a faithful Christian), (b) pray in the name of Christ, and (c) believe that his prayer will be answered.

We also worship God by faithfully teaching His word. According to Acts 2:42, the early church " . . . continued steadfastly in the apostles' doctrine. . . . " Preaching the gospel is in God's plan for man's salvation (Rom. 1:15, 16; Mark 16:15, 16; Matt. 18:19, 20; 1 Cor. 1:21). The preaching service ought never become a "spectator sport." Every worshiper must actively participate by listening attentively and making the proper application of the lessons taught in the sermon.

On any given Lord's day, a visitor in the services of the Church of Christ will find faithful Christians eating the Lord's Supper, the reason being that the Bible teaches those in the kingdom of Christ (or church) to eat the Lord's Supper on the first day of the week (cf. Matt. 26:26-29; Acts 2:42; 20:7). Since the Bible neither specifies any particular annual date nor monthly date for the eating of this memorial supper, to restrict the eating of the Lord's Supper to one Sunday a year or one Sunday a month is completely without Biblical authority.

While it is important to eat the Lord's Supper with the proper frequency (i.e. each Lord's day), more is involved. It is of prime importance that those who partake of the Lord's Supper search their hearts and concentrate on the great sacrifice of God and Christ and look forward

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to the Lord's return (1 Cor. 11:28). To fail to properly discern the Lord's body while partaking of the Lord's Supper is to eat and drink damnation to oneself (1 Cor. 11:27-29).

The fifth part of New Testament worship is liberal and cheerful giving of income. Paul commanded the Corinthians, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him. . . . " (1 Cor. 16:2.) Giving must be " . . . as he purposeth in his heart, . . . not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9:7.)

It is obvious from the above passages that bake sales, cake walks, rummage sales, spaghetti suppers, bingo games and such like are not approved by God as a means of financing church activities. The work of the church is financed completely by the cheerful and liberal offerings of its members.

The Bible teaches that men may properly approach God through these five avenues of worship. When we do so, we may be sure that He will accept our worship.

Scriptural Government Of The Church

Hudson Nichols, Gastonia, N.C.

The church in the New Testament is a divine institution (Matt. 16:18). It did not originate in the minds of men nor is it a product of man. Man did not design the church of which you can read in your New Testament. Thus the organization and government of the church is God given (Eph. 3:9-11).

The church in the New Testament, in its organization or structure, is the very embodiment of simplicity, yet it is the strongest and most durable. Civilizations may come and go, kingdoms rise and fall, yet the church of Christ endures. Well did Jesus say, "The gates of Hades shall not prevail against it" (Matt. 16:18).

The church in the New Testament has a divine head. Christ is that head (Col. 1:18; Eph. 1:20-23). This church has elders in each congregation (Acts 14:23; 20:17, 28). Never does the New Testament speak of one elder (pastor or bishop) over one congregation or one elder (pastor or bishop) over a plurality of congregations or a bishop over several congregations.

But there are also deacons in each congregation under the Scriptural organization of the church (Phil. 1:1). The deacons are servants and are under the elders.

The qualifications of the elders and deacons are found in 1 Timothy 3 and in Titus 1.

Christ is head over all the church. Each congregation is an independent unit with its elders to lead, supervise, and care for the congregation and its deacons as servants. Thus in Philippians 1:1 we see the organization of the church. "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." There were bishops (elders), deacons, and saints. Anything more than this in the way of church organization is without Scriptural authority.

The greatest weakness in the institutions of men is their top-heavy organizations. In their efforts to become strong they have become weak from over-organizing.

The religious world has largely been corrupted "from the simplicity" of the New Testament church, as it was under the inspired apostles. It was congregational, not denominational, in government. There was no denominational organization tying the congregations together into an ecclesiastical institution with a human name, human creed, with some man or group of men over the congregations to dictate to them, or to in any way meddle with their affairs. Each congregation was free under Christ, the great head of the church, under its own local overseers and servants, called "elders" and "deacons" (Phil. 1:1), to carry on its own God-appointed work and fill its divine mission without any sort of denominational affiliation or membership in anything larger than a local congregation, yet smaller than the whole body or church to which the Lord added them at conversion (Acts 14:23; 20:17, 28; Phil. 1:1; 1 Tim. 3; Tit. 1; Acts 2:47). All ecclesiasticisms and denominationalism are the things Paul feared would come, and against which he warned (2 Cor. 11:3; Acts 20:29-32; 2 Tim. 4:1-5; 1 Tim. 4:1; 2 Thess. 2:1-7).

The local congregation, or church, was a self-governing body under the law of Christ, with its own elders and deacons, ordained of God to carry on the work of the Lord as independently as if there were not another congregation like it in all the earth. The congregation has no earthly headquarters from which to receive decrees, dictation or anything of the sort. Its headquarters are in heaven, where Christ "the head of the church" is seated on the right hand of God (1 Pet. 1:22; Eph. 5:23). No ecclesiastical organization tying congregations together describes the New Testament church. Such an organization is of human origin and as such, has no right to wear the name of Christ, nor can such an organization claim New Testament authority for its existence. Christ is not the head of a denomination, but He is the head of the body, the church (Col. 1:18, 24; Eph. 1:22-23). The New Testament church has no head but Christ. It recognizes no authority in matters of religion other than the authority of Christ (Matt. 28:18; Acts 3:22-23; Matt. 17:5; 2 Cor. 10:4-5).

The "churches of Christ" today are identical with "churches of Christ" in the days of the apostles. We have no human organization tying congregations together and we are members of no ecclesiastical organization or denomination of any sort. We have no organization larger than the divinely arranged local church. We are Christians only, and only Christians. The New Testament saints had no denominational membership, but were only members of the Lord's church (Matt. 16:18; Acts 2:47). Thus we refuse to be a part of any religious organization between the local church and the church including all the saved of the earth.

The Scriptural View Of Christ's Coming

James Meadows, Spartanburg, S.C.

There is perhaps no Bible subject that provokes more speculation and misunderstanding than the second coming of Christ. There are many who are convinced He will never return. In 1961 a survey by **Redbook Magazine** of 100 divinity students in eight leading theological colleges revealed that "only one percent are convinced there will be a second coming of Christ." (**Redbook Magazine**, 1961, p. 107.) Peter said there would come in the last days scoffers, asking, "Where is the promise of his coming?" (2 Pet. 3:1-9.) It shall be the purpose of this article to ask questions about the second coming and let the Bible answer.

DOES THE BIBLE TEACH THAT THE LORD WILL COME AGAIN?

First, how is the word "coming" used in the Bible and what does it mean? The word "coming" means "uncovering, revelation" (2 Thess. 1:7; 1 Cor. 1:7), "being at the side; presence; denotes an arrival." There are three non-visible comings of the Lord referred to in the New Testament: (1) when the church was established (Matt. 10:23; 16:28); (2) at the destruction of Jerusalem (Matt. 24:30); (3) to every Christian (John 14:23; Phil. 4:5). There are two visible comings of the Lord: (1) the advent of Jesus at Bethlehem (2 Pet. 1:16); and (2) His advent at the end of the world (1 Cor. 15:23).

Second, the expressions "come again" (John 14:3) and "appear the second time" (Heb. 9:28) suggest that He has already come once. He came the first time in fulfillment of prophecy (Deut. 18:15-18; Acts 3:22, 23), in the fullness of time (Gal. 4:4), and to seek and save the lost (Luke 19:10).

Third, the New Testament abounds in declarations that the Lord will come again. There are more than 300 allusions to it; in fact, someone has said that it is mentioned once in every 25 verses. Our Lord, in His parables of the tares (Matt. 13:24-30), the draw-net (Matt. 13:47-50), the marriage of the king's son (Matt. 22:1-14), the wise and foolish virgins (Matt. 25:1-13), the talents (Matt. 25:14-30), and the judgment scene (Matt. 25:31-46), emphasizes His second coming. He promised His disciples that He would come again (John 14:1-3). He admonishes us to "Watch therefore: for ye know not what hour your Lord doth come." (Matt. 24:42.) The two angels at His ascension said, " . . . this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) The second coming was a frequent theme of the apostles' preaching (1 Cor. 11:26; 2 Tim. 4:8; 1 Pet. 5:4; Heb. 9:28).

WHEN WILL THE LORD COME AGAIN?

First, there are no signs of the Lord's second coming. Matthew 24:1-35, often used by so-called "prophetic" preachers and teachers to prove the signs of the second coming, refer to the signs preceding the destruction of Jerusalem in A.D. 70 by the Roman army. If there were signs of His coming, He could not come unexpectedly, as a thief in the night (Matt. 24:42-44).

Second, Jesus said, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:36.) Despite this plain statement of our Lord, there have always been those who tried to set dates for His second coming, dates which failed, proving all such to be false prophets (cf. Deut. 18:22).

Third, even though we cannot know exactly when the Lord will come again, the Bible does reveal some things we can know about His coming. It will be a time of unconcern and indifference just as it was at the time of the flood (Matt. 24:36-38); it will be in "such an hour" as men think not (Matt. 24:44); He will be accompanied by angels (Matt. 13:40, 41; 25:31); His coming will be audible, as everyone in the grave will hear His voice (John 5:28), the trumpet shall sound (1 Cor. 15:52), and " . . . the Lord himself shall descend from heaven with a shout, with the voice of the archangel . . . " (1 Thess. 4:16); it will be visible, for " . . . every eye shall see him, and they also which pierced him . . . " (Rev. 1:7); it will be as a thief in the night and suddenly (1 Thess. 5:1-3); and "flaming fire" will be a part of His second coming (2 Thess. 1:7-9).

WHY IS CHRIST COMING AGAIN?

First, He is not coming to establish a physical kingdom upon this earth, as Premillennialists claim. Christ's kingdom is not of this world (John 18:36); His kingdom was established on the first Pentecost following His resurrection (Mark 1:9; Acts 1:8; Acts 2:1-4; Col. 1:13, 14; Rev. 1:9, 10); His second coming will mark the end of His reign and kingdom, not its beginning (1 Cor. 15:24-28); and no Scripture teaches that Christ will ever set foot on earth again, but the saints " . . . shall be caught up together with them in the clouds to meet the Lord in the air. . . . " (1 Thess. 4:17.)

Second, the Lord will raise the dead and judge the world at His coming. All that "are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29.) God hath " . . . appointed a day, in the which he will judge the world. . . . " (Acts 17:31.) Every person from the time of Adam to the end of the world will be there (Matt. 25:31; Rev. 20:11-15) — Tyre and Sidon (Matt. 11:20-23), Sodom

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(Matt. 11:23, 24), Nineveh (Matt. 12:41), the queen of the south (Matt. 12:42). Each one will be judged and receive rewards and punishments according to deeds done in his body (2 Cor. 5:10; Matt. 25:34-46). God's word will be the standard of judgment in that day (John 12:48; Rev. 20:12d).

Third, the heavens and the earth will be destroyed at His coming. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Pet. 3:7, 10-12.) The manner in which the Lord will accomplish this is not stated, and it is idle to speculate.

WHAT SHOULD EACH ONE BE DOING IN VIEW OF HIS COMING?

First, one who has never obeyed the gospel should do so immediately. The gospel is God's power unto salvation (Rom. 1:16). It is the good news about the death, burial, and resurrection of Christ (1 Cor. 15:1-4). When the Lord comes again He will take " . . . vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:8, 9.) Believe in Jesus Christ (John 8:24; Heb. 11:6), repent of your sins (Acts 2:38; Luke 13:3; Acts 17:30, 31), confess your faith before men (Rom. 10:10; Acts 8:37), and be baptized for the remission of your sins (Mark 16:16; Acts 2:38; 22:16; Rom. 6:3, 4; Gal. 3:26, 27; Acts 18:3; 1 Pet. 3:21).

Second, Christians should be giving all diligence in adding the Christian graces (2 Pet. 1:5-11); be watching and ready at all times (Matt. 24:42-51); be awake and busy (1 Thess. 5:6-8), abide in Christ (1 John 2:28); and dwell in love (1 John 4:16, 17). After describing the second coming and the destruction of the heavens and the earth, Peter exhorts Christians, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Pet. 3:14.) Christians ought to so live that they can look for and hasten the coming of the day of God (2 Pet. 3:12) and, with Paul, "love his appearing." (2 Tim. 4:6-8.)

CONCLUSION

The second coming of Christ, or His return, is the great culmination of all things. One cannot believe in the power of the cross unless one believes that Christ is going to return. Alfred Lord Tennyson refers to the second coming of Christ as "That one far-off event to which the whole creation moves." Carrol Ellis once wrote, "The return of Christ is a happy thought. It is a great consolation. An architect does not mourn when he has finished a building. An artist is not sad when he has put the last touch to a picture. The wanderer who has reached his goal shouts victory. A child is not sad when it comes home to its father. The Christian can say with Paul, 'For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens.' (2 Cor. 5:1.)"

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We Can Do Nothing Against The Truth

Howard Winters, W. Jefferson, N.C.

Truth is unchangeable.

When Nicolaus Copernicus first advanced the heliocentric theory of the solar system there arose a great cry of protest from those who believed that the earth was the center around which all heavenly bodies moved. Even the Roman Catholic Church, led by Pope Paul V, raged against the theory and condemned it as heresy. Galileo, one of the earliest propounders of the Copernican theory, was summoned before the inquisition at Rome in 1633 and forced to recant his belief that the earth moves around the sun. It is reported, however, that after his recantation, Galileo whispered, "But it does move." And so it did. All the ragings of the people, all the recantations by those who believed it, and all the dogmas of the Roman Church could not change the fact. Truth cannot be changed to suit the whims of the masses.

Under the guiding influence of the Holy Spirit, the apostle Paul wrote, "For we can do nothing against the truth, but for the truth." (2 Cor. 13:8.) Truth is certain; facts are fixed and immutable. We may not believe the truth, we may not accept it, in fact, we may fight against it, but still it remains the same, eternal, unchangeable. The same apostle exclaimed to the Romans, "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar. . . . " (Rom. 3:3, 4.) This simply teaches that truth is truth, whether it is believed or not. It is fixed, certain, immutable – we can do nothing against it. Let us, then, notice some truths and facts in God's word against which we can do nothing.

1. **We can do nothing against the truth that God is.** "The fool hath said in his heart, There is no God. . . . " (Ps. 14:1.) To the vast majority one might as well be asked to prove that the sun shines, that the clouds bring rain, that the night is dark, that the world exists as to be asked to prove that God is. On the other hand, one could as successfully deny the existence of matter, of life, of death, yea, even of mother love as to deny the existence of God. This truth is too deeply rooted in the minds of men, too widely believed, too well authenticated, too sure, too certain to be successfully denied. It is written on every mountain and sea, on every flower and tree, on every rock and hill, in the song of every bird, and in the ripple of every rill. We might deny it or ignore it, we might even convince ourselves that it is not true, but still the truth remains, eternal and immutable: God is! We can do nothing against the truth.

2. **We can do nothing against the fact that we are the offspring of God, accountable human beings, and eternal souls – souls that never die.** God made man in His own image (Gen. 1:26, 27), breathed into him the breath of life, thereby making him a living soul (Gen. 2:7), and gave him a charge to keep, a command to obey (Gen. 2:16, 17). Man thus became a responsible creature, a creature with a choice to make. God set before him two ways: the right way and the wrong way. God made certain promises to him if he chooses the right way, and He has given certain warnings if he chooses the wrong way. Man is therefore a being of choice, and he will reap the rewards or pay the consequences of his choice. This is an inalterable fact. We can do nothing against the truth.

3. **We can do nothing against the fact that we are lost because of sin.** When God placed His responsible creatures in the lovely garden of Eden, He forbade them to eat of a certain tree. He said, " . . . In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17.) This is simply to say, "The day you sin is the day you die." This was not only true of Adam and Eve in the garden of Eden, it is also true of each of us today. Paul said, " . . . I was alive without the law once: but when the commandment came, sin revived, and

I died." (Rom. 7:9.) So the day we sin is the day we die – the day we are separated from God (cf. Isa. 59:1, 2). But the Bible teaches that we have all sinned (Rom. 3:9, 23; 5:12; 11:32). And sin brings death (Rom. 6:23) – the lost state. All responsible men (who have not come to Christ for salvation) are therefore lost because of sin. This fact cannot be changed.

4. **We can do nothing against the fact that Christ came to save the lost**. The mission of Christ to this world was to save lost souls from sin and death. Jesus said, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20:28.) Again, "For the Son of man is come to seek and to save that which was lost." (Luke 19:10.) Sin brought death or separation from God, but the death of Christ brings life and reconciliation to God. This is a fact. We can do nothing against it.

5. **We can do nothing against the fact that the Lord has given a plan whereby the lost must be saved from sin.** We may not know the plan which the Lord has given, and if we know it we may not like it; and if we do not like it we will probably not accept it, but we can do nothing against the fact that the Lord has given it. The Bible plainly reveals what one must do in order to be saved – what one must do to apply God's plan.

First, one must hear the word of truth. " . . . How shall they believe in him of whom they have not heard? . . ." "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:14, 17.)

Next, one must believe in Jesus Christ as God's Son. Jesus said, " . . . For if ye believe not that I am he, ye shall die in your sins." (John 8:24.)

When one believes, he must then repent or turn away from all sin. Jesus said, " . . . Except ye repent, ye shall all likewise perish." (Luke 13:3.)

The next logical step is to confess Christ – confess with the mouth the faith of the heart. Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10:32.)

Finally, one must be baptized into Christ. Jesus said, "He that believeth and is baptized shall be saved. . . ." (Mark 16:16.)

When one is in Christ he is a new creature (2 Cor. 5:17) and must walk in newness of life (Rom. 6:4).

Many people rebel against God's plan and refuse to accept it as the means by which one is led to salvation. But does their rebellion and unbelief make the plan of God of no effect? God forbid! God's plan is truth and we can do nothing against it.

The truth of God is eternal, unchangeable. Albert Schweitzer, though a great humanitarian, was wrong, dead wrong, when he said in his autobiography, "We are obliged, that is, to admit the evident fact that religious truth varies from age to age." Our Lord said, "And ye shall know the truth, and the truth shall make you free." (John 8:32.) And since truth is unchangeable, the very same truth that made men free in apostolic times will make men free today. And so we do not need a new truth for a new age or a changing truth to fit each age: we need a restoration of the ancient truth proclaimed by Christ and His apostles. And the truth they preached is revealed to us in the word of God. Jesus said, "Sanctify them through thy truth: thy word is truth." (John 17:17.) " . . . The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (1 Pet. 1:25.) We can do nothing against the truth. But we can accept it, obey it, and be saved by it.

When a man gets too big for his breeches, his hat doesn't fit either.

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Southeastern Children's Home News

This is a picture taken a few weeks ago of Shanta Carter. Shanta is the sister of Selina Carter, whose picture appeared in last month's issue. She, too, has been with the home from the beginning. Shanta really enjoys life in the home. In this picture she looks so relaxed and happy. It should make all who had a part in supporting the home feel real good that we were able to make someone like this little girl feel wanted and loved in a place to call home, with the finest of

Continued on page 19

Editorial

A GIANT PASSES

Howard Winters, W. Jefferson, N.C.

B.C. Goodpasture, one of the most influential men among those seeking to restore New Testament Christianity, is dead. He died in Nashville, Tennessee, where he had lived since 1939. He had been preaching the gospel with persuasion, power, and beauty for more than 60 years. He was successful in many areas of life, but perhaps his greatest contribution to the cause of Christ was in the field of literature. In his capacity as business manager of the Gospel Advocate Company he wrote, edited, published, sold, and encouraged others to write, produce, and use an inconceivable amount of sound Scriptural material. The contribution he made to and through brotherhood literature is so vast that hardly a Christian on earth could be found that has not, either directly or indirectly, been influenced by him. But at the head of the list of his contributions is his editorial work with the **Gospel Advocate**, a service he rendered for more than 38 years. Under his able hand the **Advocate** has long been considered the aristocrat of restoration journals. While other periodicals have their time, place, purpose, and contribution, the **Advocate**, in the minds of the vast majority, has remained the leader and the most valuable of restoration papers. This is so, not because of its age or because it is considered an official publication of churches of Christ (for it is not that, never has been, and never can be), but the editor made it so by his faith and practice. There is no doubt in our minds but that historians will consider B.C. Goodpasture the top-ranking editor of the twentieth century. He served with both distinction and honor.

Carolina Christian joins with those around the world in expressing our sympathy to the Goodpasture family, to the Hillsboro church in Nashville where he served as elder, to the Gospel Advocate Company, and to a mourning brotherhood which has lost a beloved brother and an able champion of truth. He was a leader of men, one of a rare kind, whose like seldom appears among the people of God. When he is measured by his work (the true measure of any man after he is dead) we must all exclaim, a giant is fallen! A great and a good man has laid his armor down! His passing leaves a breach among those who fight for truth and right – a breach that able men of faith must not let go unfilled, lest the enemy rush in and get an advantage.

Carolina Church News

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

The congregations in Statesville benefit from three radio broadcasts each Sunday. Stanley Crews is on at 7:45 a.m. over WSIC, 1400 on the dial. The "International Gospel Hour" with V.E. Howard is on the same station at 8:30 a.m. Chester Vaughn preaches over WDBM, 550 on the dial, at 9:30 a.m.

Graham Gantt will preach in a meeting at Jericho congregation, near Mocksville, May 8-13.

A new congregation began meeting at Edenton on Feb. 20. Bill Mead will be serving as evangelist there.

David Pharr will preach in a meeting at the Plaza congregation in Charlotte May 22-29.

A Youth Rally has been scheduled at Henderson for June 24-26. The featured speaker will be Johnny Melton of Union, S.C.

First reports from the campaign at Westside, Charlotte, during March 13-20 indicate wonderful success. We expect a detailed report for the next issue.

N.C. Baptisms

Abilene, Statesville, 2; West Jefferson, 2; Plaza, Charlotte, 1; Linville Forest, 7; Providence Rd., Charlotte, 2; South Fork, Winston-Salem, 2; Westside, Charlotte, 1. Total: 17.

Announcing: Christian Home Care, Inc.

Board of Directors (from left to right), first row: Arneater Saulters, Secretary; Mason McCullough, President. Top row: Julius Bray, Jr., Publicity; C.C. Vaughan, Treas.; William Latten, Publicity Chairman; O.B. Parks, Building Chairman; William Correll, Vice President. Not pictured, Robert Dockery, Finance Chairman.

STATESVILLE, N.C.

CHESTER C. VAUGHAN, Reporting: It is my pleasure and deep concern in the work of Christians and the responsibility

Christians have to minister to both spiritual and physical needs of human beings in and out of the church. I, therefore, am proud to announce on behalf of the Board of Directors of Christian Home Care, Inc., our first annual meeting to be held in Brock's Community Service Center, located on Main Street, Mocksville, N.C., at 3:00 p.m., Sunday, May 1, 1977, at which time the purpose and plans of the home will be discussed along with a brief program.

This will be a historical event that you will not want to miss. The public is cordially invited.

Christian Home Care, Inc., was organized as a result of a need for a home for the aged in this area, wherein they would be properly cared for in a Christian atmosphere.

This home is a dream of Mason McCullough, being inspired by the need for such a home and by deep concern over the suffering of our late dear sister Sally Hege, who suffered much because of the lack of such a facility.

It was on the bus one Tuesday night that sister Sally Hege suffered a heart attack and after being confined to the hospital for a period of time, returned home and had a relapse. The doctor felt she needed someone to stay with her at all times and care for her. It was difficult to find someone who could do this; finally an elderly sister of the church consented to live with her. Her condition did not improve and the doctor suggested she be put in a nursing home. This was a blow to Sally as she was a very independent person. The thought of being among strangers and not among God's people really grieved her. She subsequently passed away.

As a result of this tragedy, a few members of the Lord's church decided to organize and build a home for the aged to care for members and nonmembers alike, regardless of race or religious background. Thus, Christian Home Care, Inc., came into existence.

At present the Board of Directors is coordinating efforts to make this home a reality. You, too, can help in this great work by becoming a member of this organization. Membership fee is $5.00 per year; send it to C.C. Vaughan, Treas., 2100 Murdock Road, Statesville, N.C. 28677.

SOUTH CAROLINA

Northeast congregation in Greenville has decided to discontinue their sponsorship of the Herald of Truth program over WLOS-TV. This decision was reached after the station notified them that the weekly cost would be increased from $250 to $350.

H.A. Fincher of Atlanta, Ga., will preach in a meeting at Charlotte Ave., Rock Hill, May 1-6.

Ralph Jones has resigned from the eldership at St. Andrews Rd. in Columbia, where he served from the early sixties. R.W. Senn and Bennie R. Wood have been added to the eldership there.

Joe Godley will be working with the church in Lancaster until the fall, when he plans to enter graduate school.

The youth of the North Charleston church are publishing a bulletin for young people called "Voice of Youth."

An addition of three classrooms has been completed at Crawford Rd. in Rock Hill.

S.C. Baptisms

Greer, 1; Northeast, Greenville, 2; St. Andrews, Columbia, 3; North Charleston, 4; Edgewood, Greenville, 4; Charlotte Ave., Rock Hill, 3; Anderson, 4; Crawford Rd., Rock Hill, 2; Central, Spartanburg, 5. Total: 23.

MYRTLE BEACH

BUFORD CARROLL, Reporting: Myrtle Beach attendance has averaged 138 during the winter months! Contributions: $800 per week. We had two baptisms Monday night, March 21. The foundation has been poured for our new 450-seat auditorium and the 12 classrooms.

Christianity does not give us all that we want, but it does teach us to enjoy all that we have.

Editorial Book Views

The Question of Women Praying, Charles L. Sattenfield; Star, P.O. Box 13125, Ft. Worth, Texas 76118; 48 pages, paper $1.

This could prove to be one of the most important books published this year (and by a former Carolina preacher, too). Basically it is a review of James Casey's book entitled **In Defense of Girls Praying.** While the titles of both books are slightly misleading, the contents are not. The question is not of women or girls praying. They are commanded to do that. The question is whether it is Scriptural for them to pray audibly in the presence of men. Casey's book affirms that it is (he is especially concerned with devotional-type gathering among young people); Sattenfield's denies it. The study is divided into four sections, viz., Introductory Remarks, Examination of Casey's Alleged Examples, A Critical Analysis of 1 Timothy 2:8 (one of the strongest and most valuable sections in the book), and Summary and Conclusions. We think the author proves conclusively that Casey's "examples" are examples of prayer but not examples of what they were given to prove, namely, that women can Scripturally pray audibly in the presence of men. He also shows that 1 Timothy 2:8 is limited to men only, contextually. We consider this a vital little book, one that can help stop a dangerous movement that is sweeping through the church. We therefore urge you to get it, read and study it, and pass its contents on to all honest searchers of truth on this subject.

Jesus Christ Today – A Commentary on the Book of Hebrews, Neil R. Lightfoot; Baker Book House, Grand Rapids, Mich. 49506; 274 pages, cloth $8.95.

Most of you will gladly welcome this new and refreshing commentary on Hebrews. (Another great book by a former Carolina preacher!) While it is a verse-by-verse study, it is even more: it is set up in such a way that the Scriptures and the comments form a continuous narrative. This makes easy reading. The comments are sound and right to the point . . . and usually offer help where help is needed most. For critical students, the "Additional Notes" found at the end of each chapter may well prove to be even more valuable than the comments themselves. They are rich with thought and incisive in dealing with problem words, phrases, and other difficulties. We found these the most interesting aspect of the book, but frankly we are excited about the whole thing and the contribution it can make to the study of Hebrews. The author says in his preface, "It has now been some years since I began. The bulk of this work was done before 1970, but until now I have been unable to bring it to a close. There have been delays, distractions, and interruptions innumerable. I have soared and stumbled on Hebrews, sometimes within the same hour. But I delight in knowing that I have somewhat traversed the territory. It has been a faith-building journey." We think the reading of it will be a faith-building adventure for

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you. It is therefore a book you should have in your library – one that you should not be satisfied without.

When Life Tumbles In, Batsell Barrett Baxter; Baker; 136 pages; New Paperback Edition $1.45.

This book carries the subtitle of **Conquering Life's Problems** and it deals with 13 of the most pressing problems confronting man in today's complex society. Baxter deals effectively with the subjects of suicide, loneliness, frustration, fear, guilt, pain, alcoholism, age, grief, death, resurrection, the purpose of life, and happiness. His treatment of the subjects are both Scripturally and psychologically sound. You will undoubtedly want to purchase several copies, one for yourself and some for gifts to your friends whose lives may have tumbled in.

All books reviewed or mentioned here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

Continued from page 15

Christian people to watch over them, brother and sister Dale Gillespie.

Some of the children who came to the home have been able to leave to make a life for themselves; others have been able to rejoin their natural parents and for this we are grateful. If you have not as yet had a part in this important work, why not begin now to send a regular monthly contribution to Mr. S. Robert Collins (Treasurer), 241 Wildwood Ave., Sumter, S.C. 29150.

We continue to urgently need a Christian couple to serve as home parents. If you are interested or know of some couple who would be please call (803) 775-2954 or write Mr. Collins at the above address.

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WHO? ME!

Several years ago, while Burl Curtis was still editor and the present editor was his associate, a delightful and highly complimentary note was received from the much admired, greatly esteemed, inimitable, and world-renowned Bible scholar, Guy N. Woods. By some unusual slip of the pen, Brother Woods (or perhaps a secretary) had addressed the letter to "Carolina Publican." It was delivered to the editors without noting the error. However, while we were both doing a little peacocking because of it, the editor observed the manner in which it was addressed. He promptly turned it over to his associate as if it had been properly addressed and meant for him.

HONESTY

Honesty is not only the best policy, it is the **only** policy for those who do right and please the Lord. Honesty should always be practiced by Christians, even if it hurts. George DeHoff, when he was traveling and speaking as District Governor of Rotary International, saw the following sign posted on a place of business: "Don't go sum whur else and git skint. Come in here!"

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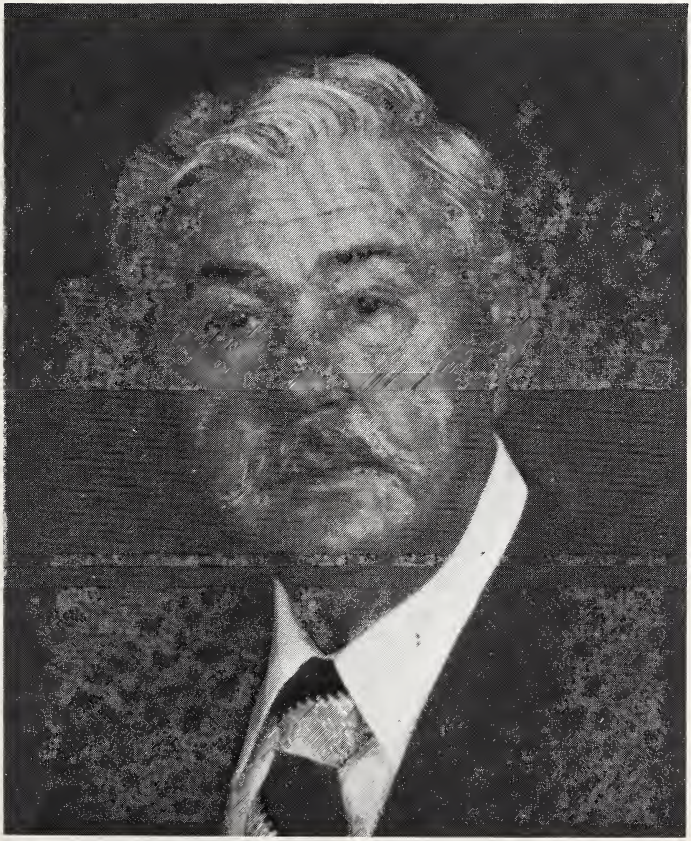

H.R. Butler — Mr. CBC (See page 7.)

EDITORIALS

THE CAROLINA LECTURES

As usual, the Carolina Lectures, conducted this year at the Central church in Spartanburg, were a rich and useful experience. James Meadows, the able preacher at Central, and the elders had put together a very challenging program built around three subjects, namely, premillennialism, how to study the Bible, and leadership. Every speaker did his work well and many felt that this was one of the most outstanding lectures we have had for many years. Those who attended are most assuredly better prepared to meet the demands facing God's people in the Carolinas. One thing in particular interested us: more elders attended this one than we have ever seen before. We hope this starts a trend. Churches would do well to send their elders . . . as well as their preachers.

The lectures will be held next year at the Abilene church in Statesville. The date is always the first full week in April. It is time now to make your plans to be present. Only losers miss!

MONKEY BUSINESS

The **Roanoke Times and World News** for April 15, 1977, carried an AP news release from Indianapolis, Indiana, stating that Superior Court Judge Michael T. Dungan had ruled that the use of the textbook **Biology: A Search for Order in Complexity** was unconstitutional. Why? Because it promotes the Biblical concept of origin by special creation and says that there is no way to support the theory of evolution scientifically (a fact that no honest scientist can deny).

This all boils down to the fact that our children can be taught organic evolution at our (taxpayers') expense, but that it is contrary to the United States Constitution to teach them the Biblical doctrine of divine creation. It is therefore constitutional to deny God and teach unbelief (teach that man is nothing more than an accidental product of chance) or a theory that is designed to destroy faith in God and the Bible, but it is unconstitutional to teach belief (that God is the Creator of man and his supreme ruler). Thus the public schools can scoff at the Bible and call it "old wives' tales," but it cannot teach students what it says about creation. The public schools can be anti- but not pro-Scripture.

We think this is ridiculous. In fact, it is so ridiculous that if it is carried to its logical conclusion a child cannot be taught the Declaration of Independence. Thomas Jefferson wrote into the Declaration the following words: "We hold these truths to be self-evident: that all men are **created** equal; that they are endowed by their **creator** with certain inalienable

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rights. . . . " (Emphasis added, HW.) The Declaration itself therefore sets forth the idea that there is a Creator and that man was created. How long will it be until some judge rules that it is unconstitutional to quote the Declaration of Independence in public schools because it teaches the Biblical doctrine of creation?

We know not how others may feel about this ruling, but it seems to us that this court (and all others which may follow its directions) is engaging in some unconstitutional monkey business. It is taking away our freedom to teach what we believe the evidence demands and forcing on us a theory that has not one smattering of scientific proof in its favor. If this is not monkey business, what is?

WHAT IS THE CHURCH OF CHRIST?

The church of Christ is the body of Christ (1 Cor. 12:12-27), and every Christian is a member of that body. The only way to see the church is to see the body and the only way to see the body is to see its members. While no one member makes up the body, each is a representative of the whole. As the world sees each member, it sees the church.

While visiting in the hospital some time ago we introduced ourselves to a patient. She looked intently at us for a moment and then appearing to recognize something about us (she had heard of us through some connections) asked, "Are you the church of Christ?" These were her exact words, unusual as they may seem. It was our conception then that she meant to ask, "Are you the preacher for the church of Christ?" But we could not help thinking about her question just as she asked it. We are Christians, members of the body of Christ, which is the church. And since the only way the church can be seen is in or through its members, we, wherever we are, represent the church of Christ. As we talked further with her, it occurred to us that what she saw in us might well be her first and most vital impression of the Lord's church, that what she saw might just determine whether she would accept or reject the truth, of which the church is the pillar and support (1 Tim. 3:15). If that should be the case, then an eternal soul would be hanging in the balance and our actions or reactions could well determine its destiny. The very thought startled us, and we were extremely careful in what we said and the way we acted during the remainder of the visit. We recognized, in view of this question, the responsibility we had to set a proper example. Someone was looking at us and seeing the church of Christ. May we never forget this question and may we conduct ourselves in such a manner that it will bring honor to the cause of Christ when someone mistakenly sees us as His church.

By the way, what is the church of Christ according to your life? What would the church of Christ be if all its members were just like you?

WHAT IS SIN?

There are many good definitions of sin available to Bible students in many different works. It is not our purpose here to quote such definitions or to give another one. We are simply trying to state what sin is, to get at its very nature. The Bible tells us in no uncertain terms, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3:4.) "All unrighteousness is sin. . . . " (1 John 5:17.)

From the Scriptures we, therefore, conclude that sin is opposite righteousness. Righteousness is doing the will of God, submitting to Him as the ruler of the universe. Sin is the opposite of this: it is a failure to do God's will and submit to Him as the rightful ruler of all creation. Since God is the beginning, the originator, of all things, He is the absolute standard. Everything must ultimately be measured by Him (by His revealed will) and for Him. Man is God's creation. He belongs to God absolutely. It is the Creator's prerogative to rule the creature — to impose His will upon the creature and to expect both implicit and explicit obedience from him. Any deviation from the will of the Creator by the creature is, by the very nature of the Creator-creature relationship, sinful. Or to state it another way, righteousness is the creature saying in total submission to the Creator, "Thy will be done," thus properly recognizing the Creator-creature relationship – God the ruler, man the ruled. Opposite of this is the creature saying, in his refusal to submit to the Creator's rule, "My will be done." The creature thus dethrones God and enthrones himself – he makes himself the ruler rather than the ruled! This is sin, the very nature of sin – the creature refusing to be ruled by the Creator.

"Thy will be done" is righteousness.

"My will be done" is sin.

A FAITH TO PROCLAIM . . . OR A THEOLOGY TO DEFINE?

Jesus said, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) Paul, in giving the same charge, said, "Preach the word. . . . " (2 Tim. 4:2.) There should therefore be no question about the contents of gospel preaching.

In the past this was true. When we obeyed the gospel (now more than a quarter of a century ago) every preacher pleading for a return to the Bible had a faith to proclaim – we all believed we had the truth and we were eager to share that truth with others. While we did not all agree precisely on every conclusion, we all believed that the Bible was the one and the only thing to be preached. Our question then was "What does the Bible say?" We satisfied ourselves with finding the answer. Such men as Gus Nichols, Guy N. Woods, G.K. Wallace, George W. DeHoff, Foy E. Wallace, Jr., G.C. Brewer, B.C. Goodpasture and scores of others like them went forth preaching sermons filled with quotations from the Scriptures – they told men what God had said. They did not fill their preaching with theories about the word, interpretation of the word, or higher or lower criticism (although each recognized the value of critical study in its place). They believed and proclaimed that the power was in the word of God, not in the words of men (Rom. 1:16; Heb. 4:12). They thus fed the soul upon the divine word. It was under such preaching that we learned the truth, renounced denominationalism and digression, and had instilled in us the desire to preach the unsearchable riches of Christ to a lost and dying world. We have never learned how to preach any other way . . . nor are we in the process of learning! We have a faith to proclaim – the message of Christ as He has given it in His word.

But things are different now. A new breed of preachers is appearing on the scene. The question has changed to "What does the Bible mean?" They fill their sermons with human reason and theological conclusions – they seldom refer to the Scriptures. When they quote a passage, it is not to proclaim it as the will of God, the directions to live by, the road map to heaven, but to raise questions about its meaning and to offer learned dissertation on why it cannot mean what it says (why it takes a "scholar" to understand and explain it). They wind up preaching their doubts rather than the word of God. They spend their time in the pulpit redefining words, explaining (away) doctrines (which they usually class as traditional), denying the validity of the restoration plea, belittling pioneer preachers and giants of faith, making the word relevant by offering compromises with atheism, evolution, and false teachers, changing the message (or watering it down) to please the masses (they say because people are not accepting the truth in great hoards, we are therefore not preaching to the people's needs – the messages must be changed or modified so more will accept it), minimizing the difference between the church and denominationalism, and trying to broaden the basis of fellowship to take in everyone and everything. This is a totally new sound, and what a contrast it is to sound Biblical preaching – preaching that is Christ centered, Scripturally based, people pointed, sin condemning, soul saving, faith building, and hope instilling.

What is the difference in the two approaches? As we see it, it is the difference in having a faith to proclaim and in having a theology to define.

The Beauty Of Holiness

David Pharr, Rock Hill, S.C.

Five Old Testament Scriptures use the expression, "beauty of holiness." For instance, Psalm 96:9 says, "O worship the Lord in the beauty of holiness: fear before him, all the earth." The thought, of course, is that there is beauty in a holy life. There is nothing more lovely than a life that is dedicated to pleasing God.

It is supposed that the physical features of Jesus were not particularly handsome. Isaiah said, "... he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Isa. 53:2.) It is unlikely that there was anything about the physical appearance of Jesus that commanded admiration. Still, with the psalmist we can say: "One thing have I desired ... to behold the beauty of the Lord." The beauty of Jesus was the beauty of holiness.

We certainly live in an appearance-conscious society. Much attention is given to the matter of looking good. But the Bible instructs us in the art of inner beauty. Peter writes to women that their adorning should not be "... that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3:3-4.)

The beauty the world exalts cannot be compared to the loveliness of holy living. Makeup cannot cover an ugly heart. Or, as someone has expressed it, "What good is an apple with red skin if worms have devoured the heart?" But when the heart is beautiful, the scars and wrinkles of the flesh do not distract. Inner beauty never fades.

The youthful David had a good physical appearance, but this was not the reason God chose him to be king. Rather, it was because of the kind of heart he had. Regarding his being chosen instead of his brothers, the Bible says, "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." This youth was a man after God's own heart. He had the beauty of holiness.

We should all seek the beauty of holiness. A song expresses it this way:

Let the beauty of Jesus be seen in me,
All His wonderful passion and purity;
O my Saviour divine,
All my being refine,
Till the beauty of Jesus be seen in me.

We can have the beauty of Jesus by imitating His life, by letting Him rule in our lives until our person becomes Christ-like.

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What Kind Of Teacher Are You?

Karen Melton, Union, S.C.

> *"Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment." (James 3:1, NASV.)*

How seriously do you take the responsibility of teaching the Bible to young people? How much time goes into your lesson preparations each week? Do you know each of your students personally? All of us who are Bible teachers have been given a tremendous challenge and responsibility by God Himself.

Unfortunately, a number of those chosen to teach in Bible school programs do so grudgingly. The attitude some people exhibit is actually **sinful**. It is **wrong** to fuss and complain when asked to teach, if you are able to do so. It is **wrong** to think you are excused from teaching because you have other commitments. It is **wrong** to stand before a class unprepared to teach. It is **wrong** to be impersonal toward your students.

What kind of teacher would take such an attitude? What kind of judgment will he or she receive when the Lord returns to claim His own? Think about it, teachers. What kind of teacher are you?

To The Unknown God

Troy Daniels, Greer, S.C.

In Acts 17 we find that the apostle Paul, during his wait in the paganistic city of Athens, used the opportunity that he had to teach the truth concerning the worship of God. Obviously the God that Paul preached unto them was the same God which they were assuming they were worshipping. They were aware that God existed and were sure they were worshipping Him, but they did not know that they were ignorantly worshipping until Paul preached Jesus Christ. They had an intrinsic desire to worship a god, but the type of worship constituted the type of God in which they gave reverence. Although the God of the universe will never change His Person, people will no doubt begin to believe His image has changed because His people are misrepresenting authority and name. In the case of Athens, how gross? Looking around us, how gross? But at the same time it was still vain and ignorant worship. Beyond Spirit and truth there is ignorance.

Being in this country today "given wholly to idolatry" and paganisms, if we look at and compare Paul's reaction to the vanities of worship and our reactions to ignorant worship, we would have to freely admit that Paul did not approach the problem as we do, or is it that we do not approach the problem as Paul did? What has been our response to this great problem of confronting ignorant worship?

Let us notice some of the ingredients that go into idolatry and paganism. Hedonism is probably the core of both. But to amplify the composition, use the practical word **illusionary**. When man can motivate himself by some self-propelled energy it is usually one that he can touch or create to his own liking. Man's mind conjures up these gods out of desires and passions that are like himself.

Notice in Acts 17:18 the type of people that confronted him. Two schools of philosophy, Stoicism and Epicureanism. The stoics on one hand believed that man should live without passion and feelings; the Epicureans believed that one should live life to its fullest and get all that could be gotten out of it. Both directions are extremes. But at the same time we need to observe that both schools of philosophers could team together long enough to ridicule and question Paul about preaching the gospel. That ought to teach us that Satan's hosts will always stick together when truth is around. But both philosophies offered people some of the things that they wanted to hear and to practice. Although they were not really sold on their philosophies, it was the popular and the traditional thing to do. Certainly members of the church worship the "unknown God" because they have not taught themselves nor let others teach them that God expects us as individuals to "seek after Him," and not others to seek for us (Col. 2:8). We have a tendency to teach other Christians what we believe rather than what the Bible will teach us to believe.

We are assured of the fact that the New Testament teachings are directed to Christians and not to the world. The Bible is teaching us that we are the ones that should go and teach as Paul did in Athens.

We are still plagued with the same types of paganisms as they were in Paul's day. Even some of the names are the same. How many of us as God's preachers and teachers would be willing to leave the church building and GO and teach the pagans and idolaters that "Ye ignorantly worship" as the apostles did. How much glamor and happiness did it give them in man's sight? Why wasn't Paul afraid of running them away with the truth? Brethren, whether we accept it or not, these philosophies are still with us, waiting on us to give in or to destroy them. We can cut asunder denominationalism and other false teaching inside the church building among ourselves, but we tend to forget Christ commissioned us when we had no buildings.

God will become the "unknown God" to us when we forget what He has commanded us to do. For every false and unsound teaching there is a "paganistic inpregnation." For every opportunity that befalls us to teach the truth and nothing is taught, ignorance is injected.

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H.R. Butler — Mr. CBC

Howard Winters, W. Jefferson, N.C.

In every successful work or movement there is usually one person who so personifies its principles that it is nearly impossible to separate him from it . . . or the movement from him. Who could think of the preservation of the Union and the Proclamation of Emancipation during the Civil War without thinking of Abraham Lincoln? Who could think of the Reformation without thinking of Martin Luther? Or the Restoration Movement apart from Alexander Campbell? Although the work is not in the same category or proportion by any means as the freeing of slaves, the reformation of an apostate church, or the plea to return to the Bible for everything pertaining to faith and practice in religion, H.R. Butler is such an integral part of the beginning and history of Carolina Bible Camp that the two become almost inseparable in our minds. He has been the central and moving force behind CBC from its inception, and his contribution to both it and to the hundreds of young people who have been taught the Bible in its Christian atmosphere is immeasurable. He, more than anyone else, personifies the principles of Carolina Bible Camp, and he has worked longer and harder than anyone else to make it what it is today. He, and he alone, has well earned the title we here give him – Mr. CBC!

H.R. (these initials stand for Horace Rowe) was born in Newton, North Carolina, on August 23, 1916. He graduated from Cannon High School in Kannapolis and then attended Salisbury Business College. He did further study at Anderson Airplane School and Beery School of Horsemenship. In his work he turned to the Blue Cross Insurance program. He spent 32 years with this company, and at the time of his retirement he was state sales manager of the non-group and rural sales.

H.R. was extremely fortunate in his

marriage. He courted and won the beautiful Margaret Kurfees Ward. They were married on May 30, 1937. He was not a member of the Lord's church at the time of their marriage, but Margaret was. And because of her strong faith and her unwillingness to compromise principles of right, she eventually converted him to the truth. He obeyed the gospel in June 1946, being baptized by Emerson L. Flannery in Kannapolis. He does not advise young people to marry out of the church (in fact, he advises against it), but he says, "I thank God one Christian girl did: for in so doing she won me to Christ." As this would indicate, Margaret is a marvelous person, one who has made a tremendous contribution to the church of Christ, a great lady in her own right; but it might be of interest to many of our readers to know that she is also the niece of M.C. Kurfees, a mighty scholar in the church a generation ago, and author of the monumental book called **Instrumental Music in Worship**, perhaps the most scholarly work ever written on the subject. H.R.'s marriage thus thrust him into a family who had long roots in the restoration of New Testament Christianity.

H.R. and Margaret have only one child, Margo. But Margo has in turn presented them with four adorable grandchildren, Mary Margaret (who is now a lovely young lady and who is a favorite of mine because she obeyed the gospel during a meeting I preached in Kannapolis several years ago), Brittain, Bryon, and Shannon. They have all brought special delight to the Butler home.

For many years there has been an element in the church in and around Kannapolis that believes elders were a part of the miraculous framework of the early church, just as were apostles and prophets. Consequently (according to this theory) an eldership was never intended to be a permanent part of the church – it ceased with the miraculous. Some of the Stonestreets (another prominent family in the Restoration Movement during the first half of this century) who believed this have lived in or near Kannapolis for many years and have had a great deal of influence on the church. For this reason (perhaps others also), no elders had ever been appointed by the Kannapolis church before 1974. But the church had gradually come to accept the fact that the Bible teaches each congregation to appoint men from its own number to rule, guide, and feed the flock. These men, who are called elders, bishops, and pastors in the New Testament, were a permanent rather than a temporary part of the church. Once convinced of this the Kannapolis church made plans to part with the past and take a long step into the future by appointing elders, even though there would obviously be strong opposition from a remnant of the old element which had slowly but surely lost its hold on the thinking of the people.

In a situation such as this, strong men were needed to pave the way for the future. The church therefore turned to H.R. Butler, Ed Hill (another great man in the Lord's work and second only to H.R. in his valuable contribution to Carolina Bible Camp – and if there is a first runner-up for the title "Mr. CBC" it would have to be Ed Hill), and Charles McFalls (later Carroll Street was appointed to serve with the original three and the four of them constitute the present eldership). To permit themselves to be appointed as elders, and thus break the hoary traditions of years, took faith, courage, and thick skins. But the appointment was made and all went well, went well because the church had made a wise choice in its selections. The church has continued to prosper and nearly all (I think we could say all the active members) have recognized that the Scriptures teach each congregation to appoint qualified elders, that this is the Lord's way, and that the Lord's way is always best. Thus with exceptional leadership, the Kannapolis church moves into a bright future. It has outgrown its present building (especially its classroom space) and the elders are searching for suitable property on which to build an adequate structure.

But it is his work with Carolina Bible Camp that most distinguishes H.R. Butler – here he has made his finest contribution to the cause of Christ in the Carolinas. He was one of the original men who met in Statesville, North Carolina, in 1956 for the purpose of organizing a camp wherein the Bible could be effectively taught as recreation was provided. Others who were there at that meeting, besides H.R., were C.W. Bradley, Ed Hill, Doug Gunselmen, and O.P. Baird (there may have been a few others, but we do not have their names at this time). H.R. was the first to guarantee the funds (from his own pocket) to cover all losses if the camp did not pay its own way (after 20 years of successful operation he has not had to make up one penny of loss; the camp has been self-sustaining from the very first, and it continues to operate in the black – a high compliment to the management of the camp). Interestingly enough, H.R. and Ed Hill are the only ones remaining who organized the camp: the others are gone (from the Carolinas) or dead, but they both remain at its heart and core.

Carolina Bible Camp went into operation during the summer of 1957 with 125 campers. Since then it has continued to grow and expand. The director of the camp is appointed annually by the board of directors. Doug Gunselmen was the first to serve in this capacity. Other directors have been T.A. Issacs, Johnny Sewell, and Bill G. Smith. But out of its 20 years of operation, H.R. has served as director for 15 years. When he is available, the Board usually does not even consider anyone else. He so personifies the spirit of CBC that it seems an integral part is missing when he is not at his post directing its affairs.

Carolina Bible Camp was so successful in its operation and so popular among young people that it soon outgrew its facilities. By 1966 scores of young people were being turned away for lack of space. Thus in the spring of that year a large group of brethren met in Columbia, South Carolina, to discuss the possibility of starting a camp on the same order as CBC for South Carolina. Out of this and subsequent meetings grew Palmetto Bible Camp, which began operating in 1967. Now only 10 years later, both camps have reached capacity again. CBC is still limited in space because it rents a camp site, which up to now availability has been limited to two weeks, but it serves over 400 campers each year in that two weeks. PBC, which owns its own beautiful camp site north of Greenville, serves approximately 500. Camping is therefore healthy and growing in the Carolinas.

This year, still under the direction of H.R. Butler, CBC is moving its location from Camp Hanes north of Winston-Salem to Camp Kanata between Durham and Wake Forest on Highway 98. H.R. assures us that even though CBC is moving, it is not changing. It still offers, according to him, the very best in Christian camping.

Each year H.R. tells the parents who stay for the first worship service of camp week, "We will take good care of your children and send them back home to you just a little better than when they came." These are not idle words – they have grown out of years of experience, and many young people testify to their truthfulness. Last year CBC celebrated its 20th year of successful camping. Its contribution to hundreds of campers spans a whole generation, a generation that most assuredly recognizes its value. Many of them are now fathers and mothers and they send their children to camp. A good number return year after year as workers. In his work with CBC H.R. has thus made a contribution to the lives of literally hundreds of people, some directly and some indirectly, and the number increases annually.

As an example of how both staff and campers feel we lift the following excerpts from letters that have been received over the years:

Signed only "The South Carolinians," the following is dated August 27, 1966: "Should this be our last year to serve under you [as it turned out it was because PBC was started the next year] let us thank you for a job well done. We trust we shall all meet again some day, if not here, then in a more joyous reunion when this life is over."

Ronny Ulrey, who has served on the staff for many years, wrote in an undated letter, "I believe that we had a tremendous group this year and I believe that your work with the camp added to the respect that the kids and adults already had for you. Some of the staff who have held the offices you have held would not serve the camp as you did this year, and personally, I deeply appreciate your work and devotion more than I have before."

A stream of praise comes from the campers:

Eddie Richardson wrote (dated Monday 10:20 p.m.), "I want to thank you for helping us campers make the first week a big success. Without you and your staff, camp would never get off the ground and I just want to say thanks to all of you."

Jonathan Seaman wrote from David Lipscomb College, Oct. 19, 1976: "I am glad to hear that you are director of CBC for another year. . . . Thanks for being such a great help to me over the years! You have always meant so much to me!"

Laura Young and Cindy Richardson joined together in sending the following note: "We want to thank you for making this camp possible. If it wasn't for you we would not be able to have this Christian fellowship we all so much enjoy. We need to know more about our Lord and you are making this world better by helping us learn more. We are glad that you take your time, talent, and vacations to teach us to be better Christians. We need it! We need Christian friends to associate with and older Christians to watch and try to do as they do."

Frank Luedthe wrote: "I had a good time while at CBC. The Lord did good things for me while I was there."

Judi Davis, who was chosen Miss CBC for 1976, let her gratitude show in a note of thanks as follows: "This is one of the highest honors I have ever received – I believe the only one higher than being Miss CBC is being numbered among your friends. You are great people. I love you."

Dennis Conner, who was a camper for many years and who now comes back year after year to work in camp, wrote his sentiments to C.R. Franks: "You have no idea how important that camp has become to me. It was CBC that finally shook me from my complacency and worldly-mindedness a few summers ago. I thank God for the dedication and vision of such men as C.R. Franks and H.R. Butler and all the others who conceived CBC and have worked so hard for it. Carolina Bible Camp has become a tremendous instrument in the Lord's cause. I, and many others, owe so much to all of you."

While neither CBC nor PBC is the work of one man – it takes scores of dedicated people to operate a successful camp – H.R. Butler seems to best personify the spirit and devotion of camping in the Carolinas. He is a man who can take justifiable pride in his accomplishments. He does his work well and his rewards will surely follow. Just as it is impossible to conceive of the good that has been done by camping in the Carolinas, it is impossible to conceive of camping without H.R. Butler.

The secret of H.R.'s devotion to camp is his love for the truth and his desire to help young people. We overheard him telling someone that he was asked why he spent so much time working in camp. He said he responded by saying, "There are a lot of things I cannot do, but this is something **I can do** for young people . . . and I love to do it!" And every Christian should love him for doing it.

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Seems Strange

David Buggs, Hayesville, N.C.

Austin (AP) – Madalyn Murray O'Hair, who calls herself chief of the "American Atheist Church," has decreed that henceforth Thursday will be the Sabbath of American Atheists.

She said she was busy contacting atheists to encourage them to take Thursday off from work. "With one out of four Americans being in atheist ranks, this should entirely disrupt all of our industries," Ms. O'Hair said in a news release.

She said in a statement that atheists should seek protection under a recent U.S. Supreme Court decision that businesses must rearrange work schedules to accommodate employees who observe days other than Sunday as the Sabbath.

Thursday was chosen, she said, because "That is the day that I led the children of Atheism out of the wilderness of religion and that was the day that I created heaven on earth, a half-acre tract down here in the great state of Texas."

To me these statements contain some strange things from the lips of the knowledgeable (?) Ms. O'Hair. Consider the many Biblical terms used. Sabbath – a day set aside by God as a holy day unto Him (Ex. 16:23-26). Children of Atheism – a play on the phrase "children of Israel." Wilderness of religion – a play on the children of Israel being forty years in the wilderness. Heaven on earth – the dwelling place of God and His footstool. Since the Sabbath day was a day of worship it seems strange that a person who does not believe in God would set aside a day for her church to worship. Webster defines worship as: "1. prayer, church service or other rite showing reverence for a deity. (Ms. O'Hair hardly fits the bill as a deity.) 2. to have intense love for. 3. to show religious reverence for. 4. to engage in any of the above." Ms. O'Hair admits that she and her atheistic church do not believe in God, thus she has nothing to worship. Webster also defines religion as: "1. a belief in superhuman power or powers to be obeyed and worshiped as the creator(s) and ruler(s) of the universe. 2. expression of this belief in conduct and ritual. 3. any object of conscientious pursuit." Ms. O'Hair admits she led the children of Atheism out of the wilderness of religion, thus she cannot worship, even if she had anything to worship.

Note that this woman, who only chooses to practice her accursed belief in America, a land built upon the principles found in the Bible, because she knows it would endanger life and limb to practice them elsewhere, is calling upon her fellow atheists to "disrupt all of our industries." It makes one wonder just what she is trying to do.

Yes, it is strange indeed.

QUESTIONS ANSWERED

Human Organizations And Orphan Homes

We have been asked by several people to clarify our position on orphan homes (such as are operated among our brethren) in view of the principles set forth in our editorials in late 1975 and subsequently in two extended articles in the **Firm Foundation** on the church doing her work through human organizations. As always, we are delighted to be able to state our convictions as strongly and as clearly as we know how. All who read our editorials (**Carolina Christian**, Vol. 17, No. 10, Oct. 1975, pp. 2-5) or the articles (**Firm Foundation**, Vol. 93, No. 18, May 4, 1976, p. 279 and Vol. 93, No. 19, May 11, 1976, pp. 295-300) know that we are opposed to the church contributing to any such organizations to do the work the church was designed to do. But we are not opposed (in fact we believe that it is right and commendable) for the church to contribute to the support of homeless children in orphan homes. And this is what brethren have asked us to clarify because there is an apparent inconsistency here.

First, let it be observed that we did not say that we were opposed to human organizations as such. In fact we are in favor of them when they serve a useful function. **Carolina Christian** is published by one, and we are a part of it – we function in it as a Christian doing the work of a Christian. The two Bible camps in the Carolinas are human organizations. Yet we urge Christians year after year to support them, both financially and by working in them. We spend two weeks each year in Carolina Bible Camp and a good deal more time and expense in planning sessions on the board of directors. This has always been a most gratifying work for us. While we have not worked in Palmetto Bible Camp, if anyone wishes to check the records we believe that he will find that we have contributed out of a salary not overly adequate not less than $500 since 1969 to its successful operation. We are therefore not opposed to human organizations **per se**. In fact, we are highly in favor of them when they serve a useful purpose and when their functions do not violate Scriptural principles.

Second, we did not even say that we were opposed to the church contributing to a human organization as such; what we did say was that it was wrong for the church to contribute to such organizations to do the work the church is designed to do. For example, the church was designed to preach the gospel. We are therefore opposed to it contributing to a missionary society to do the very thing the church should be doing herself, within her own framework. We are opposed to the church contributing directly to colleges and religious papers (when such are operated by an organization other than the church herself) to teach the Bible. Teaching the Bible is the work of the church. We are opposed to the church contributing to preacher-training schools (which are operated by a board of directors rather than by a congregation) because the training of preachers is a work of the church (thank God, most of the schools of preaching operated by our brethren are churches doing the work they are designed to do, just as they should be, but there are exceptions). When the church contributes to another institution to do the work she was designed to do we believe she abandons Scriptural grounds.

Third, where does this leave the orphan home? The orphan homes among us do not fall into the category of a human organization doing the work the church was designed to do. In fact, the homes are doing a work the church cannot do. The church is not designed as a child-rearing institution; that is the function of the home. When a child is homeless he **must** have a home. But when a child has lost his original home, a substitute home must be provided. Whether the home provided is a private home or an institutional home, it is still a restored home – it is not and never can be the child's original home. If a homeless child was brought to a church (when we lived in Burlington we had seven brought to the church there, all in the same family) it would have absolutely no means of rearing it. The church would have to turn to a home, either private or institutional. Either the private home or the institutional home is an organization separate and apart from the church, but both are designed to rear children; the church is not (it is impossible for the church acting as the church to rear a child; to do so it must either establish a home or turn to one already established). Thus if the church has any obligation to homeless children, that obligation must be administered through a home.

We can emphasize this further by quoting a paragraph that was cut out of our articles by the editor of the **Firm Foundation** before he ran them (we are not critical of this because an editor has the right to determine what goes into his paper). Here is the paragraph in full:

"Now I know that someone will ask, 'Where does this leave the orphan homes that are operated among us?' There is simply no legitimate way that such homes can be placed in the category of human organizations that the church cannot support. When a child's original home is destroyed, he **must** be placed in a substitute home. The church may provide everything essential for his care, even the house in which he lives, but there **must** be a home in which the child is reared. The church was not organized to rear children, and there is absolutely no way that a church **per se** can do so without a home. Thus the home is an absolute essential, and in rearing a child it is not doing the work the church was designed to do. This simply means that the kind of home, since God has not specified the kind it is to be, whether private or institutional (either one is a substitute home for a homeless child), is a matter of expediency. All obligations a church has to a child must be administered through a home (or someone standing in the place of a home). Do not overlook this fact: the child **must** have a home. It is the work of homes, not the work of the church, to rear children. There is therefore no more of a violation of a Scriptural principle in a church contributing to an institutional home than in a private home. This is a matter of expediency, since either one is a substitute home for the child involved."

The home is the only child-rearing institution ever recognized by God. It is a necessity, not an expediency. Now since the home is essential to the rearing of children, and since the kind of home in which children are reared is an expediency, we conclude that it is as Scriptural for a church to contribute to an institutional home as to a private home. Since both are restored homes for the child, there is no essential difference – no Scriptural principle can be applied to one that cannot be applied to the other, as far as the child himself is concerned.

Fourth, while we are at it we might as well go on to another thought that is not inherent in the question before us. Why did the editor of the **Firm Foundation** cut out the paragraph given above? Because he believes that in order for it to be Scriptural for a church to support a home that home must be operated by the church and under the oversight of the elders. What we said was in direct opposition to his views. He was not willing (and we say again that he acted within his rights) for his readers to be exposed to our conclusions.

That brings up another question: Is it Scriptural for elders to oversee a home? Presently I do not believe that it is. I do not see how it can be right for the church to assume a work that is not her own, that of rearing children – as we see it the church has no business going into the home business. Whatever obligation the church has to the homeless child it can render through the home. Elders are appointed to rule over churches, not over homes. Thus elders, as elders (the same men might serve in two different capacities, the elders of a church and the administrators of a home, but they would not be functioning in the latter capacity as elders), have no more right to rule over a restored home than over a natural home – they must serve both in identically the same way. Elders are appointed to oversee churches, not homes.

On Rearing Children

Johnny Melton, Union, S.C.

Parents, you are setting an example every day by the life you live. Little eyes are watching the things you do. Little ears are listening to the things you say. Little tongues will soon be repeating the words you use. Little feet will be trying to go where you go. Yes, indeed, a tremendous weight of responsibility is upon the shoulders of all parents.

As a parent, are you bringing up your children in the "nurture and admonition of the Lord" (Eph. 6:4)?

Before you answer too quickly, think about these questions. (1) Do you read the Bible and pray every day with your family? (2) Do you thank God for all of

His blessings that you receive before you eat your meals? (3) Do you attend all services of the church? (4) Do you smoke, thus teaching your children to have no respect for their bodies which the Lord has given them? (5) Do you drink alcoholic beverages, openly defying the laws of God? (6) Do you curse your fellowmen who are made in the "similitude of God"? (7) Do you take the Lord's name in vain? (8) Do you gossip about your neighbors? (9) Do you lie to your friends, to your husband, to your wife, to your children? (10) Do you support your children in falsehoods? (11) Do you guard your children from the evil influences of the world? (12) Do you control the activities of your children – where they go, how long they stay? (13) Do you know your children's friends? (14) Do you talk with your children about their plans, their goals, their desires in life? (15) Do you talk with your children about serving God, being obedient to His will? (16) Do your children want to get to heaven because they know that is where Mom and Dad will be in eternity?

How you answer the above questions will go a long way in determining whether or not you are bringing your children up in the "nurture and admonition of the Lord." Think about it. Do something about your relationship with God, then do something about your relationship with your children.

Ernest Thurston Brown

Sam Watts, Woodruff S.C.

Ernest Thurston Brown of Charleston, S.C., is dead after a long illness.

Brother and sister Brown were among the original members of the Old Riverside church in Charleston. They were instrumental in beginning the Durant Avenue congregation, now North Charleston church. They also supported the efforts in beginning the Jacksonville Heights, Essex Village, Summerville and Moncks Corner congregations. They also supported the church in Greenwood.

Brother Brown was loved by all who knew him. His faith and good works in Christ will continue to live for generations.

Sam Watts conducted the funeral and spoke of brother Brown's greatness as he characterized his life: "He was a great man because of his great faith, hope, and love."

Brother Brown leaves behind his good Christian wife, Norma Lee Brown, and a son and two daughters, all of Charleston, and a brother, M.L. Brown of Greenwood.

The Measure Of Faith

Roy Z. Kemp, Greensboro, N.C.

The really successful life is one that is founded on the kind of faith that overcomes the world. Success is a relative thing; it has different meanings for different people. What would be successful for the Christian might be considered failure by the sinner, and what the sinner might like and consider successful would be utterly repulsive to the Christian.

In 2 Corinthians 5:7, the apostle Paul tells us that we must " . . . walk by faith, not by sight." This can be done only by following in the steps of Christ. Someone has stated that he did not possess a great faith, but that he was one who had a little faith in a great God.

"The just shall live by faith." (Hab. 2:4.) Faith is the working of God's Holy Spirit within us. It is that special quality which enables us to reach out and grasp the unseen hand of God. Faith, for a Christian, is focused upon Jesus Christ, our Lord and Saviour. "Faith is the sub-

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BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: MUNICH, Germany – For over 30 years an atheistic communist ideology has influenced the minds of East Germany. However, Gottfried Reichel, who is the preacher for the German Radio ministry, reports he has received the 28,000th letter of response to the program, asking for information on obeying Christ and His word. This letter came from the German Democratic Republic, in an area where Brother Reichel used to live but from which he was forced to flee with his family in the 40's and 50's, having to leave behind nearly all their possessions. "While I can't preach there in person, you enable me to go there by voice via radio with Christ's saving message," says Reichel to supporters of his broadcasts.

VIENNA, Austria – At the German Embassy here, Otis Gatewood, who now preaches in Vienna, was awarded the Distinguished Service Cross, First Class, by Dr. Walter Scheel, president of the Federal Republic of Germany. This is the highest civilian honor, other than for diplomats, presented by Germany to foreigners. The Document of Conferment reads as follows: "In recognition of exceptional services rendered to the Federal Republic of Germany, I bestow on Herr Dr. Otis Gatewood of the United States of America the **Distinguished Service Cross, First Class**, of the Order of Merit of the Federal Republic of Germany, Bonn. The Bundespresident: Scheel."

Immediately following World War II, Gatewood led many in mission work in Germany and was responsible for channeling an enormous outpouring of benevolence upon the war-torn Frankfort, Berlin, Heidelberg, Munich, Wiesbaden, Mannheim, and other smaller cities. Packages from U.S. churches of Christ began arriving in Germany in such large numbers that the military post office said they did not have enough personnel to handle them, and so the German mail had to take over. As a result of such, the hearts of the German people were opened to the gospel. Christians everywhere should stand taller because of brother Gatewood and this honor. But Otis is not through yet!

MADRID, Spain – The Herald of Truth has just recently been accepted on 27 radio stations in Spain with 4,000 programs scheduled for 1977.

VIENTIANE, Laos – Since August 12, 1975, a faithful brother in Christ has been in a "reeducation camp." As the communists were taking over his country, instead of fleeing with his family, he remained behind to teach Christ. Letters to his wife and children tell of his teaching and converting those in prison with him. He says his faith is still strong as is his love for the wife and children he may never see again on earth because of his commitment to Christ.

ON THE HOME FRONT: TULSA, OK – A former lumber company facility, including store building, warehouse and several large lots to be used for a bus barn, has been purchased by the East Side Church. Named the "Christian Service Center," the church houses benevolence items such as furniture, clothing and staple food items for the needy, as well as maintenance facilities for 10 buses. Since 1970, 3,500 families have been helped physically and spiritually (through counseling, Bible courses and the bus ministry).

NASHVILLE, TN – B.C. Goodpasture, editor of the **Gospel Advocate** since 1939, passed suddenly from this life on February 18. Editorial responsibilities were left in the hands of J. Roy Vaughan, acting editor.

WEST MONROE, LA – Hal Frazier, editor of World Radio News and announcer on the English World Radio pro-

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Carolina Church News

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

The Metropolitan Detroit Youth Chorus sang at Providence Road, Charlotte, April 8.

The Plaza church, Charlotte, hosted a dinner meeting of brethren from the Charlotte area on March 25. They discussed matters of interest to the area congregations.

The Melody Boys Quartet sang at Jericho, Mocksville, on April 17. They were also at Abilene, Statesville.

With help from visiting workers, Northview, Statesville, canvassed over 2,000 homes in the Statesville area. Bible studies were scheduled for 25 homes and 241 persons requested a Bible correspondence course.

During their campaign the Westside congregation, Charlotte, enrolled 581 in Bible correspondence courses and set up 130 home Bible studies. Several have been baptized.

Charles Isenburg will preach at Mooresville June 19-24.

Virgil Hale of Albemarle and Don Freeman of Mocksville were hospitalized recently.

N.C. Baptisms

Providence Road, Charlotte, 3; Northview, Statesville, 4; Westside, Charlotte, 6; South Fork, Winston-Salem, 1; Burlington, 1. TOTAL: 15.

HIGH POINT, EAST CHESTER

JIM STUTTS, Reporting: We have had four restorations and three baptisms since the first of the year. Our new educational building should be completed by early summer. A weekly Bible Study is being led by Pierce Poole, campus evangelism director on the campus of High Point College, a Methodist school. Many of our members fought and helped win the battle against the Equal Rights Amendment in February. Our first annual "Great Commission Seminar" greatly challenged us in soul winning. A regular study of the Bible ("teen talk") conducted by our youth director, Jerry Fuqua, has become an effective means of strengthening our youth. Visit with us when in the Hosiery Capital of the World.

NEWLAND

HENRY A. WALKER, Reporting: My wife and I moved to the mission area from Broadway in Lubbock in 1974 and have since been meeting at the East Chestnut congregation in Asheville until we began to meet in Newland, N.C., to establish the work there. We are only three families now and are meeting in a mobile home, in a mobile home park in Newland. We have located four and one-half acres of land with a nice three-bedroom house on it and a nice building site directly in front of the house, at $45,000. The living-dining area is large enough to accommodate 40 people and a double garage joins this area, and both could be used for the present.

We are asking for help in any amount, even $1. We need a full-time preacher. We need other Christians to move to the area to work or teach. We need to raise $6000 immediately for an option and $300.00 monthly to make payments on the property. We need help to hold a tent meeting after the fourth week of June. M.F. Norwood, a missionary from Africa and now living in Princeton, W. Va., may be willing to hold the meeting. We have located a tent and if we secure the site we can hold the meeting. We need dedicated Christians to devote a few days of their vacation to knock on doors, hold cottage meetings, sing, and work on the yard with manual labor. We need to send the Star publication for two quarters this year to tell about the church and also the tent meeting. We need pews and the Lord's table and rostrum, and we have located 31 15-foot pews which would work fine, but the price is $3900 and we will have to haul them from Nacogdoches, Texas. We have asked them to hold them for us, give them to us, or let us pay them monthly for them, because they are items that we will have in any work or any building. It will cost $548.60 each quarter to send the Star Reporter to everyone in the county, and we feel that we have to do this to get the work known and moving. Send any help to: Larry Stanley, Newland Church of Christ, Box 422, Newland, N.C. 28657 or anyone may write or call me. As you see, any amount will help, even if it is only $1.00, and you may mark it for any purpose that you wish.

SOUTH CAROLINA

Bill Morgan, a recent convert from the Moravian Bible Church, will be located with Northeast, Greenville, while preparing for future work as a gospel preacher.

Gentry Stults will preach May 11-15 at Belvedere, S.C.

Central, Spartanburg, has begun a new radio program over WKDY. It is a live call-in program.

Charlotte Ave., Rock Hill, sent a truckload of new mattresses and a vanload of food and other supplies to Pikeville, Ky., to aid flood victims.

Construction has begun on the new building at Myrtle Beach.

St. Andrews, Columbia, has decided to employ a full-time personal evangelism director.

S.C. Baptisms

Anderson, 3; Charlotte Ave., Rock Hill, 5; West Columbia, 4; Edgewood, Greenville, 1; Chester, 2; Bypass, Union, 2; North Charleston, 2; Augusta Road, Greenville, 4; Central, Spartanburg, 3; Myrtle Beach, 1. TOTAL: 27.

WOODRUFF

SAM WATTS, Reporting: The gospel was preached to large audiences in Woodruff, S.C., April 10-15 by brother Sam Watts. One was baptized and many were strengthened in their faith. Brother John Phyllis led the congregation in singing.

Brother and sister Watts will begin working with the Woodruff brethren the first Sunday in May.

ST. GEORGE

JACK COOPER, Reporting: 1976 was a productive year for the St. George Church of Christ. Eight precious souls were added to the Lord's body in St. George during 1976. Other aspects of the work also showed positive trends for the year.

R.W. Senn went back to Columbia in 1976, and he is presently serving as an elder at the St. Andrews Road church. Brother Senn was replaced in St. George by Jack Cooper, a native of Robertsdale, Alabama. Brother Cooper holds a degree in music from Livingston University in west central Alabama, but to prepare for the pulpit he attended and graduated from the White's Ferry Road School of Biblical Studies in West Monroe, Louisiana. The Coopers were in North Florida before moving to South Carolina. The Cooper family consists of Jack, his wife, Gayle, and three children, Loana (6), Adam (2) and Jonathan (6 months). Brother Cooper states that he hopes to stay and be used for a long time in the Carolinas as a preacher, song leader, singing teacher for congregations, gospel meeting evangelist, or any other way that he might be used in service to the church.

1977 is off to a fine start in St. George. Two have been baptized – one in February and one in March. Presently, several home Bible studies are in progress and a good number of Bible correspondence courses have been sent out.

In a few weeks an educational wing will be added on to the present building. The congregation has been needing classrooms for some time. "Praise God, from whom all blessings flow." More information will appear later about the classrooms.

The St. George church is not self-supporting at this time, but the members express a strong desire to achieve that end. The St. George congregation also expresses gratitude to her supporting congregations: St. Andrews Road church, Columbia, S.C., and the Robertsdale church, Robertsdale, Alabama.

The first gospel meeting in St. George this year will be the first week in May with Jack Cooper, the local evangelist, preaching a series of lessons titled: "What Is the Church of Christ?" Other places in the Carolinas may be ready for a series of this nature. If interested, please write: Jack Cooper, P.O. Box 516, St. George, S.C. 29477.

SEARCY, ARKANSAS

BURL CURTIS, Reporting: The Lord willing, two congregations in this area, Judsonia and Bethel Grove, will be working with the Slater-Marietta congregation in a meeting, May 29 through June 3, 1977. A few members from Benton, Arkansas, may also come. At this point it looks as if 50 or 60 people may come from Arkansas to help in this effort.

The church in Slater has obtained Slater Hall for the meeting. This hall will seat about 500 people, so you can see that we have room for everyone who will come, even if they bring all of their cousins with them. The meeting last year was not advertised in the surrounding area because there was not enough room.

I will be preaching each night in the meeting, which begins at 7:30. Walter Wagner will preach Sunday morning. Please plan to come. We want you; we need you; we have plenty of room for you. The singing will be worth your time. We will have some of the best singers to be found anywhere coming with us. Four elders and some five or six deacons will be coming, several of whom preach. If you would like for one of them to preach on Sunday where you attend, this perhaps could be arranged. Please write me at 6 Evergreen Drive, Searcy, Arkansas 72143.

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stance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

Faith is a gift of God. It is not a type of knowledge, but of confidence and trust. Real faith is made of hope and expectation. Faith is not of ourselves, but is simply believing in God's wonderful promises and trusting in His holy love. Faith is spiritual strength.

Jesus tells us, " . . . I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20.)

In this statement, Jesus spoke symbolically, not literally. He did not mean that His listeners were to take the easy way out of accomplishment, to merely wish for something and believe it would come to pass. God expects each of us to use our common sense and intelligence, the talents He gave to us, to accomplish things for Him.

"Without faith it is impossible to please . . . God. . . . " (Heb. 11:6.) The measure of faith is governed by what faith can accomplish; therefore, works must be added to our faith, for we read in James 2:17, " . . . faith, if it hath not works, is dead, being alone."

We must pray with faith for God's will to be done, but we must also work and not sit back complacently awaiting action on His part!

Continued from page 15

gram, was killed along with Lowell Perry and a brother, Ferguson, when their light plane apparently exploded in the air. They were on a flight to the Caribbean to check possibilities of a gospel radio station for that area. Lowell Perry was a professor at Abilene Christian University and was involved in many evangelism efforts, and Frazier was a pioneer missionary to France.

OKLAHOMA CITY, OK – Ivan Stewart's Open Bible Study is now available in Braille, for the visually handicapped. Blind student Dan Deming of Oklahoma Christian College has been instrumental in getting the study in Braille and is now converting both blind and seeing souls to Christ.

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Editorial Book Views

DeHoff's Commentary, Vol. 2, George W. DeHoff; DeHoff Publications, Murfreesboro, Tenn. 37130; 527 large pages, cloth $11.95.

The eagerly awaited second volume (of a planned four-volume set to cover the whole Old Testament) of DeHoff's Commentary is now off the press and ready for shipment. It covers Joshua, Judges, Ruth, 1 and 2 Samuels, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther. Of the first volume we wrote: "From the early days of the Restoration Movement there has been a dearth of useful and helpful literature on the Old Testament. But the tide is beginning to turn. And one of the major contributions in this field is and will be DeHoff's Commentary. . . . The author is seeking to do for the Old Testament what Johnson's notes (**The People's New Testament With Notes**, by B.W. Johnson) does for the New: namely, to give a clear, concise, understandable exposition of the Biblical text, one that common people can understand and appreciate. And he does just that! While the comments are necessarily brief, they are extensive enough to give one a clear picture of the fundamental scheme that God is developing (throughout the Old Testament period) for human redemption. . . . The hand of a master is easily observable here. He has produced what it seems is impossible to do, a scholarly and profound work in simple and understandable language. In fact, it is written in such a profoundly simple style- . . . that we predict that this will be the point where liberals and critics will attack it. But one thing is certain, you will not need a commentary on this commentary to understand it. Nor will you have to guess where the author stands. . . . " The second volume sets the same high and useful standard and is perhaps just a little superior (or at least it seems so to us) to the first. We are sure you will want to add this one to your collection immediately. It is too valuable to be without.

Living Soberly, Righteously, and Godly, various authors; East Tennessee School of Preaching and Missions, Rt. 22, Beaver Ridge Rd., Knoxville, TN 37921; 271 pages, paper $4.

This book contains 21 lectures delivered at the 1977 lectureship of the East Tennessee School of preaching in Knoxville. Its subheading, "The Gospel Confronts Modern Moral Issues," gives insight to its contents. The lectures deal with alcohol, abortion, adultery, bribery, war, dancing, divorce and remarriage, gambling, lodges, drugs, movies, modest apparel, pure speech, pornography, homosexuality, television, tobacco, and other immoral issues confronting the Christian today. The authors include such men as Rubel Shelly, Wayne Jackson, Hugh Fulford, Robert Taylor, Garland Elkins, J.J. Turner, Ben Flatt, Jimmy Eaton, Billy Nicks, James Watkins, Clifford Dobbs, Fred House, and the whole staff of teachers at the East Tennessee School of Preaching. We do not know of another source where so much can be found on the subject of worldliness – where the subjects are confronted head-on. And while it is doubtful that anyone will (or could) agree with all that is said (many of the subjects are extremely complex and only one side is here discussed), this is still a book that should be read and studied by every concerned Christian. We urge you to get it – in fact, get several and pass them on to young Christians.

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CAROLINA CHRISTIAN

VOL. 19, NO. 6, JUNE 1977

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1. IF-

When Baptized,

YOU:

- PUT ON CHRIST (Gal. 3:27)
- WASH AWAY SINS (Acts 22:16)
- HAVE REMISSION OF SINS (Acts 2:38)
- ARE MADE FREE FROM SIN (Rom. 6:17-18)
- BENEFIT BY JESUS' DEATH (Rom. 6:3-4)
- ENTER THE BODY OF CHRIST 1 Cor. 12:13

2. THEN-

What Is Your Condition WITHOUT Baptism?

EDITORIALS

A BILLION-DOLLAR ITCH

Jed Clampet, on "The Beverly Hillbillies," said of a wealthy woman who wanted to buy his house (she had given him a $40 tip and he mistakenly concluded that this was the price she was offering him for the property), "She has a million-dollar itch but only $40 to scratch it with."

When we stop to think about it that may be the problem with many Christians and churches today. Our mission (not called "great" by accident) is to preach the gospel to the whole world in each generation (Matt. 28:18-20; Mark 16:15, 16). This is such a tremendous task that it will take all of us all the time with all the means at our disposal to get the job done.

If ever a thing required total commitment, the Great Commission does. Yet we go about it in a haphazard, half-hearted, uncommitted way. If we get up in time on Sunday morning and if there is no excuse available and if nothing else turns up to be done, we drag off to the assembly of the church, usually arriving several minutes late. We listen to the preacher for 20 minutes, but wish that he would get through early for a change. About once a year we invite a friend or neighbor to worship with us, but we seldom engage in personal teaching (after all, our neighbors do not believe in discussing the Bible at work or play, and we never see them at any other time). We take the Lord's Supper and pride ourselves on how the Lord must be pleased with us for remembering Him. We usually give the change we have in our pockets. (The contribution of many consists of what they have left over from the car, house, TV, appliance, carpet, food, recreation, etc. payments, excusing themselves by saying that the cost of living is so high that it is next to impossible to plan any significant amount for the work of the church.) On any given Sunday our weekly contribution will be somewhere below one percent up to five percent of our income – probably a national average of about three percent. And with that we expect to take the world for Christ! Is it any wonder the growth rate of the church is at a stalemate?

What is wrong? We have a billion-dollar itch (the Great Commission) and are trying to scratch it with a dollar bill. Even Jed Clampet knows that will not work. And it is about time we learned it.

QUITTING TIME

The harvest of souls is upon us and heaven's call for millions of workers is out – they are needed to take advantage of the present challenge of the Great Commission. To reap the harvest there is so much to do and so little time in which to do it and so few who are willing to work that Jesus instructed His disciples, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (Matt. 9:38.) This is no trif-

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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ling matter. Millions of workers are needed, and they are needed **now** to advance the cause of Christ – to offer God's scheme of human redemption to all the lost of earth. But too many of the redeemed sit with crossed legs while the world goes deeper and deeper into sin. Souls are lost by the billions while we do nothing.

Around the turn of the century Sam Jones, a flamboyant evangelist who was able to capture the imagination of his generation, was having what were then called "Quittin' Meetings." During such meetings people were given special opportunities to confess their sins and repent – to quit their meanness! Many quit swearing, quit gossiping, quit drinking, quit stealing, quit lying, quit smoking, etc. He asked one woman who responded to his appeals, "What do you plan to quit?" She replied, "I ain't been doing nothing, and I am going to quit doing that!"

Many of us ought to quit the same and get on with the business before us, preaching the glorious gospel of Christ to the whole world.

DOING OR DISCUSSING?

Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) He expands on this thought with an illustration of two builders: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:14-27.)

Jesus here teaches that the one who enters into the kingdom of heaven is the one who does God's will – one who acts, not one who just says. The will of God is revealed in His word. Thus to hear the word of God and do it is to build on a rock, a sure foundation; to hear the word and fail to do it is to build on the sand, to build without a solid foundation. The house on the rock (the word of God) will stand; the house on the sand will fall, will fall into eternal ruin.

But when we get right down to the heart of the matter, many of us are not builders at all. We are far more apt at hearing and discussing than we are at hearing and doing. We are better on the polemic platform than we are in the vineyard. We have our minds brilliantly honed in theory but are dull in practice. We have many Bible study periods but few work days. Perhaps in this we are similar to those of whom Jesus said, " . . . they say, and do not." (Matt. 23:3.) How we need to learn that the purpose of Bible study is not just to sharpen our wits, but to learn our duty so we can do it. We are therefore to learn and do, not just learn and discuss.

UNFAITHFUL STEWARDSHIP

The Bible clearly teaches that all things belong to God. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Ps. 24:1.) "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." (Ps. 50:10-12.) "The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2:8.) "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." (Ez. 18:4.) Paul based an argument upon this concept to show that it is wrong for a Christian to honor or recognize idols in any way. He said, "But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof." (1 Cor. 10:28.)

Since all things belong to God, even

the soul of man, all that we have belongs to Him – nothing is excepted. We only have our possessions committed to our trust. We are, therefore, stewards of God, not owners. All is His. And in the final day we must give an account to God as to how we have disposed (made use) of His goods (Matt. 25:14-30).

"The earth is the Lord's, and the fulness thereof. . . . " It is easier to see this principle when it is applied to the whole than when applied to the individual parts. In an open-air Bible class at Carolina Bible Camp several years ago I pointed to the huge mountain before us and asked, "Who owns that mountain?" The class replied in unison, "God!" I then asked, "Suppose someone found gold in the mountain; who would own the gold?" This time the class was more reluctant to respond, but when an answer was arrived at the consensus was that it would belong to the one who discovered it. But not so. If the mountain is the Lord's, so is the gold, or silver, or oil, that is under it. But that is not all: if God owns the mountain, then He owns the trees, the fruit, the herbs, and all that grows on it. He owns the herds that graze upon its peaks and the fowls that fly over it. So ultimately the world is God's and all that is therein. Nothing is ours except as He has given it to us to use for His glory and for our salvation. Thus anything that is not being used for the glory of God and the salvation of human souls is being put to the wrong use – being used for a purpose other than for which it was designed and made by the Creator. And all such misuse constitutes unfaithful stewardship.

A SAD OCCASION

It is sad for us to think that never again will we reach into our mailbox and excitedly pull out a copy of **First Century Christian** and rush to the office to read its fascinating contents. The paper is no more. We have just read, with an empty feeling in our stomach, the final issue. It was edited for the 10 years of its life by Franklin Camp, Roy J. Hearn, and Max Miller, all three personal friends of ours. **First Century Christian** was a paper with a purpose . . . and one that filled its purpose well. It was born during the thrust when liberalism was making its public appearance among us (it had been working undercover for several years but had begun to boldly surface as a threat to the cause of truth), and it fought a brave battle for the inspiration of the Scriptures. Its pages constantly warned of the danger of departure from Bible mores. While like most papers an occasional article would stray from principle to personality, from divine purpose to human weakness, such were so few and far between that they did not mar the overall production. It shot straight and hit hard.

But now as we finish this final copy and put it in our files for safekeeping and await the historian's verdict, we wish that it did not have to be so. It was our desire to see it live and thrive. To think of its cessation gives us the kind of feeling we often have at funerals – it seems that a true, close, and beloved friend is dead. But those associated with it thought it best to write **finis** to a magnificent work. We have no choice but to accept their decision, even though in doing so we feel that a strong voice which fought a strong battle for truth and right is silenced, silenced to speak no more. And any time a voice of truth is silenced in this wicked world, it is a sad occasion.

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Perseverance

Johnny Melton, Union, S.C.

> *"And let us not be weary in well doing: for in due season we shall reap, if we faint not."* (Gal. 6:9.)

This Pauline admonition has particular meaning in the lives of almost everyone. It is a rare man who does not get discouraged. Whenever one gets depressed, he needs to be reminded, in the words of the age-old adage: "Rome was not built in a day." The key to overcoming depression and discouragement is found in the word "perseverance."

The value of courage, persistence and perseverance has been beautifully illustrated in the life of a very special man.

When only a young man of 22 summers, he failed in business. The following year, at age 23, he ran for the State Legislature – and was defeated. Once again he entered business at 24, and his business failed again. At 25 he made a successful bid for the Legislature. But at 26 his good fortune was dashed when his sweetheart died. The following year, at 27 years of age, he suffered a nervous breakdown. At age 29 he was defeated for Speaker. At 31 he was defeated for Elector. When 34 years old he made an unsuccessful run for a seat in Congress. At 37 he was elected to Congress, only, at 39, to lose his seat in that great assembly. When 46, he ran unsuccessfully for the Senate. The next year, at 47, he was defeated for Vice President. Two years later, at 49, he was defeated again in a senatorial race. But then, at 51, thanks to hard work and perseverance, he was elected President of the United States. That is the record of Abraham Lincoln.

Courage and perseverance are two qualities that are imperative if we are to be successful in living the Christian life. Listen to the word of God: "Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16:13.) "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." (2 Tim. 1:7.) "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58.) "...Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

Visit Other Churches

David Pharr, Rock Hill, S.C.

When, as a youth, I first became acquainted with the churches of Christ, I was greatly impressed with the remarkable way members of one congregation would attend special preaching services of congregations in other cities. Brethren would drive many miles and rejoiced in the opportunity to visit sister congregations and to have fellowship in the preaching efforts.

As the years have passed, however, we have sadly noted a slackening in this practice. More and more we are saying we are too busy, too tired, or just not interested.

By visiting the special efforts of churches of Christ in nearby communities we encourage them. Generally, the larger the attendance, the better the meeting. It boosts the singing and stimulates the speaker.

By visiting during gospel meetings we have opportunity to meet others of "like precious faith." Our regular activities limit the occasions for seeing brothers and sisters from other places, but meetings are a great time for getting together. When you go, tarry and talk before you leave.

Preachers usually are at their best during these special efforts. There is much to be gained by hearing them. It takes more to go than it does to sit at home by the TV. But one gem of spiritual truth is worth more than a month of TV watching.

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May A Christian Bear Arms For His Government?

Ronnie Ulrey, Hinesville, Ga.

At the outset let me say that this was not a "thorny" question for the early Christians; they just refused to bear arms in any war or insurrection against Rome, even though Rome was forcefully occupying their nation at this time. Needless to say, they were called "sissies" by Judas, who led the insurrection. It is interesting to note Judas' remark as he lay dying on the west wall of Jerusalem: "Blast you, Jesus of Nazareth; you won anyway."

CHRISTIANS ARE A NATION TO THEMSELVES. 1 Peter 2:9 says, " . . . ye are a . . . holy nation. . . . " Therefore we pay taxes, support our President, and obey all laws pertaining to us, not because this nation says to do so, but because Christ, in His law to our nation, says so. The fact is, we even refuse some local and national laws because they are contrary to the laws of our "Governor," i.e. divorce, liquor, war, etc.

To show the distinction between the "holy nation" and nations governed by mere human laws Paul used the pronouns "ye" and "they" in the verses referring to human national laws (Rom. 13:6). This clearly distinguishes between the church and the government.

Again, to show that the powers that be are ordained of God to govern the nations, and then to try to show that Christians are to execute them because they are ordained of God is a false conclusion. According to this same apostle the ministration of the law is done by the "unrighteous" and not by the righteous; that's why the Christians were admonished to suffer wrong rather than go to law with another brother (1 Cor. 6:1-7).

THE PROPHET ISAIAH TOUCHED THIS SUBJECT. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it . . . and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:2-4.) In these verses Isaiah knew that under this dispensation war would not be a Christian response under any condition. No doubt this was the reason that the early Christians would not bear arms. Is it not strange that they could understand this prophecy then and we still cannot understand it (or we just won't)!

JESUS REFERS TWICE TO THE "WAR" ATTITUDE. Because Jesus was not accepted in a Samaritan village James and John wanted Him to destroy the village. His response was, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." (Luke 9:55-56.) If I am to follow Jesus today, killing people certainly is not the way.

Also, when Jesus was in the very shadow of the cross and His captors were upon Him, one of His disciples pulled a sword and began to war for his Lord, but Jesus said then, "Put up again thy sword . . . " (Matt. 26:52), and He says it now.

Furthermore, Jesus no doubt implies that there will always be enough people who care nothing for Him or His will to carry out the execution of law in this land and all other lands when He said, "Follow me; and let the dead bury their dead." (Matt. 8:22.)

OUR GOVERNMENT KNOWS THE MORALITY OF WAR IS QUESTIONABLE. Why else would there be laws in the military that allow one to be "noncombatant" or a "conscientious objector"? Certainly it is because even the unbeliever sees that war injures those who are spiritual. If there is a way to obey the laws of the land and refuse to kill in war (and there is), why on earth would a Christian want to go to war and kill people . . . to be a hero?

WE HOLD THESE TRUTHS: 1. That

war is as wrong as unscriptural divorce, liquor laws, and all other laws which would destroy the conscience of those who love the Lord and mankind whom He has created. 2. That a man can serve his country and there is no law which compels him to kill for his country in order to show that he loves it. For a Christian to do less than to seek the protection of the law to keep from killing is to display arrogant pride and to sear his tender conscience.

FINALLY, the powers that be are right for the purposes for which they were designed, i.e. to govern people who will not submit themselves to the divine laws of God for His "holy nation." But to say just because they are "on the books" that Christians can rightly execute them is to say that Israel (one nation) could eat forbidden meat and practice all laws that governed the Gentiles (another nation). Actually, the laws that govern various nations differ and in cases contradict each other, but the laws that govern God's **nation** are the same in any nation.

Yes, Gary Gilmore is dead, and rightly so! But the law that put him to death says that those who have a sensitive conscience toward carrying out such an execution have the right to refrain from taking part in the jury that convicted him, from the firing squad that shot him, and from any actual connection with the death of this wretched, murdering human being. May God have mercy on the souls of his family who remain.

NOTE ALL WHO KNEW AND KNOW THAT IT IS WRONG TO BEAR ARMS AGAINST ANOTHER NATION:

The prophets knew it (Isa. 2:1-4).

Jesus knew it (Luke 9:54-56; Matt. 26:51, 52).

The disciples knew it (Luke 9:54-56; Matt. 26:51, 52).

The early Christians knew it (they refused to bear arms against another nation to deliver their own).

Our government knows it (military law allows one to refuse to kill because of the immorality of it).

I know it (because I cannot convince the lost of this world that I love them when I am on the battlefield killing their sons).

What I Saw And Heard . . .

J. David Powlas, Orangeburg, S.C.

One Tuesday night, I went to a revival service at one of the local "churches of God." The guest speaker was a state evangelist (?) for that denomination in this state. I went to this service in hope that I could get a conversation started with the preacher or one of the members that would develop into a Bible study. Unfortunately, I did not get the chance to do this. (I wrote the local preacher a letter about this service later, but it was never answered!)

The service started at 7:30 p.m. and was still very much in progress when I left at 9:35 p.m. I believe that an examination of what I saw and heard there will be very useful in increasing our understanding of this denomination. With this purpose in mind, and with no ill will toward the members of the Church of God denomination, I present the following observations.

The first observation concerns the music used in worship. I heard vocal music used just as the Scriptures teach (Eph. 5:19; Col. 3:16). However, I also heard instrumental music used. Where is the Biblical authority for the use of instrumental music (in this case, a piano and two guitars) in worship? Also, the manner in which the music in worship was used is without Scriptural approval. It was used to "showcase" the choir and several "specials." It was also used as an emotional background during the reading of Scripture, prayers, testimonials, and parts of the lesson. Another use was to encourage the congregation to clap hands, beat on pews with songbooks, and stomp on the floor. During this musical show, I kept wondering if these people had ever read the exhortation given in 1 Corinthians 14:40 which says, "Let all things be done decently and in order." Surely this does not describe their use of music in worship!

The second observation concerns the prayers offered in worship. The prayers were accompanied by the instrumental music that was used. Everyone prayed a different prayer, out loud, at the same time. I wondered about the statement that " . . . God is not the author of confusion . . . " (1 Cor. 14:33) as I observed this scene. From what I heard and saw, I must conclude that it was too confusing to be acceptable to God. I could not understand what was being said and I am sure that God did not "hear" their prayers (John 9:31; 1 Pet. 3:12).

The third observation concerns the offering that was taken up during the service. The Bible teaches us to contribute on the first day of the week (Sunday) in 1 Corinthians 16:1, 2. Where is the verse that tells of a collection to be made on Tuesday or any other day besides Sunday? Obviously, this practice is done by human approval only.

The fourth observation concerns the "testifying" done during the service. The local preacher and others told stories of how the Holy Spirit had descended miraculously upon them. The Bible teaches that the Holy Spirit operates through the Scriptures (Eph. 5:18, 19 with Col. 3:16; Eph. 6:17). Where is the verse that teaches that the Spirit operates apart from the word of God?

The fifth observation concerns the preaching done in the service. The guest preacher used John 20:19-22 as the text for his lesson. He made the claim that verse 22 is a command for us to receive the baptism of the Holy Spirit. A careful reading of these verses will reveal that he twisted this verse from its context. He talked very quickly and very loud during the entire lesson. With the aid of a microphone, he managed to fill the building with the sound of his loud preaching and yelling. The speed of his preaching and the volume of his voice produced an almost hypnotic effect on the audience. He spent the entire lesson period pacing back and forth, yelling and pointing at the people in the audience. His lesson consisted of very little Scripture, but very much volume and emotion.

The sixth observation concerns what they refer to as the "altar call." After the lesson, the guest preacher invited everyone to come down to the front of the building to pray for the baptism of the Holy Spirit. All those at the "altar" were either kneeling or standing with their hands in the air praying for Holy Spirit baptism. While the younger ones prayed, the older ones encouraged them to let the Spirit take control of them. After the preacher had slapped the top of one man's head, the man began to shake and then fell over as if he was dead. About five minutes later, he stood up with the help of another man. A young girl who was being encouraged by the older women began to babble like a baby. Another girl fainted from an effort to receive the Spirit that failed to produce the desired result. They were ready to stay until everyone "received" the Spirit. Since I was not prepared to stay that long, I left while this unbelievable altar scene was still in progress.

At this point, let me call your attention to Acts 8:18-21. Notice that Peter told Simon that "Thou hast neither part nor lot in this matter." It seems that these people not only ignore what is taught in the Bible about how the Spirit operates, but also ignore Peter's statement. Even if it were possible to receive the baptism of the Spirit and other gifts today, these people would still have no "part or lot in this matter." They could not receive these things through prayer!

Let me summarize for you what I saw and heard at a Church of God revival service: (1) friendly, sincere people; (2) unscriptural worship; (3) false teachers who twist and pervert the truth; (4) people who truly desired the baptism of the Holy Ghost; (5) people who desired this so strongly that they actually believed that they had received it; (6) people whose bodies were acting out the wishes of their minds; (7) people who are ignorant of the teachings of the Scriptures; and (8) people who need the truth to be saved.

This is what happened that Tuesday night. We may laugh at what I saw and heard, but should we laugh about these people being lost eternally? Think about that! That is what will happen unless you and I teach them the truth. Which will it be, brethren? Will we teach them, or will we just laugh at them? It is **our** decision!

QUESTIONS ANSWERED

EDITORIAL GLIMMERINGS

A question that has been of concern to us for many years has recently surfaced and (in our judgment) needs some attention. It pertains to the use of instrumental music in Old Testament worship. Many of our brethren believe that its use was introduced by David without God's approval. And while God never authorized it, He did tolerate it until the end of the Old Testament dispensation. Thus, it is said, God has never, either then or now, authorized instrumental music in worship to Him. We have never been able to accept this view for at least three reasons: (1) it does an injustice to the word of God – it makes some commandments given by men who gave other commandments by divine inspiration as nothing but human practices; (2) we have never been able to see how God could tolerate and accept something without in some way authorizing it; (3) we believe that God did authorize it (in fact, command it) under the law (that is in Jewish worship, not in Christian). We have before us a letter containing several questions and passages that the writer wants explained in view of our conclusions. We will try to deal with all of them in the body of this effort, even though we will not list and answer them specifically.

Perhaps the best place to start is with a definition of worship. Jesus said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:23-24.) According to this, worship, true worship, must meet two demands: it must be in "spirit" and it must be in "truth." To worship in spirit means to worship sincerely, inwardly, with purpose (in contrast with outward pomp and ceremony) – that is to worship with the whole heart. Albert Barnes says, "The word **spirit**, here, stands opposed to rites and ceremonies, and to the pomp of external worship. It refers to the **mind**, the **soul**, the **heart**." To worship in truth is to worship according to the directions given in the word of God (cf. John 17:17; Ps. 119:142, 151). Adam Clarke says, " . . . performed according to that Divine revelation which he has given men of himself . . . he worships him in truth, when every purpose and passion of his heart, and every act of his religious worship, is guided and regulated by the word of God." We sum up all that is said here by saying that worship is the sincere devotion of the heart expressed to God by divinely appointed acts.

While there is obviously some distinction to be drawn between Old Testament and New Testament worship, we do not believe that it is in the department of truth. It is our conception that from the beginning of the world man has always been required to worship according to the directions given by God. As far as we have been able to determine, worship has always been rejected when it was not rendered according to God's instructions.

This can be seen in the record of the very first sacrifice offered (Gen. 4:1-8; Heb. 11:4). While the account in Genesis is susceptible to other interpretations, we believe that Cain's offering was rejected because he had not followed God's directions to offer a blood sacrifice (one that would be typical of the death of Christ on the cross). Thus Abel's offering was by faith – he followed the instructions given by God; Cain's was not by faith – he had ignored God's word and had therefore marred the typical significance of the sacrifice. This principle can be seen in many other examples. Nadab and Abihu were burned to death because they offered strange fire – fire which the Lord had not commanded (Lev. 10:1, 2). The implication here is too strong for one to miss: they were to follow the Lord's commands in their worship – they were to worship in truth. (Incidentally, did God act inconsistently with a divine principle by destroying the sons of Aaron for introducing strange fire but tolerating David's introduction of strange music? If we will grapple with this question we must reach the conclusion that something is wrong with the view that says God only tolerated strange music – music which He commanded not.)

The fact is, man has never been at liberty to express his worship to God except by divinely appointed acts. Worship, except by the decree of God, is not acceptable to Him.

The concept that David introduced the instrument into worship without God's consent and approval stems from a number of considerations. Space prohibits us from discussing more than three.

1. Such passages as 1 Chronicles 23:5 and 2 Chronicles 29:25, 26 state that the instruments were used at the command of David. We think that it has been assumed (and assumed without sound reason) that these passages mean that David, without the direction of the Holy Spirit, commanded the use of instrumental music, thus making it a human rather than a divine command. But let us take a closer look at the two passages and see exactly what they say.

First, 1 Chronicles 23:5: "Moreover four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David to praise therewith." The context places this statement at the time when David was old and had appointed Solomon to be king over Israel. (Was that done by his own commandment?) He gathered the princes and priests of Israel together and divided the services of the Levites into courses. Twenty-four thousand were to set forward the work of the house of the Lord, six thousand were officers and judges, four thousand were porters, and four thousand **praised the Lord** with the instruments which David had made. As far as the context is concerned, God approved the use of the instruments in the same way He approved the porters, those who served as officers and judges, those who set forward the work of the house, the dividing into courses, and the appointment of Solomon as king. How could we say David was speaking for God in some of the things and for himself in the others? The truth about the matter is that David was God's spokesman. One could as easily prove that the baptism commanded by Peter on the day of Pentecost was only the command of Peter (Acts 2:38) as he could prove the instruments were introduced by David's authority alone.

Second, 2 Chronicles 29:25, 26: "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets." This passage is even more conclusive. The instruments were used here by the instruction of Hezekiah the king by commandment of David, Gad, and the prophet Nathan. If their words were not from God, then how would it be possible to tell when they were speaking for Him? It is specifically said that Hezekiah, in doing what he did, was following the commandments of the Lord: " . . . for so was the commandment of the Lord by his prophets." While the instruments here used are ascribed to David, it is specifically said that the acts of using them were by commandment of the Lord. The Lord's word was thus given through David – what David said was in reality the word of God, the word spoken by God through him.

How do we know that David spoke for God? He said, "The Spirit of the Lord spake by me, and his word was in my tongue." (2 Sam. 23:2.) How could one say that David spoke in one place by his own authority and yet wrote and spoke in others (such as in the Psalms) by divine inspiration? If part of what he commanded is not from God, how do we know that any of it is? (More on this later.)

2. Probably the whole misconception of the preceding passages comes from a total misapprehension and misapplication of Amos 6:5. To get the connection, we need to start with verse 1: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves instruments of musick, like David; That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph." (Amos 6:1-6.) Here a number of things are condemned together. Amos says, Woe to them that are at ease in Zion, that lie upon beds of ivory, that stretch themselves upon couches, that eat lambs and calves, that **chant** (sing) to the sound of the viol, that invent to themselves instruments of music like David, that drink wine in bowls, and that anoint themselves with ointment.

The immediate context of Amos 6:5 goes back to 5:21, where the Lord says, "I hate, I despise your feast days, and I will not smell in your solemn assemblies." Obviously He does not mean to condemn their feast days and assemblies per se. It was the fact that the people had departed from God and His way and had made worship a mockery that God abhorred. He goes on to say, "Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols." (Amos 5:22, 23.) God would not accept their burnt offering nor hear their songs. Why? The reply, "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is The God of hosts." (Amos 5:25-27.) They were thus doing their service to idols and expected it to be acceptable to Jehovah. It is at this junction that the woes of chapter 5 are mentioned. Thus all the things named, including the instruments of music, were being abused (put to the wrong use). It was not that the things within themselves were wrong – they were not, any more than were the feasts, assemblies, and offerings. But the people had taken that which belonged to God and were using it in their sordid feasts, revelry, and banquets in honor of idols. The passage thus condemns their whole action as a mockery to God, not because the things were wrong per se, but because the people had degraded God and, while living in ease and sin, expected Him to accept their service to idols as devotion to Him.

But before we leave Amos 6:5, there is another aspect that should be considered: from the fact that the abuse of sacrifices is condemned, we can know that such offerings had been appointed; from the fact that they had abused the solemn assemblies, we conclude that proper assemblies were acceptable; from the rejection of their songs offered to idols, we can conclude that singing was divinely approved. Now since a woe is pronounced against instrumental music in precisely the same manner as against sacrifices, assemblies, and singing, does this not suggest that there was a proper use (an authorized use) for it? The use of the instrument is listed together with other authorized acts, and a woe is pronounced upon all alike. It therefore seems to us that this passage comes closer to proving that instrumental music properly used is divinely appointed than to proving that it was introduced by David without the directions of the Holy Spirit. Amos was condemning the terrible abuse of sacrifices, assemblies, singing, and other acts of worship (which included instrumental music) and not the acts themselves when properly used. The Israelites had degraded the things pertaining to the worship of God – they had turned worship into idolatrous orgies, satisfying their own lustful pleasures. They were thus abusing the things listed. But does this not prove that their proper use was approved?

3. There were no instruments originally used in the tabernacle services. While we concede that this statement is true, yet it in no way proves that they were not authorized as a means of praise elsewhere. In fact, for this to bear on the case, one would have to say that tabernacle worship was the only worship authorized and performed under the Old Testament system. But that is not the case.

The temple (the form was the same in both the tabernacle and the temple and so we use only the temple) was typical of the New Testament church. (See Hebrews 9.) But those who say that instrumental music was never used in the temple and therefore never authorized by God in Old Testament worship jump a premise to reach their conclusion. For their reasoning to be true the temple would have to be typical of the corporate or public worship of the church alone. But this is far from the case. Typically the outer court represented the world, the holy place the church (not just corporate worship), and the most holy place heaven. While, as far as we know, there were never any instruments used in the temple (that which is typical of the whole church), this in no way proves that instruments were not authorized and used in praise outside the temple. Since there was authorized praise outside the temple service itself, this argument has no relevance to the subject at hand.

We conclude therefore that the reasons relied upon to show that God never authorized instruments to be used in worship under the Old Testament system are totally inadequate – they do not prove what they are cited to prove. In fact, in most cases they prove the exact opposite. With this in view, we now turn our attention to the fact that the Scriptures actually teach (command, and thereby authorize) the use of musical instruments in the worship of the Old Testament. Space forbids us dealing with all the passages bearing on the subject, but we take one representative example, Psalm 150.

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the Lord. Praise ye the Lord."

Now we raise a very serious question: is this Psalm inspired – is it the word of God? If it is not inspired, if it is not the word of God, then it has no place in the Scriptures. But if it is inspired, then here we have a command from God (through David or whoever may have written this Psalm) to praise God with the sound of the trumpet, with the psaltery and harp, with the timbrel (there is even a command to praise Him with the dance), with stringed instruments and organs, with loud cymbals, and with high-sounding cymbals. There is therefore no escape from the conclusion: if we accept this Psalm as the inspired word of God we must accept it as a command to praise (express adoration to and glorify) God with instruments. If this is the word of God then we have a command for the use of musical instruments in Old Testament praise – a command from God to use instruments in His service. (We see no significant difference in praise as is used here and in worship – both are an expression of devotion and adoration; both are the process of glorifying God. It is said of Paul and Silas, "And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." [Acts

16:25.] What were they doing but worshiping God?) We are thus forced to the conclusion that instrumental music was not only authorized in Old Testament worship, it was also commanded – commanded by God through His inspired spokesmen.

It should be distinctly understood that we have here spoken of Old Testament worship, **not Christian worship**. While God did authorize it in Jewish worship, He never did so for Christian worship. And authorization for one does not mean authorization for the other. For one to worship acceptably, under any dispensation, every act must be authorized. But God has not authorized Christians to worship with an instrument. Therefore instrumental music in Christian worship is unscriptural and sinful – sinful because it is not authorized in the Scriptures.

Winston-Salem Preacher Baptized

Marvin Bryant, Mobile, Ala.

Bill Morgan was baptized into Christ March 10, 1977, in Winston-Salem, N.C. At that time he was a minister in an independent conservative church. However, his background is Lutheran.

Brother Morgan was educated at the University of North Carolina at Chapel Hill and the Lutheran Theological Seminary at Columbia, S.C. His undergraduate degree is in journalism and his graduate degree is in theology.

Brother Morgan served as a minister in the Lutheran Church for a number of years before leaving them due to liberalism and modernism. He then found his way into independent churches, where he has been preaching for about 10 years. His most recent ministry has been with the Bible Moravian Church in Winston-Salem.

In his seminary studies he read of the restoration movement, and his knowledge of this finally came to fruition in March of 1977. For more than a year he had been viewing a five-minute television program at 6:55 a.m. put on live daily by the South Fork church and their minister, Richard Pectol. One morning Bill called brother Pectol and asked for an appointment. They met and found that they were virtually in complete agreement on all points. Brother Pectol then told Bill Morgan about the writer and the restoration leadership ministry. He asked for permission to call regarding my coming up at the earliest possible date. I was able to get there by noon on March 9 and he was baptized after lunch on March 10 by brother Pectol.

Brother Morgan has moved to work with the Northeast Church of Christ, 2414 Wade Hampton Blvd., Greenville, S.C. 29687. This great church has been wanting to take one of our men who had been reached in one of the Carolinas and keep him until he is ready to move out in a full-time ministry of his own. He will be working with brother Andy T. Ritchie III and the great eldership and the congregation there.

Bill has no family beyond an elderly mother.

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Our Need Of God

Roy Z. Kemp, Greensboro, N.C.

Neglecting the Bible is the main cause for the retarding of spiritual growth. A yielding to temptation, failure to witness for Christ and to live a godly life, missing opportunities to do good work in laboring for the Lord and continually failing to manifest the love of God are a few of the many things that will lead us away from God's love.

Only as we commune with God can He refresh our spirits and fill our hearts and minds with the joy of His being, with the glory of His wondrous love. His glory and joy are the strength of our lives.

There is not a day in the life of any man when he does not need to know the mercy of the Lord. God, alone, has the power of health and healing, of life and salvation. It is by His power that the inner eye of our faith is opened, that we are able to see and comprehend that His Son is our Lord and Saviour.

The Bible is a golden treasure of priceless truths that are concerned with the unsearchable riches of God. We will find something vital and precious in every reading. The Bible is God's voice to us – His provision for our soul's nourishment.

Reading of God's holy word will keep you away from sin and the temptations of sin, but sin and its temptations will keep you away from the Bible if given the opportunity.

Our civilization today produces many and varied distractions that tend to lead us astray. The fads and vanities of evil mankind are merely a means the devil employs to destroy our souls. The riches of this world's pleasures can only make a life barren and unfruitful in spiritual growth.

There is never any shortcut to deep spirituality, and Christian victory can only come by entering with fullness into God's holy presence through His word.

When the Bible is faithfully read and its teachings followed, we shall be able to accomplish the things that God intended for us to do. We shall glory in doing His work. Daily readings of His word and devotions and prayers at a family altar are but simple means of our complete restoration to full fellowship with the Lord.

God's holy word is our means to Him. When we throw ourselves upon God's mercy, we acknowledge that He has full power over us. We can understand His great merciful heart by our own sense of pity for others.

We gain access to God through His forgiveness of our sins, and when His forgiving grace is known in our hearts, we may enter into solitary devotion or in public worship and praise Him and share in the glorious feast of our salvation. We shall forever feel a need of God.

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MINNIE

Howard Winters, West Jefferson, N.C.

While I was preaching in Tamarack I met Minnie Bowers, the lovely young lady who would later become my wife, the mother of my children, and my companion in work. But in order to tell this story it is necessary to go back a few years.

Oswald D. Wilson (the man who had taught me the truth and baptized me into Christ) had sold the churches in upper east Tennessee on the idea of a cooperative effort in putting on a 15-minute radio program six days a week from a popular radio station in Bristol, Virginia. The program was heard on Sundays and the five weekdays and was widely received. But for some reason Oswald had irritated some of the churches and they stopped sending in their support. Consequently the program got farther and farther in debt. When he decided to move from Abingdon, Virginia (where he served as regular preacher), he asked Clayton and me to take the program over and continue it. This we gladly did, but in so doing we had to assume obligation for the huge back debt that had piled up (over $1000). Brethren, however, rallied behind us and in a few months the program was going strong and debt free. (I marveled then, and have marveled many times since, how the Lord works to help those who will really accept a challenge for Him.) The program was heard in at least four states: Tennessee, Kentucky, Virginia, and North Carolina.

In the fall of 1958 the church at Tamarack had Ernest Shoaf (who was at that time speaking on one of the daily programs) to come for a meeting. One night during the meeting a man and his wife, whom I had never seen before, came in late, sat toward the back, and left as soon as the service ended. I spoke to them at the door but they were noncommittal. However, I did not give up that easy. I followed them out to the parking lot (and was thankful to find that someone had them blocked in) and struck up a conversation with them. I found out that their names were Calvin and Bessie Jones and that they lived at Clifton, a small community about 15 or 20 miles away. He also told me that he was a deacon in the Baptist Church at Clifton. I asked them what they thought of the sermon, trying to draw them out further. (Brother Shoaf had been reared a Methodist but had learned the truth and obeyed it a few years earlier and was a zealous, plain, hard-hitting preacher of the ancient gospel, one who drew a sharp distinction between truth and error, the church and denominationalism, and I knew if they had heard him gladly they were good prospects. And while we are here, I might add that I had many wonderful hours of work with brother Shoaf. He did an untold amount of good in northwestern North Carolina, east Tennessee, and southwestern Virginia, and more especially for the churches in Boone and Tamarack. Unfortunately he later became dogmatic on the anti-orphan home and **Herald of Truth** issues and we had to part company, but we have worked with but few people who could reach as many souls as he.) They said the lesson was fine. But I had to know more: why had they driven nearly 20 miles to the meeting? And so I started to tell them about our plea to restore New Testament Christianity, to let the Bible settle every question pertaining to both faith and practice. But Calvin interrupted me by saying, "You do not have to teach me. I have been listening to your radio program and I know you have the truth." A month or so later they were baptized and have been very active in the church ever since. They subsequently became charter members of the church when it was established in Clifton, later moved to Creston, where they still faithfully serve the Lord. (I learned from this event and what followed, that radio preaching may do more good than one could possibly imagine.)

The next spring the Tamarack church had brother Shoaf back for another meeting. On the first night of the meeting this same Calvin Jones (who was now a very active Christian) said to me, "I have a sister who has been listening to the radio program and she believes the truth. I want you to go visit with her." The next day brother Shoaf and I drove up a long mountain road to the residence of Ed and Blanch Bowers. We knocked on the door, it opened, and there stood Minnie, smiling, beautiful, and blushing (she was embarrassed because she did not think she was properly dressed to receive "preacher" company). (As the years have passed, I have often told this story to illustrate the fact that personal work works . . . and I have living proof of it!)

The whole family, plus several others in the community, attended the remainder of the meeting. Eight or 10 were baptized, including Minnie's parents. And so it was that on the night of June 2, 1959, I baptized the lovely Minnie Bowers into Christ. But in order for me to do so, we had to drive to Mountain City, Tennessee (where I preached regularly), to the nearest baptistery. After her baptism I drove her home and persuaded her to become my sweetheart (which was not a hard thing to do). A year later we were married, joining together our bodies, our lives, our work, and our hopes.

All did not run smoothly in our courtship. Minnie is nearly 15 years younger than me. This created for me a conscience problem. When I met her I had already been preaching for 10 years and had formulated some deep convictions about marriage. It was my conception that one should not marry too young; nor should he marry one of a different faith, or of a different moral standard, or of a wide philosophical difference, or even when there was a large age difference. And here I was deeply in love with a girl nearly 15 years my junior. (After we were married we ran into some humorous incidents because of this age difference. For example, I went with her to get her driver's license. When the instructor came to her he asked, "Is this your father with you?" But other than this it has made no difference in our home or happiness.) What was I to do?

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We discussed it often. I pointed out to her some of the problems (I even reminded her that if we both lived an average life span that she would have 18 years of lonely widowhood at the end of my life). As the months dragged by and our hearts were pressing for a decision, I talked with brother Shoaf, Clayton, and Lowell Altizer about the problem. They were all in agreement (they knew me and my need and Minnie and the potential she had) that we should not let the age difference stand in our way. Still my own mind had not been set at ease. But one evening while driving over to see her (the pressure for a decision had reached new proportions) it occurred to me that if I did not marry her someone else would. That did it; the very thought of that beautiful smile belonging to someone else gave my conscience the jolt of its life. I simply could not bear the thought of some other man having her. I therefore proposed. She accepted. And the rest is history.

One other thing might be of interest here. I have always believed (even when I was in denominationalism) that the Bible is the absolute standard of authority in all matters pertaining to the Christian life. What it teaches, I believe (that is, when I know what it teaches, and I believe it is right even when I do not know what it says). And the Scriptures clearly teach that the husband is to be the head of the wife (and I think this strongly implies that he is the head of the whole family). Paul said, "For the husband is the head of the wife, even as Christ is the head of the church. . . . " (Eph. 5:23.) To my mind this means that he is the final court of appeal in the family's decision making process. Every working organization must have a final voice, a source beyond which there is no reasonable appeal, if it is to function properly. I knew Minnie accepted this fact just as I did, but I wanted to reinforce it to our thinking (I guess some would say that I just wanted to let her know who was going to be boss). So I suggested that in our marriage we would make all major decisions by the democratic process. Before the final decision we would have an election; she would always have one vote and I would have two. She replied (in her dry wit, not serious, of course), "If that is the case, why have an election? You will always win." (She did not know it but I had already won in winning her!) I answered, "Not necessarily; sometimes I may cast one of my votes with yours." And during our happily married years there have been occasions when I have done just that. But I have always retained the right, and the responsibility, of the final choice. Is not this precisely what Paul meant by saying that the husband is the head of the wife? I think so, and if more couples would recognize this principle early in their marriages it would solve a lot of problems and save a lot of heartaches.

The Church In The First Century

Roger Powell, Waynesville, Va.

Had you and I lived in the first century following Jesus' life on earth and the establishment of the church we would not have found a system of denominational churches such as exists today. In each community there would be but one church, and all the Christians in that community would be united in that one church. There were congregations of believers, but no "Congregationalists"! There were baptized believers, but no "Baptists"! There were presbyters in each congregation, but no "Presbyterians"! They worked together decently and in order, but there were no "Methodists"! There were bishops in each church, but no "Episcopalians"! They trembled at the word of God, but there were no "Quakers"! They all traced the beginning of the church to Pentecost, but there were no "Pentecostalists"! The brethren had all been united in Christ, but there were no "United Brethren"! They believed in the second coming of Christ, but there were no "Adventists"! They were saints in Christ, but there were no "Latter Day Saints"! They were just "Christians" and members of the church Jesus built.

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Carolina Church News

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

The first annual N.C. Lectureship is scheduled for September 19-23 at Linville Forest, Kernersville.

Charles Isenberg will preach at Mooresville June 19-24.

The Blue Ridge Encampment at Black Mountain is June 20-24.

There will be a campaign at Asheboro July 17-22. The Landmark congregation in Montgomery, Alabama, will send several young adult couples to work during that week. Gary Bradley will be the speaker.

Floyd Farris began work with Hickory the first of June. Floyd and Dianne were formerly in Dillon, S.C.

Kenneth Reed of Tuscaloosa, Alabama, will speak at a Youth Rally in Burlington, July 15-17.

Bob Kolodner will be working during the summer months as a youth minister with Providence Road, Charlotte.

A new congregation has been established at Newland. Brother Henry Walker writes, "We are only three families now and are meeting in a mobile home, in a mobile home park in Newland, N.C. We have located four and one-half acres of land with a nice three-bedroom house on it and a nice building site directly in front of the house, at a price of $45,000. The living-dining area is large enough to accommodate 40 people and a double garage joins this area and both could be used for the present.

We are asking for help in any amount and even $1.00 will help. We need a full-time preacher. We need other Christians to move to the area to work or teach in the area. We need to raise $6,000 immediately for an option and $300 monthly to make payments on the property."

Address: Box 422, Newland, N.C. 28657

N.C. Baptisms

Belmont, Statesville, 1; N. Main, Mocksville, 1; Abilene, Statesville, 2; Burlington, 1; S. Fork, Winston-Salem, 3; W. Jefferson, 4; Parkway, Charlotte, 1; Westside, Charlotte, 1; Plaza, Charlotte, 3. Total: 17.

SOUTH CAROLINA

Another campaign is planned for Anderson, June 5-18.

Robert Brown will preach at Berkeley July 17-22.

Gary Roberson, who works with St. Andrews Road congregation in Columbia, has been honored as one of the Outstanding Young Men of America in 1977.

The S.C. Lectureship has been scheduled for November 7-10 at Aiken. Keynote speakers will be James Maxwell and Dabney Phillips.

Brent Gallagher will be working this summer as a student minister at Charlotte Avenue congregation in Rock Hill. He is a Freed-Hardeman College student.

S.C. Baptisms

Augusta Road, Greenville, 2; N. Charleston, 1; Central, Spartanburg, 6; St. Andrews Rd., Columbia, 1; Essex Village, Charleston, 2; Edgewood, Greenville, 3; Charlotte Ave., Rock Hill, 2. Total: 17.

GREENVILLE, Washington Ave.

GLENN MORELAND AND BILL SMITH, Reporting: We had a wonderful meeting May 8-13 with Jim Stutts of High Point preaching and Dial Holder of Greenville leading the singing. One was restored and placed membership and another came asking for prayers. We met our budget of $200 per week in April. When in Greenville visit with us.

WILLIAMSTON

JAMES WROTEN, Reporting: I preached for the Williamston Church of

Christ for 10 months, but am now working with two congregations in Columbus, Georgia, and starting a congregation in Talbotton, Georgia. Under the oversight of the elders of Torch Hill church, the Talbotton church held its first Lord's Day worship April 17, 1977. Thirty-two people were present for the meeting. Talbot County has never had a congregation of the Lord's people. We covet your prayers. Any donation would be appreciated as film strips and equipment must be purchased and the preacher's home renovated. Send donations to Torch Hill Church of Christ, c/o N.B. Reynolds, 2946 Avondale Rd., Columbus, Georgia 31903.

Letter

(Editor's Note: The following letter contains a good deal of information that will be of interest to many, especially in South Carolina.)

Dear Bro. Winters:

While trying out for the position of preacher for the church in Sumter, S.C., I picked up a copy of **Carolina Christian** (Vol. 19, No. 4). I was delighted to read it and felt it to be the finest sectional church periodical I've ever read. The printing and format are so well done and the articles seem very timely and sound. I appreciate very much what you're doing and know that **Carolina Christian** must do a lot towards strengthening and furthering the growth of the church in the Carolinas. I hope its publication will continue for many years to come.

I'm to begin working with the church in Sumter about the third Sunday in June. My wife and I are thrilled with the chance to be able to move to the Carolinas, for this has always been our favorite part of the country. The church in Sumter is already a fine congregation, serving Shaw Air Force Base. With the Lord's help we hope to be able to get the gospel message to more native South Carolinians, as well as those in the military. At present, the congregation is sponsoring "Five Gospel Minutes" (Tom Warren – speaker) every morning Monday through Friday at 8:55, just before Paul Harvey with the news.

I'm looking forward to getting to know you and other ministers and church leaders in the Carolinas. I'm especially looking forward to future issues of **Carolina Christian**! God bless you in your efforts for Him.

Signed
Jim Wesson

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VOL. 19, NO. 7, JULY 1977

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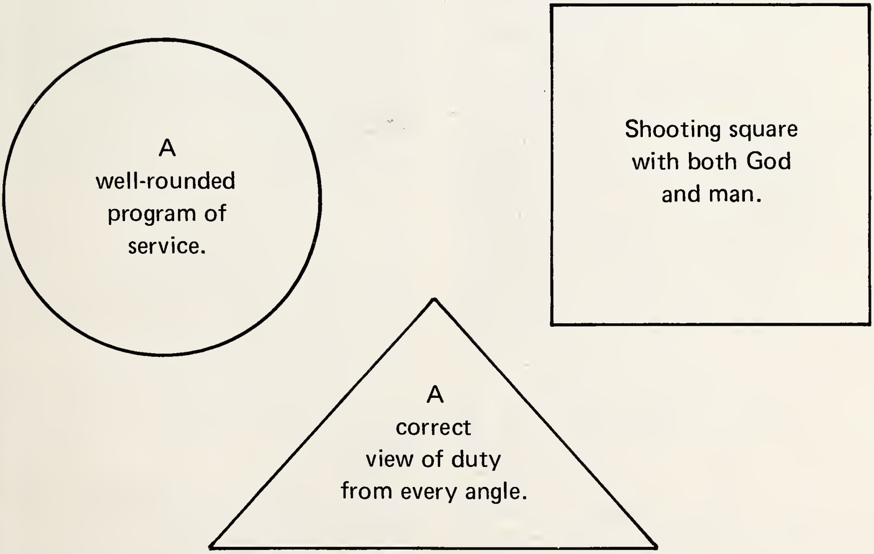

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— A. Lowell Altizer

EDITORIALS

NOTE TO WRITERS

We want **Carolina Christian** to be fresh and invigorating, containing material that cannot be obtained elsewhere. For this reason we are establishing (re-establishing) a policy that was consistently practiced by the previous editor and toyed with by the present one, namely, to use only articles written especially for this paper.

Some writers write an article and send copies of it to a number of papers at the same time. When it is accepted by more than one there is a duplication, something no paper or editor wants to see. We are not speaking of lifting articles from other papers, as editors sometimes do, but of writers sending the same item to many papers simultaneously. Instead of sending articles (news items are a different matter) to more than one paper at once, we suggest that you submit it to only one. If it is not printed, send it to another. Each paper has its own needs, purposes . . . and space limitations. After an item has appeared in some other paper you may wish to submit it to **Carolina Christian**. We will consider it then. But be fair with us and inform us that it is a rerun. We can then give priority to fresh material. We are not opposed to reruns when they are merited, but we do not like to get caught with a paper full of items that appear elsewhere while we are in the process of printing.

So from now on we are going to be stiffly reluctant to publish any teaching article that is sent to more than one paper at a time.

KEEPING UNINFORMED

Some members of the Lord's church are notorious for their lack of information: they do a good job in keeping uninformed. It is incredible how many announcements are totally ignored at our services. Sometimes we wonder if any of us hear many of them . . . or care much about what is planned by the church. While you may exercise your option as to whether to believe the following or not, it is actually true (we withhold all names and places to protect the guilty):

We were called to a distant city (out of the Carolinas, if that makes you feel any better) for a meeting. It was a large, influential church with a well-known minister and a slightly less known associate minister. We were peacock proud to be invited to work with such an outstanding group. The time arrived for the meeting to start, but only a handful of people were present (the audience did not include all the elders or the associate minister). On Sunday morning we had a huge audience (at least it looked so to me). That afternoon we met the associate minister down in town (he had gone somewhere else to preach that morning), and when we introduced ourselves to him he asked, "What are you doing in town?" We told him we were holding (I suspect it was more "holding" than "running") a meeting out where he preached. He seemed complete-

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EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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ly surprised. And we assumed from his reaction that he did not know us, why we were in town, or that any such meeting had ever been planned. The meeting closed that night and happily the associate minister was in the audience. He had finally been informed.

We think it a bit unusual for the visiting preacher to have to inform the local preacher about a meeting in progress at the church for which he preaches. Usually the minister and their associates keep up with such matters because their jobs depend on it. But it is not so unusual for a visiting evangelist to visit with members of the church who tell him that they are not aware of a meeting going on.

Whether it is an excuse or not we do not know; but we do know that preachers have announced something for weeks and months, filled the bulletin with it time and again, and constantly tried to stimulate interest in the event just to have it pass and see someone on the street the next day and ask him why he had not supported the good work, and have him reply with a blank look on his face, "I did not know a thing about it."

Obviously we need better communication . . . and a lot more people who want to be informed.

DEATH

Death, for many people, is an unpleasant subject, but it is an appointment that we must all meet (Heb. 9:27), regardless of how we feel about it, who we are, when we live, or what we do. And "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31) when one is unprepared. But while death is nearly always a dreadful thing (God created in us the instinct to live) Christians need not fear it as those do who have no divine Lord or heavenly hope. If we are right with God, if we have done His will in our lives and thus prepared for the judgment to come, there is a better place by far awaiting us. It will simply be a home-going from this sin-cursed world. Those who believe in God (believe in Him strongly enough to do His will) have no reason to fear death – it is just another step in God's scheme of things. And it is necessary for us to enter into the bliss of that eternal world, the sinless state, the place prepared for those who love God and do His will.

While we all want to live as long as we can (this God built into us and it would be wrong to deny it), heaven is so beautiful and this world is so Godless that there is little to motivate a rejection of death except our dread of change and the fear of the unknown. But when we consider it, death is not wholly an unknown adventure. Jesus experienced it and rose again. He says in essence, "Fear not; I have been through death and made the way safe for those who follow me – I have removed its sting." This is why Paul could say, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you." We conclude, then, that while there is no reason for a Christian to be a pursuer of death, there is even less reason for him to fear it.

DEVOTED TO CHRIST

A Christian is one who has devoted himself to Christ – he has given himself absolutely and totally to Him. Consequently he is not his own (1 Cor. 6:19, 20). He has been crucified with Christ (Gal. 2:20). He is dead and his life is hid with Christ (Col. 3:3). He is a bond servant (a slave by choice) of Christ (Rom. 6:16-18). He has denied himself (Matt. 16:24) – he has stepped out of himself and let Christ step in and take over. His body is the dwelling place of Christ and His Spirit (Col. 1:27; Eph. 3:17; 1 Cor. 6:19). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17.) When one has this new life, when he is devoted to Christ, it is altogether unfitting for him to use his life for anything other than for Christ.

We read somewhere that Napoleon once commanded the sculptor Johann Van Dannecker to come to Paris and make a statue of Venus for him. Dannecker replied, "I cannot do it. A man who has made a statue of the Saviour would commit sacrilege if he should employ his art in carving a pagan goddess."

The principle upon which Dannecker refused to carve a statue of Venus should be employed by Christians. When they are tempted by the devil to step down into sin, to live life on a low level, they should reply, "We have devoted our lives to Christ and it would be sacrilege to use them for any other purpose." In the Old Testament (see Lev. 27:21, 28, 29; Num. 18:13, 14) a thing devoted to destruction could not be used; a thing devoted to death could not be saved; a person or thing devoted to God could not be put to any other use. To use a thing or person devoted to God for a worldly purpose would be to profane the holy.

Since Christians are devoted to Christ, they must live for Him. To do otherwise is sacrilegious.

REVERENCE FOR SCRIPTURE

Man is given to extremes. It seems most difficult to keep ourselves in proper balance.

The ancient Hebrews reverenced the Scriptures to the point of superstition. They not only had an extreme reverence for the words of God themselves (which is illustrated in their meticulous manner of copying the Scriptures and by the fact that they would not even use the name of God – Jehovah), they also carried their reverence over to the materials upon which the words were written. F.F. Bruce, a noted Bible scholar, says, "The reason for the relatively late date of these very important Hebrew MSS is not far to seek. It is largely bound up with the almost superstitious veneration with which the Rabbis regarded the actual copies of Holy Scripture. When these were too old and worn to be of any further use for ordinary reading purposes, they were reverently interred. It was better, they thought, to give them honorable burial than to allow the risk that the name of God inscribed upon them might be profaned by the improper use of the material." (**The Books and the Parchments**, p. 116.)

While we certainly concede that such extreme reverence is superfluous, if people must err, if they must swing to extremes, we believe that it would be far better to err on the side of reverence as the Hebrews did rather than on the side of irreverence and disrespect. The problem we face today is lack of reverence for both God and His word. Modern translators (paraphrasers), new revelators, cultists, and many sectarians not only do not respect the material on which the Scriptures are written, they do not even reverence the actual words. They seem to have no scruples in changing, modifying, adding to, subtracting from, or even extending the word of God. They seem to think that just because they label their opinions, conjectures, and sometimes mad ravings as Scriptural teaching, God must so recognize them and approve them. Have they forgotten that every departure from the Bible shows an irreverence for the Scriptures?

The Bible is the word of God. It is God's revealed will to man. But when it is changed in any way it ceases to be the word of God. We must therefore learn, without swinging to superstition, to respect and reverence the word of God – to stop tinkering with its contents and start doing what it says.

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Real Roots

Jim Stutts, High Point, N.C.

The most watched TV program in history was the recent presentation of "Roots," a story of black slavery and how one family preserved their heritage by word of mouth from one generation to the next. Reportedly, thousands of Americans, both black and otherwise, are interested in researching their ancestral trees to find out "who they are." The Bible provides for humankind a written record, every word inspired of God (2 Tim. 3:16-17), revealing the real roots for which we each should be striving.

All Humans Are the Products of Creation

No matter what color, shape of eyes, sex, size, culture or language all mankind can trace their beginning back to the dust of the ground (Gen. 2:7), as the God of heaven breathed into man the breath of life, thus giving him a soul, and then crowned His efforts by fashioning woman from man's rib (Gen. 2:22). In a broad sense, all are brothers and sisters since all have "roots" going back to grandfather Adam and grandmother Eve. The Bible declares and science substantiates the fact that God "hath made of one blood all nations" (Acts 17:26). What a powerful answer to the problem of prejudice! What a magnificent deterrent to man's inhumanity to his own kind! **The Fatherhood of God and the brotherhood of mankind!** Yes, man, trace those roots, but be prepared to go deep enough!

Christians Trace Their Roots to Christ

Paul revealed that the "root of Jesse" is Christ, whose redemptive work has purchased freedom from the slavery of sin for both Jew and Gentile if they obey Him (Rom. 15:12; 6:14-22). Those who have been "born again . . . of water and of the Spirit" (John 3:3-5) are the children of God, the friend of Christ, the light and salt of the earth and heirs of the kingdom (Rom. 8:16; John 15:14; Matt. 5:13-16; Titus 3:7). The "water" of John 3 can only mean immersion in water for forgiveness, while the "Spirit" involves our obedience to the Spirit's message – the gospel. Galatians 3:26-29 sums up the beautiful "root" concept: (1) becoming a child of God is by faith, v. 26; (2) only those who have been baptized are in Christ, v. 27; (3) the brotherhood of all saved people is achieved only in Christ Jesus; (4) those in Christ are heirs of God, Abraham's seed, v. 29. Thus, the only "real roots" are those traced back to Christ, who offers blessings on this earth and eternal life hereafter (Titus 1:2).

Restorers Trace Their Roots Back to the Original Church

Jesus said His church/kingdom would come during the lifetime of some of His disciples, and it did come on the day of Pentecost (Matt. 16:16-18; Mark 9:1; Acts 2:1-4). It was built upon Christ, the apostles and prophets (Eph. 2:20). We believe it was the saved folks in the first century and it is the saved today, by virtue of our "roots" – roots produced by seed. Luke informs us that the word of God is the seed of the kingdom (Luke 8:11). Thus, as we today sow the seed (the New Testament gospel of Christ), souls will be saved and added to the Lord's church exactly as was done in the Bible days (Acts 2:38, 47).

Christ says the axe will cut the root of those trees which are unfruitful (Matt. 3:10), that unrooted seed will perish (Matt. 13:6) and that all plants not planted by God will be rooted up (Matt. 15:13). We challenge you to trace these strong "real roots" and find out for yourself the great blessings available when becoming a Christian only and only a Christian.

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Christian Fellowship

Dennis Conner, Clemmons, N.C.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1:3.) Within this single verse we find a wealth of information concerning the nature of Christian fellowship with God.

First, only those who believe the testimony of the apostles can enjoy this fellowship. In the two verses preceding this one, John spoke of the testimony of the apostles concerning that which was from the beginning, Christ. In this third verse he repeats that testimony with the words "that which we have seen and heard." John goes on to say that this testimony is declared, or announced, for this purpose: that those who hear it can have the same fellowship with God that the apostles themselves had. However, just as the simple fact of hearing does not entitle one to salvation, neither does it entitle one to fellowship with God. Hearing is only the first step, and it is completed by believing what is heard and acting on that belief. Therefore, only those who believe the witness of the apostles and act on that belief can enjoy the fellowship with God that the apostles enjoyed.

The fellowship that is spoken of in this passage is not limited to the Christians of the apostolic age. Even today the apostles are still bearing witness to us of the work of Christ through their inspired writings. Still, today we must believe that testimony before we can enjoy the fellowship with God of which John speaks.

The second fact in regard to Christian fellowship is that it is with God. There was a time before man's sin that he could enjoy fellowship with God, but the sin takes away that right of fellowship because sin separates man from God (Isa. 59:2). Because God is absolutely good by nature, He cannot fellowship with anything evil. Therefore, our sin makes it impossible for God to engage in fellowship with us unless there is something to remove that sin, and there is something. The fact that there is something that restores us to fellowship with God leads to a third fact.

Although the statement is not actually made, it is a necessary implication that the basis of fellowship with God is the work of Christ. So long as there is sin there cannot be fellowship with God. However, God has provided a way in Christ for that sin to be removed. The life, death and resurrection of Christ has made it possible for us to be cleansed of our sins, and we are declared righteous in the sight of God. On this basis, then, we can once again enjoy fellowship with God. It is important to understand that we do not have fellowship with God on the basis of our own merit, or our own work, but on the basis of the work and merit of our Lord Jesus Christ. Just as we are not saved by our own merit, but by the merit of Christ, which is a manifestation of the grace of God and our faith in that work (Rom. 5:1), so we can have fellowship with God by His grace and by the work of His Son.

The final fact that the apostle presents in this verse is that our fellowship is not only with God, but that it is also with His Son Jesus Christ. John was facing a false doctrine that denied Jesus as the Son of God. The heretical teaching was an early form of gnosticism and was being propagated by a man named Cerinthus. Under this teaching, Jesus was only a man. At the baptism of Jesus the man, Christ, or deity, descended upon Him. However, just before His death on the cross, this deity left Him. Therefore it was only a man who died on the cross, and there was no real sacrifice for sins. Cerinthus and his followers claimed to have a special knowledge that came to them directly from God, and this knowledge (**gnosis**), then, was the basis of their fellowship with God. John was aware of this teaching, and the primary purpose of his first epistle is to combat the heresy. This he does by saying that our fellowship is with God and with His Son Jesus Christ. John lets it be known that Jesus was not merely a man, but that He was the divine Son of God. Without the Son there cannot be fellowship with the Father. One cannot accept God and reject Christ and then expect to enjoy Christian fellowship. The only way we can enjoy fellowship with God is through the Lord Jesus Christ.

These, again, are the four great facts of Christian fellowship: it is with God, it is with His Son, it is based on the work of Christ, and only those who believe the testimony of the apostles can have it.

Spiritual Blessings

Johnny Melton, Union, S.C.

> *"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3.)*

This passage plainly teaches that "all spiritual blessings" are in Jesus Christ. The term "all" is a universally inclusive term. If "all spiritual blessings" are in Christ, then there are no spiritual blessings outside of Christ.

No one will deny that salvation is a spiritual blessing. Since that is the case, then salvation belongs only to those who are in Christ. If salvation is available only to those who are in Christ (and it is), then the most important question in all the world is: "How does one get into Christ?"

The phrase "into Christ" is found in only two passages in the Bible. Understanding the importance of being "in Christ" will certainly cause every serious Bible student to examine these two passages carefully. Of course, every person interested in salvation will gladly submit to the God-ordained requirements for getting "into Christ."

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) Now, these are the only two passages in the Bible that speak of getting "into Christ." Both passages state the same truth, namely, that one is "**baptized into Christ**." This, my friends, is the only way the Bible teaches that a person can get "into Christ." That one must be "in Christ" in order to receive spiritual blessings (of which salvation is one) has already been established. Therefore, one must be "baptized into Christ," or else he cannot receive any spiritual blessing.

The lesson is clear for all who will see: one must be baptized if he hopes to be saved. Have you been baptized for the remission of sins?

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Cooperation

Henry L. Fuhry, Asheville, N.C.

It has long been my belief that cooperation is the "knack" of getting along with others, the secret to a successful endeavor, and the assurance of getting things accomplished properly, whether it be husband and wife, children, relatives, neighbors, friends, or fellow Christians.

Isaiah 41:6 reads, "They helped every one his neighbour; and every one said to his brother, Be of good courage." If more than one person is working at a given task or a common endeavor, then cooperation is essential. Man is not an island unto himself, and nothing of great consequence can be accomplished by any one of us apart from others. All through life we must work together as teams if our purpose is to be attained. Each of us must have a clear understanding of his part in the effort and must realize that his effort is but a part of the whole. This is of utmost importance as we travel through life in our dedication to Christ; in our work and association with others; and in working together to accomplish our mission as Christians here on this earth. If a business is to be successful, if an endeavor is to have a favorable outcome, if the church is to grow, if a single congregation is to do the work to which it is dedicated, then cooperation is to be practiced. If love is in our hearts for God and our fellowman then we will have no difficulty cooperating. None of us can say, "But I am doing much already; let someone else do that." Nor can we say, "Mr. Smith can do that better than I, so ask him." (Mr. Smith may be able to do it better, but never must we make excuses for not using the positive approach.) We must never be guilty of saying, "Why, Jones is such an insincere person that I am not going to work with him." (Aren't we judging in such an instance?) Cooperation is essential to life. If we cooperate we will be able to combine our powers in united action with each other to obtain the ultimate result.

The ability to cooperate is something we must learn. There is no such thing as inherited cooperation! We are not born with the tendency to cooperate! We learn it. And we should begin to learn it while we are young. Oftentimes it is a hard lesson to practice. Every one of us is an individual. All of us are inclined to want to do things the way we think they should be done. Some of us are very markedly individualistic and have a strong tendency to want to do things our own way. This is what the child does! He is interested in himself, his possessions, and his own doing. Only through training and development toward his maturity does he learn to act cooperatively with others. In learning he may get some pretty hard knocks until he realizes that Christian and all other honorable goals, objectives, and end results are attained through cooperation instead of fighting the group, but under no circumstances must Christian principles as taught by the Bible be pushed aside.

Some people never learn to cooperate. They live their lives apart, trying to work out their own problems, attempting to go it alone, without knowing the joy of fellowship with those of kindred aims and purposes.

The Christian spirit renders one subject to, susceptible or liable for cooperation with those of like faith. As Christians our one and major aim is to do the will of Christ. As humans our aim should be to work with others for the good of others. It should be our delight to be part of a group which has the common purpose of serving God and serving others. If this is our attitude we will lay aside our own wishes in the matter and will give ourselves to working in harmony with our fellowmen and fellow Christians. We will find joy in helping and supporting each other as we work along with others individually and collectively in our common goal of serving God. It is God's plan and command that we dwell in unity with each other and are to be a help to others as we work together for His glory.

A common fault that we all have as humans is that we are prone to criticize and to "second guess." Regardless of what a person does, someone else can say after the fact, "Why, it could have been done much better if he hadn't done it that way," or "If he had done thus and so. . . . " Instead of helping with the problem, too often we become a part of it. Instead of working cooperatively we want to work alone without any suggestions or help! Too often we want to sit back and watch only for the errors or mistakes the person makes just to be able to criticize him. Isaiah 1:18 says, "Come now, and let us reason together. . . . " Cooperation? Why, of course!

Preacher Changes

Marvin Bryant, Mobile, Ala.

Leo Matthews resigned as the minister of one of the Christian churches in Winston-Salem, N.C., the last Sunday in April to become a part of our fellowship. Brother Matthews is a native of North Carolina and he has lived in Winston-Salem for the greater part of 25 years. He would like to stay in that area, which is a great mission field for us, and build a church. Brother Matthews would be happy to go and live with a congregation for a few months before being sent back to the tri-city area of Winston-Salem, High Point, and Greensboro, N.C. In this area there likely lives two or three million people. Only about one-half of one percent of them are members of the fellowship of the churches of Christ. Therefore, this is a great mission field and one that brother Matthews would fit seemingly perfectly within.

Brother Matthews is a long-time friend of John Yost, who made this move more than two years ago and who is preaching for the Cherokee Church of Christ in Johnson City, Tenn. They were friends together in the Winston-Salem Bible College and then at Immanuel School of Preaching at Milligan College in Johnson City, Tenn.

Brother Matthews has been considering this move for more than two years. He came to our first annual Restoration Principles Lectureship in Florence, Ala., with Charles Sattenfield, who preached for one of the churches in Winston-Salem. The writer has been in touch with him since that time. Brother Richard Pectol, minister of the South Fork church in Winston-Salem, has been visiting and studying with brother Matthews for some time. In a mid-March visit with brother Matthews the writer was able to help him to see more clearly that the instrument is without Biblical authority and it was then that brother Matthews announced his resignation to become a part of our fellowship.

Brother Matthews has been preaching since 1966. Before this he was in the business world working as a salesman and as an accountant. He and his wife, Inez, have two grown children.

Brother Matthews is now identified with the South Fork congregation in Winston-Salem, and he would like quickly to be able to work on a full-time basis and hopefully with a church in the greater tri-city area of Winston-Salem, Greensboro, and High Point. The writer highly commends brother Matthews to the brotherhood and asks that you give every consideration to supporting a mission project in and through brother Matthews in western North Carolina. Brother Matthews can be contacted at 450 McLean Avenue, Winston-Salem, N.C. 27107. Telephone (919) 788-7492.

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Former Lutheran Preacher To Northeast

Andy T. Ritchie III, Greenville, S.C.

On May 1, William C. (Bill) Morgan became associated with the work of the Northeast church in Greenville, S.C. Bill was trained at the University of North Carolina at Chapel Hill and at the Lutheran Theological Seminary in Columbia, S.C.

For several years he worked with the Lutheran Church in America and later with independent Lutheran and other conservative groups. About a year ago he began work with the Bible Moravian Church in Winston-Salem, N.C. He heard the messages by Richard Pectol over channel 12 presented by the South Fork church. After contacting brother Pectol and engaging in a period of personal study with him Marvin Bryant studied with brother Morgan for most of two days, and on March 10, 1977, he was baptized into Christ.

Through brother Bryant, who was aware of Northeast's interest in assisting newly converted preachers, contact was made with the elders at Northeast. A subsequent meeting with brothers Pectol, Morgan and Andy Ritchie and the Northeast elders led to an invitation to brother Morgan to locate for a period of time in Greenville.

Working under the elders at Northeast and directed in study by brother Ritchie it is hoped brother Morgan can rapidly be prepared to enter full-time work in the Carolinas. He will remain at Northeast until the elders feel he is ready to take on full-time work and when such work becomes available.

Brother Morgan, in addition to daily study under brother Ritchie's direction, will be attending the Blue Ridge Encampment and Harding College Preachers' Workshop this summer. He is presently available for some limited weekend work with congregations within driving distance of Greenville. The Northeast elders hope congregations will use him when temporary needs arise. Already he has preached at Northeast when brother Ritchie was hospitalized for surgery.

Any congregation needing a full-time man later this year would be well advised to contact the Northeast elders. Brother Morgan is a North Carolina native who wants to stay in the Carolinas to preach. He is a well-educated, diligent Bible student who, we expect, in a short time can become an effective worker in the Carolina harvest.

QUESTIONS ANSWERED

EDITORIAL GLIMMERINGS

"If the Bible is verbally inspired (as you and I both believe), how does that differ from verbal dictation?" – Name withheld. In our conception there is a vast difference in the Scriptures being verbally inspired and in the theory that would have them verbally dictated. We strongly believe the former but totally reject the latter. But to understand the difference (as we see it) we need to start with the subject of inspiration itself.

What is inspiration? The word appears only one time in the Scriptures (although the idea is there in scores of passages), and even then it is a part of a whole clause that is translated from a single Greek word. Paul wrote, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17.) The Greek word from which "inspiration" comes (**theopneustos**) is translated into the whole clause "is given by inspiration of God." The word means "breathed out from God" or "God breathed." When a balloon is punctured or a tire goes flat, the air is breathed out. In the same manner the Scriptures are God breathed. The English word "inspire" does not denote the same idea as the Greek. The English word means to "inhale." The Greek word means to "exhale." The word "inhale" suggests that God breathed into something, but the Greek strongly affirms that the Scriptures come out from God. Having come out from God, they are, therefore, the revelation of God's will – the word breathed out from Him.

Inspiration is the method of revelation – God breathed out His will through the Holy Spirit. Inspiration is therefore an integral part of the total process of revelation. It is thus not totally accurate to say, as some do, "Revelation plus inspiration equals the Bible." The truth can be more correctly stated by saying revelation by inspiration equals the Bible. Inspiration is the method by which revelation was delivered – it is a part of the total process.

But how did the Holy Spirit deliver the revelation? Here is the problem: how was the mind of God to be made known to the minds of men? "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.) This points up the work of the Holy Spirit in the scheme of human redemption. Paul says of all Spirit-directed men, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. 2:12, 13.) The function of the Spirit was therefore to take the contents of the divine mind and by some means convey them to the human mind. But how did He accomplish this task? He did it through revelation. He put the will of God (the contents of the divine mind) into words, and by words, which were familiar to men, He was able to convey to them the thoughts of God. Thus the word of God is the revelation of the will of God.

The revelation was delivered through men. We sometimes call them inspired men, but in actual fact it was the words they used that were inspired, not the men **per se**. If the men themselves had been inspired, then all they did, as well as all that they said, would have been infallible – their practice as well as their words would have been perfect. But this is not the case.

John Mark is an example of a messenger of truth who made a serious mistake in his practice. Barnabas and Saul had chosen Mark to travel with them on their first missionary journey (Acts 12:25; 13:5). But for some reason (the details are not given) he left the work when they reached Pamphylia. Paul considered this such a grave matter that he refused to take Mark along on his second journey. The record is extremely interesting: "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." (Acts 15:36-40.) Now this same Mark who made such a grave error in conduct is widely believed to be the instrument used by the Holy Spirit to write the Gospel According to Mark. Does the fact that he erred in life argue against his producing an infallible book? Not in the least when we understand that Mark was responsible for his own actions while the Holy Spirit is responsible for the message delivered through him.

But there is a more clear-cut case in the Bible. Peter, whose words have never been questioned by Christians (there have been a few who questioned whether he wrote 2 Peter or not, but no question at all has ever been raised about his words when they are known to be his, and when 2 Peter is accepted as genuine there is then no question about its inspiration), was severely rebuked by Paul at Antioch because he participated in the separation of Jewish and Gentile Christians. The inspired account reads: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11-14.) Peter therefore erred in his practice, but this does not argue against the fact that the Holy Spirit used him through which to deliver an infallible revelation. The infallibility was in his words, not in his practice (except when a practice was used by the Holy Spirit as an example of revelation).

That now brings us to the crucial point: how did the Holy Spirit choose the words and present the revelation through the personality, experience, and vocabulary of the men through whom it was delivered without verbally dictating the words to them? Simply by choosing what the men had and by using that, and nothing more. On one end was the mind of God. On the other end was the mind of man. The function of the Holy Spirit was to convey the will of God (the contents of the divine mind) to the minds of men. To do so, He could have used the total dictionary for His selection of words. But rather than do that, He selected them from the vocabulary of the men chosen. The chosen men thus spoke in their own vocabulary (using their own experience and personality), but the words used were chosen by the Holy Spirit. The Spirit thus chose their methods, knowledge, experience, action, and words to teach men the will of God. Thus rather than selecting from the total vocabulary available, the Spirit selected only from the vocabulary of the men chosen.

When Mark wrote his book, he was being directed by the Spirit – the Spirit was using Mark and all that he had to put at the Spirit's disposal to reveal God's will to men. But when Mark turned back from the work in Pamphylia he was acting on his own. And the only way the Spirit chose to use that act was as an example for us not to follow. When Peter spoke on Pentecost and on other occasions, and when he wrote his epistles, he spoke as the Spirit gave him utterance – the Spirit was using what Peter had to reveal heaven's message. But when he separated himself from the Gentile Christians and led others to do so, he was not under the direction of the Spirit. Thus his words, not his practice, or at least not in this particular case, were inspired.

The very fact that the Holy Spirit selected only words from each man's own vocabulary abundantly accounts for the difference in each writer's style and method of writing. The Spirit, rather than selecting from the total number of words available (and this is also true of personality and experience), selected only from the vocabulary of the writer – He used only what the writer had, including his personality and experience. But regardless of what words were chosen, or whether the writer was limited in learning or a profound logician, they were selected by the Holy Spirit and not by the men themselves. And consequently the product was the revelation of God's will. Men thus spoke as they were moved or carried along by the Holy Spirit (2 Pet. 1:21).

The difference, then, in verbal inspiration (as is set forth in the Scriptures) and verbal dictation (as conceived by man) is the difference in using a man and all he has and is through which to express God's will (selecting from and using the individual's personality, experiences, and vocabulary to make known that will), and in using a man merely as a secretary (an amanuensis) to take down the words of another – words that have nothing to do with the writer, his personality, his experience, or his vocabulary. Verbal inspiration uses both the man and his tools – uses what he has and is to express the divine thought; verbal dictation uses only the man.

* * *

The Wonder Of God's Love

Roy Z. Kemp, Greensboro, N.C.

The greatest thing that anyone can do is to bring another soul into the presence of God. To tell of His love and mercy, to show the way of soul salvation, is our greatest work as Christians. This is our mission, our purpose, our actual reason for living.

God designed this world of nature and He maintains it for our need, for our happiness. In return for His manifold blessings we must lead others to Him. We must keep open the line of communication between ourselves and the heavenly Father, and this is best done by telling others of Him and leading them to Him.

God speaks to us from His holy word, and we speak to Him in our prayers. But we may also speak to Him by our actions and deeds, for God sees everything we do. He sees in our hearts, knows our thoughts; and our obedience to His commandments is pleasing to Him. God has a personal message for each of us, and He speaks to our hearts.

God's concern reaches out to all mankind, and every individual soul is important to Him. He would that every soul would turn to Him and be saved. He does not want any to become lost – yet He will not use pressure nor His unlimited power to accomplish that which He desires of man. Each individual must make his own decision. God will never coerce us into obedience. But there is supreme joy in heaven over each saved, redeemed soul.

When such a wonderful change is made in the life of every redeemed heart, it should be only common humanity that we tell others of the great discovery of life eternal. Our Christian duty is to spread the good news of His gospel message.

To come to the Father through His Son Jesus Christ is the only cure for the great crisis of the world today. It is the only way for eternal peace and love among mankind. The promise of grace through Christ and the presence of the Holy Spirit makes possible to everyone the joys of hope and trust and freedom from sin.

Christians know that those who are in Christ have been made free from the law of sin and death. "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.)

We know that the Bible teaches us the glorious good news of soul salvation and that the love of God is broader than the measure of man's mind. God is willing to forgive any person who comes to Him with a penitent heart. What greater wonder we can experience than in knowing the love and forgiveness of God?!

A person is never what he ought to be unless he is doing what he ought to do.

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"I Found It" – A False Teaching Exposed

James Wroten, Talbotton, Ga.

Recently I have noticed, as I have driven around town, the hundreds of bumper stickers that merely proclaim "I Found It!" You must have seen them by now, too, because they are becoming popular among the denominations. After seeing such a bumper sticker the immediate question arises: "Found what?" Take warning! They are designed to provoke thought in the mind of the beholder and hopefully cause you to want to know more about the false doctrine implied. The teaching behind this slogan is corrupt and will cause the souls of men and women to be eternally lost.

Several weeks ago nationwide television carried a program entitled "I Found It," and the erroneous doctrine was proclaimed as truth. Irreverent songs were sung by the famous singer Carol Lawrence, using God's name over and over as though He were a "pal" or "chum." Christianity was treated lightly, and God was said to be responsible for "miracles" in the life of Miss Lawrence by helping her to perform for audiences without missing a note or forgetting the words of the songs. Glenn Campbell's disrespectful treatment of Christ's divinity in the song "I Knew Jesus Before He Was a Superstar" is a shameful thing.

The Bible mentions these people in Titus 1:16. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." The songs sung by today's professed "Christians" are anything but Scriptural (1 Cor. 14:15). I am sickened by the common usage of the Father's name and the precious name of His Son in today's music. Those engaging in the "I Found It" movement are guilty of this very thing.

A great emotional appeal or gimmick to draw attention was noted in the broadcast. Movie stars, music, and people telling emotion-packed stories to gain the sympathy of the listener are the crafty ways in which the false teaching is planted in the hearts and minds of thousands of people. Many people have traded an emotional thrill for the gospel of Christ (Gal. 1:8, 9).

The word of God, yea, the simple truth of the Bible needs no "side show," no sad stories, no personal tales of woe to draw the full attention of sincere people (Heb. 4:12; Rom. 1:16). It is a disgrace when a false teacher can fill a football stadium or have an audience of millions, yet Christians will not work as they ought to fill Bible classes and church pews weekly.

Each person interviewed on the broadcast "I Found It" made this statement: "I found a new life in Jesus Christ." The followers of the erroneous doctrine proclaim they have had a marvelous change of heart. I ask the question: "Have they found a new life in Jesus – **according** to the Scriptures?"

Proverbs 14:12 tells us it is possible for men to think they are on the straight way and yet be completely mistaken and die eternally. Guidance must come from rightly dividing the word without man's philosophies and human creeds.

Declaring Christ as their "personal Savior," the "I Found It" followers claim "real joy, new-found peace and a true hope in the future."

Christ died for everyone (Heb. 2:9; Rom. 5:8). Christ wants to save everyone (2 Pet. 3:9; John 3:16). If He is everyone's "personal Savior" everyone could be saved. According to the Bible, every person will not be saved (Matt. 7:13-14, 21, 27). Christ is our **Savior**; He saves us after we do His will and obey from the heart (Heb. 5:8, 9; Rom. 6:16-18). Entrance into the kingdom comes after we do His will (Matt. 7:21-27).

To have actual joy, peace and an irrefutable hope in the future we must be in Christ (Eph. 1:3). Salvation is in Christ, as we see in 2 Tim. 2:10 and Acts 4:12. "How then," you may ask, "can one get into Christ?"

(continued on page 16)

BROTHERHOOD NEWS

James Stutts, High Point, N.C.

ON FOREIGN SOIL: BIRMINGHAM, England – The Summer Lane church in Birmingham has recently begun a Joy Bus Ministry. Three buses are in operation with 157 in attendance one Sunday. The church has 82 members, with most additional attenders coming on the buses. England has long been a country difficult to evangelize. The bus ministry seems to be the answer regarding evangelism.

AMMAN, Jordan – Missionary Evertt Huffard reveals some of the time-consuming tasks one must go through in foreign work – tasks which lead to discouragement, frustration and cost in evangelism effectiveness. For instance, Huffard had sent many of his family's personal items by ship before his family departed for the work in Jordan. Upon arrival here, he discovered the freight was lost. After seven months of buck-passing on the part of customs and shipping companies, not to mention untold time and trips to distant ports, the supplies arrived. Huffard is thankful, for others have gotten their shipments after their tour of duty was nearly over, or worse yet, not at all. Such is characteristic of many works in foreign lands.

UMTALI, Rhodesia – Communists continue trying to use terrorist activities in this South African country. The church is feeling the effects of the problems mostly in regard to evangelism. Night preaching is forbidden with a curfew; terrorist attacks are frequent on roads to outlying villages; land mines have been planted on many roads; and if communists take over, then the church may have to go underground. In spite of the barriers, the church remains stable and growth continues.

ON THE HOME FRONT: TERRELL, Tex. – Dr. Jack Evans, president of Southwestern Christian College, met Iman W.D. Muhammad, the spiritual leader of the Community of Islam in the West, in a public discussion May 5. The discussion involved two 30-minute speeches, followed by a question/answer period involving the audience. Dr. Evans did a remarkable job in proclaiming Christ as the only true prophet for our day and the Bible as God's only word.

DES PLAINS, Ill. – Bill McClellan reports that 22 churches of Christ baptized at least 100 persons into Christ last year. Some of these congregations and their records are: Garnet Rd., Tulsa, Ok. – 340; West 9th St., Williamstown, W. Va. – 322; Midway, Tex. – 300; White's Ferry Rd., West Monroe, La. – 280; Conroe, Tex. – 276; Sunset, Lubbock, Tex. – 275; Crossroads, Gainesville, Fla. – 246; Millington, Tenn. – 198; and at Figuero, Los Angeles, Cal. – 180.

DALLAS, Tex. – According to the computerized listings of the work of churches of Christ throughout the world, we presently have entered, to some degree, 130 nations or territories, with 65 yet unentered with the gospel. The world's population is now four billion and counting!

FROM THE GOOD NEWS: "Verily, verily, I say unto you, If a man keep my word, he shall never see death." (John 8:51 ASV.)

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"I Found It"

. . . from page 14

First, a man must hear the gospel or truth – or read it from the Bible (John 6:45; Rom. 10:14). Hearing, however, is not all that is required (James 1:22). Believing is necessary (Heb. 11:6; Mark 16:16; John 8:24). "Is belief all that is necessary for my salvation?" "Ye see then how that by works a man is justified, and not by faith only." (James 2:24.) Repentance is a vital part of getting in Christ (Luke 13:3, 5; 15:7; Acts 17:30; 2:38; 2 Cor. 7:9, 10). There must be a real change – a complete "turning away from" the world and turning to Christ in complete submission of will. Confessing Christ as God's divine Son is the next step into Christ (Rom. 10:9, 10; Luke 12:8; Acts 8:35-38). Baptism puts a man into Christ after the previous steps have been taken (Gal. 3:26, 27; Acts 2:38).

Baptism is a command (Acts 10:48). By it we receive remission of sins (Acts 2:38). It is authorized by Jesus, and it comes after belief but before salvation (Mark 16:16). Baptism saves (1 Pet. 3:21). It is a burial (Rom. 6:3, 4). Baptism puts one into the church – Christ's body (1 Cor. 12:13), and there is rejoicing after baptism (Acts 8:39).

I challenge the promoters of the "I Found It" movement to prove they have a "new life" in Christ by the Scriptures. You may see a moral change in their lives, but unless they obeyed the steps I outlined from the Bible they do not have spiritual life.

Emotionalism is no substitute for true conversion, and sad stories are no replacement for the kind of Christian living emphasized by works taught in the Bible.

I encourage you to study the Scriptures and reject the creeds and teaching of men. You can have true hope, real joy, and sweet peace of mind that only true conversion and consecration afford through Jesus.

Carolina Church News

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Youth Rally at Burlington, July 15-17.

Leo Matthews is now serving as a minister of visitation at S. Fork, Winston-Salem. Brother Matthews recently left the "Christian Church." S. Fork lost one of its elders with the passing of D.F. Messick.

From R.L. Albright in the Elizabeth City bulletin: "For nearly two years we have worked together and enjoyed our relationship with the members here in Elizabeth City. There are some very fine people here and this made our decision to move all the harder.

"The church here is now searching for another preacher. If you have suggestions for another man please feel free to contact the church."

James Stutts, minister at High Point, has been selected by the Jaycees as an Outstanding Young Man of America. This is the second time James has been given this award.

Rockingham is now providing a BIBLE-FACT service. This is a daily teaching recording for those who call in on the telephone, 895-4035. Larry Epley is the speaker.

Providence Rd., Charlotte, will be offering bonds to finance a new classroom building.

One was baptized during the recent meeting at the Plaza, Charlotte. David Pharr preached. Frank Milton is the regular minister.

Chuck Haislip and his family will be moving to Siler City, where Chuck will preach.

A lecture series on Premillennialism will be held July 29-31 at King.

N.C. Baptisms

Cary, 1; W. Jefferson, 1; S. Fork, Winston-Salem, 7; Mebane St., Burlington, 3; Jericho, Mocksville, 3; Henderson, 3; Providence Rd., Charlotte, 1; Plaza, Charlotte, 2; Westside, Charlotte, 2. Total: 23.

CARY

DOUGLAS E. COOK, Reporting: Following four years of pleasant work with the Dean Road church in Jacksonville, Florida, I have moved to work with the church in Cary. We have been here a month and the church is definitely going to overcome the split that occurred here last year over the question of baptizing one who was married prior to the present marriage. The church lost half of its membership over the question. We had 70 in attendance last Sunday, May 22, as I began a four-day meeting here with the general theme "The Second Coming of Christ" being emphasized. Things look bright here for the church this year!

SOUTH CAROLINA

With assistance by brethren from Conroe, Texas, Westside in Anderson was involved in a two-week campaign during June.

Myrtle Beach has moved into their new building.

Shandon, Columbia, had a group spend a weekend at Palmetto Bible Camp. They report a wonderful time of fellowship in recreation and worship.

A note in Shandon's bulletin reports the hospitalization of Martha Burton (wife of former preacher) in Memphis. The report indicated optimism for a speedy recovery.

Graham Gantt reports three responses (one baptism) during the recent meeting at Augusta Road, Greenville.

Vacation Bible School will be July 18-22 at Northeast, Greenville.

Andy Ritchie III held a class at Northeast on "How to Baptize," which was literally on the "mechanics" of immersing. This is unusual for a class, but wouldn't it be wonderful if more and more brethren would be more actively interested in carrying out the commission of Matthew 28:19-20?

A new congregation has been formed at Seneca, according to the Greenwood bulletin. The new church will be known as the Oconee congregation.

Gray Flippen, Palmetto, Union, had scheduled a debate with Baha'i people. They first changed the date, then cancelled it altogether.

Robert Brown will be leaving North Charleston to return to the Macon Road congregation in Memphis, where he previously worked for 12 years.

Sam Watts is now in Woodruff. Address: P.O. Box 262, 29388.

From Joe DeYoung in the Greenwood bulletin: "Last Monday your preacher was able to attend the monthly preachers' luncheon. This month it was hosted by the Greer congregation and held at a restaurant there. Our guest speaker was Hudson Nichols of Gastonia, N.C. He spoke on 'Good Relations Among Preachers.'

"The occasion was also used to pay special tribute to brother Milton Parker, 70-year-old preacher who has served for several years in this state. This week he is moving to his home in Trenton, Georgia, and will be 'semi-retired.' Several of the men present stood and told of their association with brother Parker over the years. For the past two years he has preached for the church in Woodruff."

Also among those present was G.F. Gibbs of Lawrenceburg, Tenn., an 81-year-old preacher who is widely known for his work in the Carolinas.

Burl Curtis and close to a hundred people from Arkansas worked in a campaign at Slater-Marietta May 29-June 3.

V.P. Black will lecture on stewardship July 29-31 at Charlotte Avenue, Rock Hill. On June 5, following a special appeal for assistance for a brother with high medical expense, Rock Hill had a contribution of $5,522. Additional land has been purchased for parking.

S.C. Baptisms

Shandon, Columbia, 1; Augusta Rd., Greenville, 1; Northeast, Greenville, 1; North Charleston, 1; Greenwood, 1; Woodruff, 1. Total: 6.

MOORE

JESSE HAM, JR., Reporting: On May 29 I submitted my resignation to the brethren at Moore, effective Sept. 1.

After much prayerful consideration I felt that I must move on, not because of any conflict, but because the church is now in a position to secure a full-time man to work with them and I felt that my staying would be a hindrance to the work instead of an asset.

My immediate plans are uncertain because I have nowhere to go. But I don't ever intend to give up preaching the gospel. "**Woe is unto me if I preach not the gospel.**"

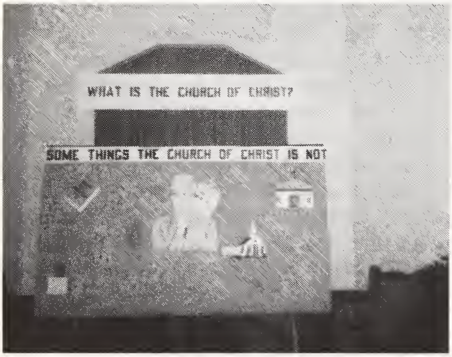
My first preference would be to commute as I have for the last four years. My second would be to move to a congregation that could supply partial support and work on a secular job, along with Jean working, and help them get back on their feet as we have done at Woodruff and Moore. I might even consider full-time preaching if the opportunity presented itself.

ST. GEORGE

JACK COOPER, Reporting: In May we enjoyed our first gospel meeting for 1977. There were no open responses to the public invitation during the week, but the meeting was a success in many ways. Attendance during the meeting was good, with non-Christians present each evening. Congregations from surrounding areas supported the meeting very well. Follow-up contact was made with each non-Christian who visited during the evangelistic effort.

Local minister Jack Cooper presented the series, which was titled, "What Is the Church of Christ?" Brother Cooper used a large (7' x 4') flannelgraph as a visual aid for the lessons. The chart was actually constructed as the lesson progressed. Perhaps your area is ready for a series of lessons of this nature. The photographs show the flannelgraph before and after the sermon, thus showing how the chart is produced as the sermon progresses.

The local congregation seemed greatly strengthened and edified by the gospel meeting, and the series was certainly informative to those who are not members of the Church of Christ.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CAROLINA CHRISTIAN

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Linville Forest — Site of the First
Annual North Carolina Lectureship (See Page 9)

EDITORIALS

GOAT FOOD

Goat food makes goats. We were reminded of this recently by a statement made by A. Lowell Altizer in the Collinsville, Virginia, church bulletin. He said, "About 30 of our sheep were grazing elsewhere yesterday. Wonder how many of them devoured goat food?"

We presume that brother Altizer meant that about 30 members were out of town on business or on vacation (those who were at home and just missed the services gloated on goat food) and that he was wondering whether they worshiped elsewhere or whether they spent the Lord's day in worldly amusement. Having lived in Wilmington, where scores of Christians visit annually, we think it is safe to conclude that between 75 and 90 per cent do not adore God by worshiping Him when they are away from home, but rather fall into the category of those who devour goat food.

But this is not the point we want to make. We want to remind all of us that one does not have to be away from the home community or congregation to eat at the goat trough. There are many situations in which Christians often devour generous amounts of goat food, such as pouting (and refusing to take part in any service), recreation (for pleasure rather than for profit), summer dress (or rather summer undress), avarice (or just plain stinginess), foul language, putting other things before the kingdom, developing materialistic attitudes (encouraging and feeding the love of money), etc. There is an unlimited quantity of goat food available.

Spiritually we are what we eat. If we partake of the sincere milk of the word (by both study and practice) we will grow in the grace and knowledge of the Lord, but if we constantly fill ourselves with worldliness then at the judgment we will have to be judged as goats. The eating of goat food cannot make saints – it does not prepare one to meet his God.

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INFLUENCE

There is simply no way to determine the extent of one's influence, but we all exercise it to some degree, for good or for evil. This is why Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.) We shine through our influence.

To illustrate this let us consider the following approach we used many years ago when we were studying with Jimmy Hartley of Burlington. In our studies we had used every argument we had at our disposal to try to convince him to obey

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the Lord. But he kept responding, "I'm not certain that I'm ready to become a Christian yet." Finally, in desperation, we added, "Look at these precious children (three in number) the Lord has given you. Do you know that what you do will mold their lives, their thinking, and their character? You are not just making a decision for yourself alone. If you obey the gospel, chances are they will, too, as they become accountable. If you do not follow Christ, neither will they. You are making a decision for them. But it does not end here: in making a decision for them you are also making a decision for their children and for their grandchildren, a decision that will influence your offspring as long as the world stands." (We are happy to report that Jim and his wife did obey the gospel. Later all three of their children became Christians. He now has grandchildren and his influence has extended to them. He learned, as all of us should, that there was someone following in his steps.)

The poet had something similar in mind when he wrote:

Drop a pebble in the water –
Just a splash and it is gone,
But there's half-a-hundred ripples
Circling on and on and on,
Spreading, spreading from the center,
Flowing on out to the sea
And there's no way of telling –
Just where the end is going to be.

The world is looking for someone to follow (that is why leaders are always in great demand). And while it is not likely that vast numbers will follow any one of us, there are still those whose directions each of us influences. We should be sure, therefore, that we are always going in the right direction, the direction we want others to follow. For if we do not go right ourselves we are certain to lead someone wrong. Our influence draws others in the direction we go.

THE SAME MEASURE

The laws of God for life have an uncanny reciprocal policy (some might prefer to call it providence). In general we get from life just what we put into it. Or as Paul put it, we reap what we sow (Gal. 6:7). Jesus stated the same principle in another way: "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." (Matt. 7:2.) This simply stated means that man will receive what he gives, whether it be good or bad.

There is an old story which says that a certain baker bought his butter from his neighbor, who was a farmer. After a period of time the baker grew suspicious of the farmer. And for several days he carefully weighed the butter for himself and found that the patties did not weigh a pound. He was being shortchanged. So the baker had the farmer arrested. When the court convened, the judge said to the farmer, "I presume that you have weights." "No, sir," he replied. "How, then, do you manage to weigh the butter you sell?" "Your honor," said the farmer, "that is easily explained. When the baker commenced buying butter from me, I started buying bread from him. Ever since then I have been using his one-pound loaf of bread to measure the pound of butter I sell." Thus the baker received the same measure he gave.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (2 Cor. 9:6.)

DRUG ADDICTION

Worldly pleasures often turn into habits and habits often turn into addictions and addictions often destroy both the mind and the body. This is especially true of drugs. Drug addiction is one of the saddest and most pitiful sights the human mind can behold. It occurs when one loses control of himself – when his willpower is ruled by his appetites, when the body and mind demand a drug stimulant to perform pleasurable functions, when the drug controls the man rather than the man controlling the drug, when a drug-induced fantasy is the only haven one is willing to turn to. When this condition characterizes a man he is crushed, subordinated, and humiliated, reduced to a mere shadow of himself and what he could be. He is a weakling who hungers for recognition he cannot receive. He seeks security by copping out. He wants recognition as a master when he is in reality a slave. He longs for others to see his worth, but his state of mind makes him worthless in their sight.

When one turns to drugs for relief, they give him a sense of security, freedom, and value, but they have deceived him – his needs are met only by delusion. As the effects of the drugs wear off, the delusion disappears and stark reality (a thing he cannot endure) faces him with new force and demands. And since he cannot face the real world with its real problems he must return to drugs – they have become his only escape. He is hooked, caught in a web, enslaved . . . addicted!

A French writer by the name of Charles Baudelaire made a statement about drugs in the 19th century that still ought to cause us to ponder the problem before exploring the pleasures. He said, "He who has recourse to a poison to enable him to think, will soon not be able to think without the poison. Imagine the horrible fate of a man whose paralyzed imagination is unable to work without the aid of hashish or opium. . . . But man is not so deprived of honest means of gaining heaven, that he is obliged to invoke the aid of pharmacy or witchcraft; he need not sell his soul in order to pay for the intoxicating caresses and love of houris. What is a paradise that one purchases at the expense of one's own soul?"

With that before us, let everyone, especially the children of God, remember that alcohol is a drug – the widest used and perhaps the most destructive drug in the world. There are 10 million Americans who are said to be alcoholics (their habit has turned to addiction) and an equal number of problem drinkers who daily bring themselves closer to the brink (their worldly pleasure has turned to habit) and another 90 million or more social drinkers (who are in danger of letting their worldly pleasure become a habit). This, in our judgment, makes alcohol the most dangerous of all drugs – the most dangerous because it leads to the most addictions.

The only sure way not to become addicted is not to develop the habit, and the only sure way not to develop the habit is to refrain from engaging in habit-forming pleasures. And in case you missed it, that means total abstinence – total abstinence from any drug that is taken for the purpose of altering mental or bodily functions.

THE WORK OF THE CHURCH

Too many of us have absolutely no concept of what the true work of the church is. We, therefore, spend all our effort advancing the wrong things. The Lord gave His people the most tremendous challenge in all history when He said, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) To reach this goal will take all of us all the time with all that we have. But to go into all the world with the blessed gospel of Christ is the work of the church. Ultimately nothing else is. And we must learn not to waste time on inexpedient works that are secondary at best.

How often do we get bogged down in triflings and leave undone the weighty works of the church? Most churches spend a good deal of their time, energy, and finances trying to solve preacher problems, personality conflicts, peculiar actions, pouting, neglect, indifference, etc. As one preacher expressed it, "I have to spend all my time pumping up deflated Christians, trying to get them to be faithful." Unfortunately it usually does not do much good to pump them up – they have a leak (some have obviously had blowouts). A Pentecostal preacher we used to work with (before we learned the truth) would say, "The only way some people will get to heaven is for us to get them saved and then knock them in the head." We do not recommend this remedy, but we do need to learn that the work of the church is far more vital, involving far more important things than settling local squabbles and trying to satisfy the pet whims of its members.

When we get bogged down in trifles we forget our main purpose and devote all our time, energy, and money to wheel spinning – we have plenty of action but we do not go anywhere or do anything. When I was a boy I had to shell and carry corn several miles to a mill to be ground into meal. The mill was run by a huge waterwheel. As my corn was being ground I would sit and watch that wheel turn. It was fascinating to watch, but it was also useful . . . it was accomplishing something. Just outside of Boone, North Carolina, there is a similar waterwheel set up as an attraction for a motel. It runs and is a fascinating sight to see, but it is connected to no mill or generator. It therefore accomplishes nothing, except to excite those who come to watch it turn.

Churches are like these two waterwheels. Some of them are connected to the action – they are carrying out the great commission. But others are just turning. All their energy is spent on themselves. They have forgotten their mission.

* * *

Where Are God's People?

T.L. Daniels

God's people are said by some to be all over the world in different groups that look to Christ as, at least partly, authoritative. Some say that God's people are in Israel. Many say that God's people are those who are good moral people, that do good to others and are affiliated with some local religious group.

Where are God's people? The apostle Peter can very effectively tell us where God's people are. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God. . . . " (1 Pet. 2:9, 10.) It is therefore conclusive that these two verses do depict God's people – those who have been called, those who are chosen by submission to the call, those who are in the kingdom of God with royalty, those who are holy by virtue of the calling, those who are peculiar in that their lives conform to the precepts and laws of God rather than conforming to the licentious appetite of man, those who are of a race that will walk in the light of Jesus Christ, those who are set apart from the world while yet in the world, those who show the praises of God as He has declared, those who have God's mercy because it has been obtained through faith in God's Son, Jesus Christ. God's people are those who will not abide in darkness after having received the light. They are a people who show mercy. God's people are those who are members of His church. Are you sincerely one of God's people?

If those who claim to be God's people cannot be discerned by the world that they are, are they God's people? Are those who claim to be God's people because they are from a certain geographic area God's people? Are those who say that they walk in light but in reality walk in darkness God's people? Are those people that claim to praise Him with hearts on everything but God, are they God's people? Those people that have made themselves thrones in a kingdom of their own, are they God's people? Are those people that once obtained mercy but no longer need mercy from God because their conscience always justifies them, whatever is done or said – are they God's people? Are those God's people who worship over there in that colossal temple-like structure? Are those God's people who teach segregation of races when there is one "blood"? Are those God's people who turn their heads in another direction to avoid people of another race or social standing?

God's people are there walking in Christ Jesus.

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TRUTH

Henry L. Fuhry, Asheville, N.C.

What is truth? It is the true or actual facts of a case. It is conformity with fact or reality. It is honesty, uprightness and accuracy. Truth is a spiritual heritage which is indispensable when it comes to building a character acceptable to God. Falsehood is the very antithesis of truth, and it is, of course, utterly impossible for truth and lying to dwell in the same heart. In Ephesians 4:25 Paul exhorts, "Wherefore, putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another." There are at least two faults that come under the heading of a lie: (1) carelessness with the truth, and (2) the effort at deliberate deception. In either case it is easy to see that resorting to lying is never practiced for its own sake. No responsible individual lies for the sake of lying; neither does he deceive merely to deceive. In the one case, he is careless regarding the truth, because he wants to believe without evidence, or perhaps he dislikes the person or the cause and is not meticulous enough about the matter to make a proper investigation; or it may be that he repeats a rumor because he wants it to appear that he knows something which others do not. In the other instance, he has a more definite end in view – either to make gain, to win influence, to overthrow a rival, to injure a foe, to hide something which he thinks would damage him if it were known, or to make people think that he is better, wiser, or richer than he is.

Lying can be committed in many ways, such as slander, perjury, deception, deceit, hypocrisy, insinuation, gossip, or misrepresentation willfully done. These are but a few of the forms in which this sin occurs. A lie, of course, is a falsehood which is told or acted upon for the purpose of deception. It is a vicious act and is all the more apparent when the motive is to harm and to improperly influence others.

Exodus 23:1 reads, "Thou shalt not take up a false report. . . . " It is bad enough for one to give out a false report; but there is no excuse for one to take up such a report and give it wider circulation. The original author of the report could have been honestly mistaken in his understanding or judgment about the matter; and he might have been willing to try to correct it, when once he learned the truth about it. A lie would not get very far if it depended solely on the one who originated it for circulation. Some who would not start slander will allow themselves to be used to continue it once it is started. When we hear something of an injurious nature about another, before we pass it on to somebody else we should consider the following: Is it true? Do I have sufficient evidence to conclude that it is true? Will any good purpose be served by passing it on? Will it help the person or persons involved? If not, I should have the love and the strength of character to disregard it and forget it. Several years ago when my boy was a lad of about six he came to me and told me that another boy had told an untruth about him. We discussed the matter and then I advised him to forget it and to live in such a way that nobody would believe an untruth told about him. I told him that a falsehood could not hurt him if he were always honest and upright and lived as God would have him live. Then he answered, "But Daddy, it hurts your feelings." I would say that is a reasonably good expression coming from a six-year-old.

"Thou shalt not bear false witness against thy neighbor." This is the ninth of the 10 commandments which God gave to Moses. It deals primarily, though not exclusively, with our speech and forbids falsehood and by implication requires the speaking of truth insofar as our fellowman is concerned. The principle stated requires the telling and acting of truth – always and everywhere. One of the most serious forms of lying is perjury, which is falsehood on the witness stand. When one bears false witness in court, he sins not only against his fellowman but against the state and against God who ordained the state. In our modern society there are penalties for perjury, and they are often strictly enforced. But as we know, there are still times and places in which evidence may be either bribed or silenced by unscrupulous people and judges are misled and thus open the way for perversion of justice. Private and social relationships are frequently damaged or broken by loose talk, whispering scandal, and malicious insinuations, which poison life outside the court of law. This is a common sin of humanity, whether it is wanton or careless, or whatever motive prompts it.

Jesus said, "But let your speech be yea, yea; nay, nay." This means let your word be as good and as dependable as an oath; and then you will not need an oath to confirm that which you say. Don't say yes and mean no! Some of the evils of false or profane swearing (not being truthful) are: (1) The evidence of a depraved heart. To trifle with the name of God, or with any of His works, is within itself a decided proof of depravity. (2) Swearing to anything in common conversation does not cause one to be believed any more readily. Such swearing is sufficient to cause suspicion to arise in the minds of thoughtful people. He who will take the name of God in vain will not hesitate to bear false witness against his fellowman or to lie if it will be to his advantage. (3) Profane swearing is no mark of a gentleman. The most wicked and depraved can swear with just as much tact and skill as the most refined. (4) False swearing does not elevate character. No one is made wiser or happier because of it. (5) God will not hold the profance swearer guiltless. This fact is set forth by the word of God in **Exodus 20:7**, which reads, "Thou shalt not take the name of Jehovah thy God in vain, for Jehovah will not hold him guiltless that taketh His name in vain."

In summation, what is truth? How can we attain truthfulness? The following 10 guidelines pretty well sum up what it is and what it is not and how we can go about being sure we are truthful and acceptable to God: (1) Be truthful in **all** things – in deed and in word. (2) Do not be careless with speech. (3) Do not carry rumors or gossip. (4) Do not try to build ourselves up in the eyes of others by so-called "little" lies or by stretching or shading the truth. There are no big nor little lies. (5) Do not use deception in our actions or words. (6) Be what we are; do not say one thing and mean another. (7) Weigh our words and assure ourselves that what we say will not hurt others. (8) Be sure of the facts before we pass on something we hear, or better yet, unless it is going to help the person, forget it! (9) If called upon in a court of law stick strictly to the truth as we personally know it – avoid perjury. (10) Do not use oaths in inconsequential matters – such as "I swear by heaven," "I swear that this is a good horse," "I swear that I am telling the truth," or statements such as "I swear this basement doesn't leak." Say "Yes" or "No" and let that be sufficient. Never say "Yes" when you know the answer is "No," or vice versa.

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The Beauty Within

Roy Z. Kemp, Greensboro, N.C.

Too many people today have never acquired the habit of patience or the knowledge that it is physically impossible for us to be happy every moment of every day. Actually, to do so would not really be normal. As a poet once said, "Into each life some rain must fall." And we are all familiar with the old cliché, "We must take the bitter with the sweet."

Each of us knows that life is no bed of roses. We have our ups and downs, our frustrations and annoyances; we feel depressed at times. But if we will be honest, we must admit that such times really are few and far between. We can find something to praise God for every day of our lives.

Just as it is not normal to remain happy all the time, so it is that we are not to be unhappy all the time. There is balance in every life! We have our portion of joy and our portion of sorrow, but none of us have more of each than we can bear. God fully knows our capacity and will not give us more than our rightful share.

We cannot constantly live on a spiritual mountain peak and should not really expect to do so. Neither are we to live constantly in the valley of depression, seeing only the dark side of life. We are to see the glory of dawn, but we must realize that the darkness of midnight is to come.

We must never allow our thoughts to dwell too long upon either joy or sorrow, but they must dwell on the love of God and on His goodness, and know that He sends what is best for us.

The Christian who will not let himself be bogged down by adverse circumstances is the one who will be a most convincing witness for Christ. Such a Christian will live his Christianity, for he will continually have a thankful spirit and an attitude of gratitude. When we are able to pray to God and praise Him for His wonderful love when we do not really feel like doing so, we will offer a sacrifice to Him which will be pleasing.

Blue moods will come upon us all, but the dedicated Christian will not be overcome by them. In 2 Peter 3:18, we are advised to " . . . grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

By spending more time in prayer, in meditation, in Bible study, and in obeying the commandments given to us, we may have a more rewarding and meaningful life. We shall live life to its fullest by knowing God and Christ better, and we will grow spiritually.

But when we let outside influences or things of this world creep too much into our minds and lives, we will soon find that we are giving less time to God and His Son. It is amazing how quickly secular things can take over our lives, if given half a chance. But Christ is ever near and ready to extend His helping hand to us if we will only ask and be willing to follow His way. He will always be the door of escape for us.

"I will lift up mine eyes. . . . My help cometh from the Lord." (Ps. 121:1-2.) We can never get so far away from the Lord that we are not within reach of Him. His help is always available.

When we open our lives to the inner beauty which God has implanted in us and let it find expression, we will know patience, the appreciation of any joy God may send to us, and the acceptance of any grief and sorrow that may be our just portion.

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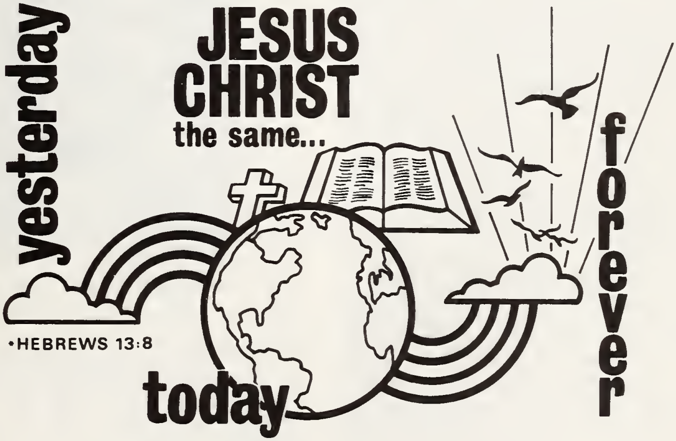
All Roads Lead To The First Annual NORTH CAROLINA LECTURESHIP

Bill Dorriety, Winston-Salem

The first annual North Carolina Lectureship is scheduled for September 19 through 23, 1977. This outstanding four-day, five-night program is the result of many months of work and prayer. The elders of the Linville Forest congregation in Winston-Salem will host the first of this annual series.



The general theme of the **North Carolina Lectureship** is the text of Hebrews 13:8. Each daily discussion subject is one vital to the church today. Each individual topic is intended to be an affirmation of the fact that difficulties and divisions have come about as a result of man's changeableness and not because the message from God, Christ, and the Holy Spirit has changed. Each speaker is charged with the responsibility to "preach the word" (2 Tim. 4:2), "rightly divide the word of truth" (2 Tim. 2:15), and "speak as the oracles of God" (1 Pet. 4:11) knowing that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works," (2 Tim. 3:16, 17) and ever in remembrance, "Jesus Christ the same yesterday, and today, and forever."

Registration begins at 4:00 p.m. Monday, September 19. The opening session will be 7:00 p.m., Monday evening, September 19th, with an address on the lectureship theme. Daily discussion topics Tuesday through Friday are: "Authority," "The Church," "The Family," and "Judgment and the Hereafter." Special reports and daily features will be offered additionally.

Dr. John Stephens, president of Abilene Christian University, Dr. E. Claude Gardner, president of Freed-Hardeman College, Dr. E.R. Brannon, president of Alabama Christian College, and Dr. William Woodson, chairman of the Bible Department, Freed-Hardeman College, are the scheduled evening speakers. **Thirty-two North Carolina** preachers will deliver addresses during the daily sessions.

Representatives from Christian colleges, preacher training schools, book publishers and others are scheduled to make presentations during the week. A special feature Wednesday will be an appreciation breakfast for elders and preachers hosted by the Gospel Advocate. Book displays from various booksellers are planned as a convenience for all attending.

A lectureship book is planned to include comprehensive outlines of each lecture. Other features of this publication will be a special directory of North Carolina congregations, elders and preachers. Information for the directory section should be addressed to: Bill Dorriety, P.O. Box 12819, Winston-Salem, N.C. 27107.

The Linville Forest congregational history dates to the early 20's when W.L. Reeves settled in the area and established the first congregation in the city. Dedicated elders and preachers have been active in missionary efforts in the state throughout the years. This heritage is continued by elders G.W. Goodman, Fred Gordon, Ken Jerkins, and Jim Taylor. Bill Dorriety, the local minister, serves as the lectureship director and as editor of the lectureship book.

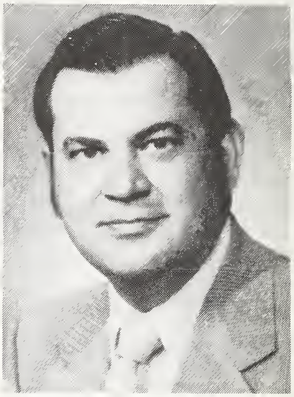
Christians throughout the Winston-Salem area extend a hearty welcome to fellow Christians in North and South Carolina and neighboring states and the nation to participate in this effort. Overnight accommodations in private homes will be provided for those wishing to stay overnight or throughout the week. Make reservations by writing the Lectureship Director, P.O. Box 12819, Winston-Salem, N.C. 27107.

Elders and preachers are encouraged to attend all sessions. Special added features will be announced as final details are completed. All attendance estimates indicate record assemblies for the day and evening sessions. Congregations with special reports, successful soul-winning programs and helpful information are encouraged to use available display space to tell of their work. Those wishing such space should notify the lectureship coordinator early while space is available.

This event will provide great opportunity for Christian association an important exchange of ideas, praying together, congregational singing, gospel preaching and Christian fellowship . . . to bring North Carolina Christians closer together and better prepare for service in the kingdom.

All roads lead to the first annual North Carolina Lectureship September 19-23 at the Linville Forest church building, conveniently located about one mile south off the I-40 Linville Road exit.

Interesting biographical data concerning Bill Dorriety, the lectureship director, includes the following:



W.B. "Bill" Dorriety

He was born in south Alabama, reared in Columbus, Georgia, attended Freed-Hardeman College, Troy State University, and the University of Alabama. He has preached in meetings for congregations in most of the Southern states, Texas, Kansas and Michigan. Much of the regular preaching work has been done while supporting himself in secular work. He was active in radio and television for several years, held executive management positions with a large retail firm for 16 years, and was assistant to the president of Freed-Hardeman College prior to coming to begin work with the Linville Forest congregation. He has served as a teacher, educational director, deacon, elder and a gospel preacher. He is married to the former Jacqueline Girdner of Andalusia, Alabama, and they have two married daughters, one living in Louisiana and one in North Carolina, and two daughters remain at home. He began his work with the Linville Forest church November 1, 1976.

The First Call

David Bugg, Hayesville, N.C.

(Author's Note: The following articles are designed to help those of us who preach God's word have a better understanding of what we should do and why we should do it when we are confronted with a death among the members of the congregation or community. They are based upon God's word and the experience I gained from working with the Boardwine Funeral Home in Etowah, Tenn.)

"Hello." "This is Mr. Fossberry with the Fossberry Funeral Home. May I speak with Mr. Goodbody please?" "This is he." "Mr. Goodbody, I am calling to inform you that Mr. Umberfelt has died; the family asked me to contact you."

All who preach God's word will receive many calls like the one above during their years of service. They may be made by one of the following: the funeral director, the family, and on some occasions the police. The big question that they face upon receiving such a call is, What shall I do? It is my prayer that the following will be of help to you.

Before you do anything, repeat 1 Corinthians 14:40, "Let all things be done decently and in order." With this firmly impressed upon your mind you may proceed. Naturally you will wish to be with the family as soon as possible. But may I suggest that you take time out to **look at yourself**. Consider how you are dressed. No one, not even a preacher, dresses in a suit and tie all the time. If you do not have one on take the time to put one on. This presents a calm and collected image to the family. Second, remember you are a citizen. Your errand, important as it may be, gives you no right to forget the traffic laws and endanger others.

On your way to the funeral home or home of the family, ask yourself these questions: What would I want done if it were my loved one? What would I want said to me? What would I wish to be left unsaid? What is to be said and done is simply the results of courtesy and common sense.

When you arrive, knock or ring the door bell just as you would any other time. Do not rush in as if the house were on fire. Be calm, keep your cool, and above all do not say the usual "Good day." Speak quietly; but in a natural voice, to the immediate family and introduce yourself to those you do not know. Express your sympathy to the next of kin. Never should you express your sympathy, as if making a speech, to the entire group. Do not dwell on the subject unless a willingness to do so is expressed by the members of the family. Remember Romans 12:15: "Rejoice with them that do rejoice, and weep with them that weep."

The length of this first visit will be determined by the family. They have many things to do, most of which may be very new to them. Remember you are there as a guest of the family.

Before you leave express to the family your willingness to be of service. A note of warning: You may be asked to do things which seem unimportant to you, but do not forget that they are important to the family. Carry them out as best you can to the letter of their wishes. Quote Romans 12:16: "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

After leaving notify several of the congregation as soon as possible. Suggest to them that they look in on the family from time to time in order to ascertain what their needs, both physical and emotional, may be. Above all do not forget 1 Corinthians 14:40.

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EDITORIAL GLIMMERINGS

The following unsigned question was sent to us by the hands of another: "Why does a preacher go to college to learn to preach?"

First, let it be observed that I do not personally know any preacher who has gone to college for the specific purpose of learning to preach **per se**. They go to college to learn (learning is the tool of their trade), and they use what they learn in their preaching. While there may be, and often is, learning without a college education, there can be no preaching without learning. Preaching is a form of teaching, and one cannot teach something he does not know. Hence a prospective preacher goes to college for the very same reason others go, namely, to learn.

Second, while I have no way of knowing the motive behind this question, it is sometimes asked with the connotation that a preacher does not need an education to preach because if God wants a man to preach He will make a preacher out of him, with no effort or preparation on the part of the man himself. According to this view, a preacher needs no academic training. While there is a grain of truth in the concept that God makes preachers, it is so mixed with error that the little truth in it is usually totally lost by those who think ignorance in a preacher is a prime virtue. The old idea that God makes preachers without any effort on the part of the man himself is absolutely false. The truth is, God makes preachers just as He makes farmers, lawyers, doctors, merchants, etc. One must learn the principles involved in any vocation before he is qualified to do it. One may learn the principles of farming, law, business, medicine, etc. without going to school, but the shortest route is through the classroom under experienced and trained teachers. This is true also of preachers. Why anyone would want or expect preachers to be ignorant, any more than he would want ignorant farmers, lawyers, doctors, or merchants, is a marvel beyond my power to reason. Certainly one could not be an effective preacher without some degree of learning, whether it be academic or self-attained.

Third, there is more to preaching than most people think. Let us therefore notice a few of the many areas in which the modern preacher is expected to be a specialist:

1. **Preaching.** This must be done under many different circumstances and to all kinds of people. He preaches from the pulpit, on the radio and television, in schools, hospitals, prisons, etc. He addresses all classes of people, rich and poor, learned and illiterate, good and bad, and he must deal with them on their own level. One might appeal to the illiterate without an education, but certainly not to the learned. Furthermore, preaching at its best is the most technical public speaking in the world, or at least it should be because it deals with the eternal souls of man. A politician might fail in a speech and the results be nothing more than a lost election; a lawyer might fail in his defense with no greater consequence than a conviction of his client; a doctor may fail to communicate his instructions with no results greater than death; but if a preacher fails it means souls will be eternally lost. The cost is too great for a preacher to be ignorant.

2. **Teaching.** This involves classroom teaching as well as home studies and personal contacts. The Christian religion is a teaching religion. That is its only method of growth. Why would anyone think that a public school teacher needs an education to teach temporal matters but that a preacher can teach eternal matters effectively without a knowledge of the rules of teaching, grammar, psychology, etc.?

3. **Counseling.** While it might be called by some other name, a preacher is called upon to do a good deal of counseling. Counseling is becoming a recognized science, and, along with all other sciences, it is highly technical. Its function is to lead

others to examine themselves, to find their own problems (or the source of their problems), and to do right as they see the right – it is to lead them to correct whatever is wrong in their lives that is causing friction.

4. **Advising.** Often the preacher is required (for reasons too numerous to name here) to go beyond counseling and offer advice. But in doing so he should be able to consider all possibilities and their consequences and point out what is, in his opinion, the best course to follow.

5. **Leading.** While the elders are the leaders in the church, this in no way removes the fact that preachers are, on nearly all occasions, in leadership positions. They often set the pace and moral tone for the church, and the very nature of their work requires them to be leaders. But one cannot lead out of ignorance.

6. **Administrator.** Nearly every preacher is called upon to plan and organize work programs . . . and it is often left up to him to see that the organization is utilized in working the plans.

7. **Visitation.** He may go directly from a young peoples' outing, where joy and laughter is the order, to a home where death has taken a beloved member, where he will have to weep with them that weep. There are no limits on the situations he must face in visitation . . . and he must be prepared to cope with them all.

8. **Comforting.** Death strikes every family sooner or later, and in many cases the first person who is called (if he is not already there) is the preacher. But death is not the only time words of comfort and encouragement are needed. It may fall to the lot of the preacher to lead a mother from the courtroom after her son has been sentenced to life in prison. Words of comfort on such occasions do not come from ignorance of the situation or of human nature.

9. **Example.** This is overlapping with leadership, but the two are not necessarily the same. Paul urged Timothy, a young preacher of the ancient gospel, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12.) To be the right kind of example one must know what is right and what is wrong . . . and he must always do the right. Who would be willing to follow an ignorant leader?

10. **Public relations.** He is often (perhaps too often) the go-between between the church and the community. Since he is probably the best-known member of the church in his community, as people see him they see the church. If he is honest they think the church is honest. (The reverse of this is also true: I moved to Wilmington, N.C., and before I got my credit established I went to the oil company to purchase fuel. The lady asked me about my credit. I told her I had just moved to town and was preaching for the Seventeenth Street Church of Christ. She replied, "Oh, that is the church that buys fuel for the poor." With that, she stamped my credit "Approved.")

This represents just a smattering of the preacher's work, but it is enough to show that he must know a good deal about many different things – he must know how to handle sensitive and delicate situations. But before he can know he must learn – the Lord does not just open up the top of his head and pour learning in. He may learn in school or he may learn in some other way, but learning is imperative (and schools are usually the best place to learn). And so we say again, a preacher does not go to school so much to learn to preach as he does to learn, and when he learns he uses what he learns in his preaching.

Fourth, Paul charged Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine." (1 Tim. 4:13.) This is obviously a command to Timothy to keep himself informed by reading. As Albert Barnes states in his notes on First Timothy: "The then written portions of the sacred volume – the Old Testament – are doubtless specially intended here, but there is no reason to doubt that there were included also such other books as would be useful, to which Timothy might have access. Even those were then few in number, but Paul evidently meant that Timothy should, as far as practicable, become acquainted with them." The need today is no less than then (in fact, it is far greater). Thus preachers are charged to keep themselves informed by giving attendance to reading. But to read one must learn to read; and the easiest way (for most people) to learn is to go to school. Preachers are no exception to this rule.

Finally, as a preacher I was asked to answer this question. I presume that the person who asked it thought I knew enough to answer it. But had I not gone to school or in some other way learned the principles and rules of writing (or speaking) I could not have done so. One cannot impart information until he has himself learned it. Thus preachers go to school to learn – to learn how to successfully meet the many demands placed upon them in their efforts to serve the people.

Do not misunderstand me: I am not saying that a college education is imperative for a preacher. It is not. Some of the best preachers I know hold no college degree. But they are learned men, especially in the Bible. They have spent endless hours in private study (they are what some have called "self-made" men), and they have the equivalent of a college education. Thus a college education is not imperative for a preacher, but learning is. How he attains the learning, at home or in the classroom, is of little consequence in the long run. But learn he must. If a man is to preach he must first know his message. And the only way to know is to learn. And the only way to learn is to study. Study and learning are, therefore, necessary for a preacher. How or where he studies (at home or in a college) is a matter of expediency. All the learning in the world will not make a preacher, but if a man is to preach he must be a learner – he cannot preach without learning. And so preachers go to college to learn. What they learn they put to use in their preaching.

* * *

The Right To A Healthy Life

Thomas F. Eaves

Much concern has been manifested by prominent individuals, religious organizations, and other groups which have been organized to protect and work for the right to life for the living but unborn. While we are in sympathy and work to protect the unborn and defend their right to life, there are areas other than abortion which threaten the unborn and their right to a healthy life.

THE THREAT OF TOBACCO

One such threat is tobacco. Recent information indicates that a mother-to-be who smokes deprives her developing child of much-needed oxygen. "Heavy smoking produces blood concentrations of carbon monoxide as high as 15 percent – one-third the level of "acute poisoning." There is also a substantial reduction in placental oxygen – as much as 30 percent with heavy smoking, studies show – and hence in oxygen feeding the baby's tissues." (Reader's Digest, "What Smoking Does to Women," by Sydney S. Field, January 1976, p. 96.) Not only is vital oxygen denied to the developing infant but during pregnancy, researchers believe, the poison nicotine is transmitted directly to the fetus. "Today, an alarming number of cases of high blood pressure and cardiac defects are being found in infants and children. Since both nicotine and carbon monoxide apparently enter the fetal bloodstream when the mother smokes during pregnancy, researchers believe that the result is decreased oxygen supply and increased oxygen demand as nicotine drives up the fetal heart rate and causes fluctuations in blood pressure. It is possible that such congenital cardiac strain may cause lasting damage." (**Reader's Digest**, January 1976, p. 96.)

According to information available cancer is the cause of more deaths between the ages of 1 and 15 than any other disease. (**'76 Cancer Facts and Figures**, American Cancer Society, 777 Third Ave., N.Y., N.Y. 10017 and **Reader's Di-**

gest, January 1977, p. 96.) "A number of substances that cause cancer have been identified in cigarette smoke, including some of the most potent. And now there is persuasive evidence that these chemical carcinogens can enter the fetal bloodstream from cigarette smoke inhaled by the mother during pregnancy." (**Reader's Digest**, January 1976, p. 96.)

From this reliable evidence it is evident that the use of tobacco by women who are carrying a child is a definite threat to the unborn child's right to a healthy life.

THE THREAT OF ALCOHOL

A second threat to the well-being of healthy babies is alcohol. Recent research indicates that babies receive alcohol which was imbibed by their mothers. In an article in **Pulse**, the British medical journal, American researchers James W. Hanson, Kenneth L. Jones, and David W. Smith report that children of alcoholic mothers are more likely to die or suffer permanent mental and physical disorders. They report that such children develop poorly, sleep fitfully, shake, and cry a lot. "Their growth remains poor, the head circumference is small, the mental retardation is constant, and none catch up with their contemporaries in later childhood. Those children admitted to hospitals for failure to thrive do not improve, despite constant care, and those taken into foster homes do no better than those left with their chronically alcoholic parents. Prevention is the only answer; a cure appears impossible." (**Encounter**, November 1976.)

When an expectant mother drinks alcoholic beverages, not only is she harming her body but she is also depriving her child of the right to a healthy life.

LET'S TEACH OUR CHILDREN

As Christians may we never be guilty of failing to teach our children the truth concerning drugs, tobacco, and alcohol, and the effect they have on the Christian's physical body which is the temple of God's Holy Spirit (1 Cor. 6:19). Also, as we teach our young people that the unborn have the "right to life," let us go further and teach them that they have the right to a **healthy** life.

As Christians may we never engage in a habit which will harm our physical body, the health of an unborn child, or our influence in the kingdom of God. "Even so let your light shine before men; that they may see your good works, and glorify your father who is in heaven." (Matt. 5:16.)

The Final Victory

David Pharr, Rock Hill, S.C.

Job said, "Man that is born of a woman is of few days, and full of trouble." As long as a man dwells in the flesh he can expect disappointment, pain, and grief. Since Adam and Eve fell from Eden, earthly life has been a mixture of sweet and bitter. It holds many joys, but these are tempered with distress. No man can look to his future days and say: "I expect no more trouble; I will not be sick; I will not become disabled; there will be no loss or grief for me." Such anticipation would indeed be foolish. We know life is never completely emancipated from these things.

We say all of this to bring out this truth. The only real and lasting victory over suffering and disappointment is in the life to come. The final and eternal victory is in heaven. Near the end of the Bible we find this hope: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.) Heaven holds what earth can never offer – perfect relief, unending joy.

Many are the blessings God gives to us now. Every phase of our lives is enriched by His constant goodness. The trials we face are not nearly so difficult when we

(continued on page 19)

WHAT IF . . .?

Henry Ward Beecher, a man we would not ordinarily quote with relish, has one of his characters in **Norwood** (Hiram Beers) to make an acute observation about Judge Bacon as he approaches an early New England assembly. " 'There comes Judge Bacon, white and ugly,' said the critical Hiram. 'I wonder what he comes to meetin' for. Lord knows he needs it, sly, slippery old sinner! Face's as white as a lily; his heart's as black as a chimney flue afore it's cleaned. He'll get his flue burned out if he don't repent, that's certain. He don't believe the Bible. They say he don't believe in God. Wal, I guess it's pretty even between 'em. Shouldn't wonder if God didn't believe in him neither.' "

This statement brought an immediate question: what if God were reciprocal in all our actions? What if He did to and for us precisely what we do to and for Him?

What if God did deny the existence of man, the creature, when man denies the existence of God, the Creator? What would man be if God did not believe in him?

What if God loved us only to the degree that we love Him? God first loved us. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.) The love of God is a strong incentive for us to love Him (1 John 4:19).

What if God cared about us and our welfare just as we care about Him and His cause? What if God used all the excuses for not providing for us that we use for not serving Him?

What if God argued as much about our communication to Him (prayer) as we do about His communication to us (the Scriptures)? What if God said our communication to Him could be understood in many different ways? What if we prayed for water to drink and food to eat and God replied, "Since you do not all understand my word alike (What does water mean in John 3:5?), I do not know what you mean by water. I will therefore answer your prayer for water by sending you bullfrogs."

What if God refused to hear us when we refuse to hear Him?

What if God gave His blessings (such as the sunshine, rain, and the air we breath) as sparingly as man gives to God (his talents, his time, and his money)? God loves a cheerful giver (2 Cor. 9:6, 7) . . . and cheerful givers love God. But what if it were the other way around? What if God did not love the stingy and the selfish because the stingy and selfish obviously do not love God?

What if God forsook man every time man forsakes God?

What if God failed to keep His promises to men as often as men fail to keep their promises to God? "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9.) But men are slack concerning their promises – they often promise and do not fulfill.

What if God said, "Sunday is the only day I have for myself. I will therefore sleep late, go play golf, and then take it easy in the evening. Man should not expect me to be concerned about him on the Lord's day."

In short, what if God repaid everyone in kind – belief for belief, love for love, care for care, understanding for understanding, blessing for blessing, faithfulness for faithfulness, promise for promise, service for service?

Thank God! God is more dependable than man. And this very fact should highly motivate man to be more faithful to God.

Christians who change the world are people who do not let the world change them.

CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

The North Carolina Evangelism Seminar will be September 2-5 at Raleigh. The theme will be "Hear What the Spirit Says to the Churches." Speakers will include Dale Smith, Wyndham Shaw, Richard Rogers, Lindsey Garmon, and Al Bergeron.

South Fork, Winston-Salem, reports that good results continue to come from their television ministry. A woman in Reidsville was baptized recently as a result of the gospel preached on this program. This brings the number to eight who have been saved this year as a result of the program.

Linville Forest has a new mailing address: P.O. Box 12819, Winston-Salem, N.C. 27107.

Michael and Barbara Stone are now working with the church in Kannapolis.

Floyd and Diane Farris are now working with the Hickory congregation.

There will be a gospel meeting at Henderson during the last full week of August.

Al Furline baptized Samson Egeonu on July 3. This man came here from Nigeria as a member of the Anglican Church. Later he went to the Baptists. Now he is one of us. He wants to return to Nigeria to preach the gospel after completing his education in this country.

N.C. Baptisms

Reidsville 1; Hickory 1; Providence Rd., Charlotte, 1; Belmont, Statesville, 1. Total: 4.

NEW CONGREGATION

CLINTON

ROLAND ADAMS, Reporting: I will be preaching in a meeting scheduled to begin in Clinton on August 15 for the purpose of establishing a new congregation. I have been preaching on the radio in Clinton for about eight months. The seed has been sown and there are four families who live there who are already members. After the meeting they will continue to meet regularly as a congregation of God's people. The meeting place is on highway 701 south, one-tenth of a mile south of radio station WRRZ. Until a full-time man is secured, I will be preaching for the church. We will meet Sunday afternoons at three o'clock and on Thursday nights at 7:30. Pray for this work and when you are in the area worship with us.

SOUTH CAROLINA

Harvey Allen will be moving Sept. 1 to West Columbia to work with the church. He will be a second minister in cooperation with C.R. Franks.

Clayton (Mitch) Mitchell will be moving to Augusta Road, Greenville, to be an additional servant of the church. His work will be especially concerned with young people.

Jack Nadeau will do mission work in Germany during October. He says that anyone wishing to travel with him is welcome.

The Primary Class at Greer is collecting old eyeglasses to send to missionaries in Africa.

Westside congregation in Anderson had another campaign in June. Results were 23 baptisms and 25 requests for prayer.

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S.C. Baptisms

North Charleston 1; Central, Spartanburg, 6; W. Columbia 2; St. Andrews Rd., Columbia, 2; Greer 1; Bypass, Union, 1; Westside, Anderson, 23; Charlotte Ave., Rock Hill, 3. Total: 39.

WOODRUFF

SAM WATTS, Reporting: I have found the church in Woodruff to be very sound in the faith and well established with a good reputation in the community. It is a great pleasure for me and my family to be working with these outstanding Christians. In addition to my work with the church, I also work as mortician and funeral director for Lanford-Boyter Mortuary.

Brothers D.B. Sanders and Robert Tucker are engaged in a good number of home Bible studies. Recently they were invited to a local Baptist church to show films and to discuss the church for about 100 people.

We are having a special weekend for our young people (about 20) July 29-31. On Sunday, July 3, I spoke for about one hour and 45 minutes disproving Calvinism. We are in an in-depth study of Hebrews on both Sunday mornings and Wednesday nights. Your prayers are coveted for our work in Woodruff.

Editorial Book Views

The Living Message of the Books of the New Testament, ed. Garland Elkins and Thomas B. Warren; National Christian Press, P.O. Box 1001, Jonesboro, Ark. 72401; 358 pages, cloth $10.

Now and then a work of extraordinary proportions comes from the press, a work that is superior to the everyday run-of-the-mill productions. This is such a book (in fact, any book that comes from National Christian Press is likely to be). It contains 32 lectures, one on each of the 27 books of the New Testament, along with two introductory lectures and three additional ones at the end. They were delivered in the first annual **Spiritual Sword** Lectureship at the Getwell Church of Christ in Memphis, Tennessee, on October 24-28, 1976. Most of the lectures are preceded by a brief outline of the book under discussion and then an extended outline (this adds immeasurably to its value). The lectures themselves show the living message of each book – the message of each book as it applies to men yesterday, today, and tomorrow. Since each lecture was delivered by a different speaker (all were well-known and highly prepared preachers of today), it will be expected that some will be better than others. However, there is not a lecture in the entire book that is not, in our estimation, a valuable contribution to the study as a whole. Some of them are extraordinary. We would call special attention to Acts by Andrew Connally, Romans by James D. Bales (which is without doubt one of the very finest lectures ever given on this book), James by Rubel Shelly, and Revelation by W.B. West. There is no other book available, to our knowledge, that does what this one does, and even if there were it could not do it half so well. It will be a priceless addition to any library, especially to young preachers who are in the process of preaching the living message of the New Testament week after week. It is a "must" for every serious student. In addition to purchasing it for yourself, it would be an excellent book to put in the county, school, and church libraries. Its usefulness is ageless.

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Questions and Answers on Creation – Evolution, John C. Moore; Baker Book House, Grand Rapids, MI 49506; 110

pages, paper $2.95.

Just what the title says – "Questions and Answers on Creation – Evolution." It gets to the heart of matters, containing an abundance of needed information. Among the questions asked and answered (in eight different areas of the subject) the ones you would ask are probably included. While it is written by a scientist (one who believes the Bible account of creation), it is not so technical that the average reader cannot understand it. It would be, we think, a valuable addition to your collection.

The Anatomy of Sin and Other Sermons, John Waddey; J.C. Choate Publications, Burton Drive, Winona, Miss. 38967; 164 pages, cloth $3.

A beautiful book containing 33 short sermons on a wide range of practical subjects, some rather full, some brief, some only in outline, but nearly all on subjects not usually covered in sermon books by our brethren. John Waddey is a prolific writer, the author of several books and a constant contributor to nearly every paper in the brotherhood. Through his writing he is known thoughout the country. These sermons are sound and true to the Bible. In our estimation, it is his best book yet. If you are in need of some fresh sermon material, this one should fill the bill.

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THE FINAL VICTORY

. . . from page 15

know of His love and care. Those who count their blessings quickly see how much they outweigh the sorrow. But the best of all awaits us in the mansions of God. In heaven God wipes away the tears. Earth's cares are gone and forgotten. The apostle Paul said, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18.)

This is a precious promise. But please understand that it is made to none but the servants of God. Heaven is a place prepared for those who prepare to go there. Preparation is made only by doing the things God commands. It is tragic that some have no hope. It is more tragic that others hope in vain. That great victory will be won only by those who have fought in the Army of God.

These may be your happiest days. Or they may be difficult and sorrowful. What the future will provide, neither you nor I can know. But of this we may be certain: If we love God and serve Him, we will win a final victory over all that hurts us. And in heaven we will be blessed forever.

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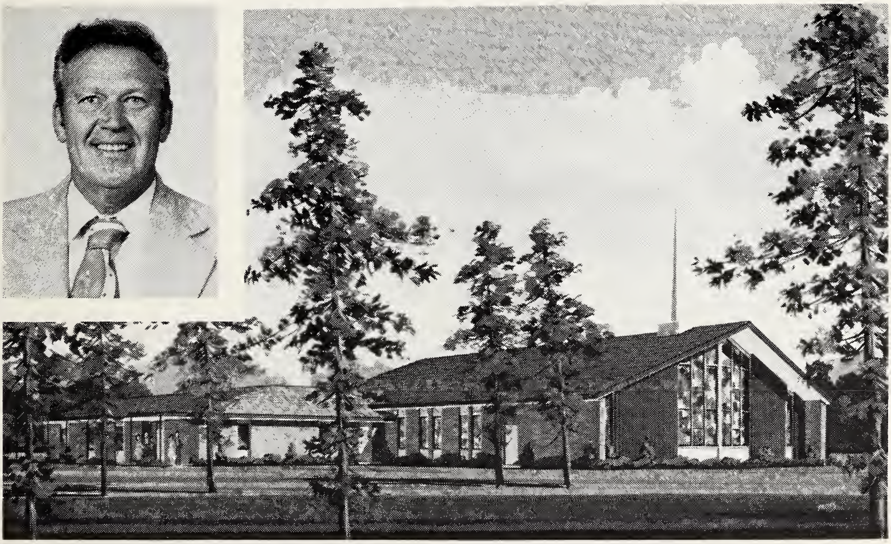

Myrtle Beach — Insert Buford Carroll
(See Page 12)

EDITORIALS

CAMPING

Another camping season has come and gone, and from all reports this ranks among the best years. Approximately 150 staff workers and over 900 campers made this a banner effort.

Palmetto Bible Camp, which meets on its own beautiful property north of Greenville, reportedly had its best year ever with a record number of 525 campers for its four weeks session. All reports we have seen are overflowing with enthusiasm.

Carolina Bible Camp, which utilized YMCA Camp Kanata north of Durham, served with full capacity nearly 400 campers in its two weeks session. Scores had to be turned away for lack of space. All the staff we talked with were unanimous in their conclusion that this was one of CBC's best years.

As best we can determine, approximately 150 young people responded to the invitation in both camps; about half were for baptism. This alone ought to point up the valuable contribution the camps are making to the cause of Christ in the Carolinas . . . and it ought to make each of us rally to their support. We think you would be wise to plan now to be a part of one of the camps next year. You might well be able to change some lives for the good, including your own.

THE NEW BIRTH

One cannot successfully train a goat to be a sheep. Nor can he train an alien sinner to be a Christian.

There is simply no escape from the fact that one must be born again before he can enter the kingdom of heaven. Jesus said, in His conversation with Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) The new birth gives a new life, makes a new person, and establishes a new family relationship. In short, it makes one a child of God with all the attendant blessings and responsibilities. But without the new birth one is lost, a child of this world, and there is no new life, no new person, no new family relationships.

One great error in the thinking of many today (and they may be totally unaware of what they are thinking and doing) is to think that men (youth and unconverted church members in particular) can be trained to be Christians apart from the new birth. Of course Christians can be trained in the manners and methods of living for Christ, but our point is that they must first be Christians, be born again, before they can successfully live the Christian life. To expect one who has never experienced the new birth to be faithful to Christ would be like expecting the ground to produce an oak tree without an acorn. It simply cannot be done.

But how many times do we blame the church and its programs when someone leaves it and joins forces with the world? Sometimes the church is at fault – it has

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not always done what it should have done. But in many cases we ought to look deeper for the real problem. It may be that the person tried to live for Christ without first being converted. There is more to being a Christian than just following some external rules or submitting to a system. We must start at the right place, the new birth, and then continue on the right course. It is therefore an impossible task to train one to follow Christ until his heart has been changed from the love of sin to the love of God. And that change of heart is what Jesus called the new birth.

We need to study again the parable of the soils (Matt. 13:1-9; 18-23) and determine what kind of heart an apostate has. If the heart is not right, no amount of effort can make one a faithful Christian. Thus we are barking up the wrong tree when we try to train the unconverted to follow Christ. They must first be born again.

PLACING THE BLAME

When someone leaves the church, or ceases to be faithful, we often place the blame in the wrong place. We have seen the church in general and elders in particular abused more over this than over any other one thing. Anytime someone departs from the faith we must find a scapegoat and usually the church or her elders receive this distinction. We tongue-lash them for what we call their failure to be concerned, to provide proper training programs, and to be in constant visitation. Of course we are all aware of the fact that both churches and elders often fail to do their duty, and undoubtedly souls are lost because of such neglect, but we believe that in most cases the problem goes deeper than the church or elders.

John says, "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." (1 John 2:19.) John is here speaking of the antichrists who had left the church in his day. He says that it is obvious that they left because they were not all a part of the body to start with. He also adds another reason, namely, that they might be made manifest – their character was made known by their departure. We need to make use of this principle today. There are people who leave the church who are a part of it (that is, they were truly converted). For some reason or another they undergo a change of mind and decide to turn back to the same world they once denounced. But there are others who depart, who cease to be faithful to the church and her services, who have never been converted to Christ to begin with. They depart, as John says, because they have never really been of us. When this is the case, all the programs that we can have, all the teaching that we can do, or all the training that we can offer cannot keep a person in faithful service to God. When one's heart is not right, when he has never been converted, we should not blame the church or her elders when he departs. The apostate himself must bear the blame. We need to learn that the individual himself is letting sin rule and ruin his life. He alone is responsible for his condition. We can love him and pray that we may be able to teach him the truth that will soften or melt his heart, but we must not blame the church for not keeping those in her fold who never belonged to her in the first place.

FREEDOM

Jesus said to certain Jews who believed on Him, "And ye shall know the truth, and the truth shall make you free." (John 8:32.) This is a well-known verse, often cited, but its riches have not all been mined. We therefore call your attention to the three concepts around which it is built:

1. **Freedom.** It seems unquestionable that God built into every person the desire for freedom. The heart longs for it, searches for it, and is driven to make great sacrifice to attain it. But there is no such thing as complete freedom – freedom that has no bounds. Jesus here promises freedom, but not absolute freedom, freedom without restraints, free-

dom to follow every wish or lure, freedom from the consequences of action. Such cannot be. Jesus promises freedom to do right, to do the will of God. This freedom is freedom from human philosophy, freedom from human laws, theories, and conjectures, freedom from sin, its guilt, penalty, and punishment, freedom from despair, depression, and anxiety and all other frictions caused by sin, freedom from destructive habits and useless superstition. In short, it is freedom to do God's will, to live for God, to make one's life count for the purpose for which it was given – to live and do as the Creator designed man to live and do. The highest freedom known to man is the freedom to do right – freedom to live as God would have him live.

2. **Truth**. This is the means of freedom. Without it no one can be free. But the age-old question is, as asked by Pilate in the trial of Jesus, "What is truth?" Jesus answered this question in His prayer on the night of His betrayal. He prayed, "Sanctify them through thy truth: thy word is truth." (John 17:17.) Thus the truth that frees is the truth that is revealed in the word of God. Those who wish to be free must therefore follow the Bible, the revelation of God's will to man.

3. **Know**. Before truth can make one free it must be known. There is therefore no doubt about the fact that man can **know** the truth – he can know what the word of God teaches. And when he knows it and follows divine instructions he is made free. You shall **know** the **truth** and the **truth** shall make you **free**.

"This is the freedom with which Christ has freed us. So stand firm in it, and do not get under a yoke of slavery again." (Gal. 5:1, Goodspeed.)

PATIENTLY WORK

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." (Heb. 10:36.)

The reward follows the work. This is a principle we need to learn. Those who do not continue to the end, those who give up along the way, lose both their time and the reward they would have received had they persevered.

As far back as I can remember as a boy I wanted a homemade wagon (because of the deep poverty of my parents I never even dreamed of ever owning a store-bought one). A number of boys in the area would go to the woods, cut down a good-sized tree, saw out wheels, and make a wagon that would become the apple of my eye. Oh, how I wanted one. I determined many times to make myself a wagon that would equal or surpass any in the community. On several occasions I got help and cut out the wheels (and one time I got far enough along to get the holes bored for the axles). But I never had a homemade wagon. Why? I gave up too soon. I did not have patience to continue to the end.

This is a problem with most churches, as well as individuals. Too many churches start too many things and finish too few. They start radio and TV programs, newspaper ads, personal work programs, etc., but give them up in a few months (and sometimes in a few weeks) because they see no results. Many of our actions remind me of what I did the first year I planted a garden in South Carolina. We planted corn one morning and when I came home that night I asked Minnie if she had been able to pick enough yet for supper. Most of us know that when we plant seed we do not turn right around and reap a crop. We must wait patiently until the seed germinates and produces. So it is with the work of the church. We must sow the seed of truth and wait patiently for the results, " . . . for in due season we shall reap, if we faint not." (Gal. 6:9.)

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58.)

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The Experience Of Christ

Dennis Conner, Clemmons, N.C.

The past several years have seen more and more people turning to religion. Young people are turning to movements such as Campus Crusade for Christ and The Way. Neo-Pentecostalism is considered to be the fastest growing religious movement in the world. As we view this movement back to religion we notice that one of its most outstanding characteristics is the emphasis that is placed on experience. This emphasis is reflected in the development and present use of the words "testifying" and "witnessing." As will be seen, the modern use of these words no longer corresponds to their use in the New Testament.

In many worship services there are periods of time given over to testifying and witnessing. People tell about the remarkable experiences they encounter as Christ or the Holy Spirit lives in them. The current emphasis on experience is disturbing in many respects, and so we need to discuss the implications of "experience."

Before we proceed, it should be pointed out that there is a place for testimony in the life of the Christian, but it should be kept in the proper perspective. The danger today lies in the content of the testimony that is given.

It seems that many people are trying to convert others on the basis of their own personal experience and not on the basis of the objective gospel. More and more in modern testifying the message of experience is replacing the message of the gospel of Christ. Today we hear statements like "Let me tell you about the change that has come over my life" or "Let me tell you what the Spirit did for me today" instead of "Let me tell you about the Son of God who died on the cross for our sins and was raised from the dead." One of the implications of this type of thinking is that it talks about what can be referred to as the Christ of experience and not the Christ of history, or the Christ of the gospel. Experientialism dwells on what goes on inside of us and not on what was done for us outside of us.

Now, someone may say, "But I talk about the gospel of Christ." This may be true to an extent, but the historical message of the gospel is being increasingly pushed into the background, and it is replaced by the message of experience.

The more that emphasis is placed on the experience of the individual, the more the message of the gospel of Christ becomes clouded. In some cases, people even go so far as to replace the gospel of Christ with another gospel entirely. A fellow once told a friend of mine at a Bible study, "The meaning of the gospel today is no longer Christ crucified and raised from the dead, but it is the power of the Holy Spirit." That is a terrifying statement. The gospel of Christ has been replaced with another gospel. Surely even the Holy Spirit Himself would be appalled at such a statement.

Pentecostalism and its offspring of Neo-Pentecostalism actually rely on another gospel. Most people would not make such a blatant statement as that fellow did to my friend, but with its emphasis on the experience of the Holy Spirit Pentecostalism and the other movements push the work of Christ into the background. It seems that testimony is centered on the experience of the Holy Spirit and not on the work of the Lord Jesus Christ. In most of the modern movements there seems to be this overwhelming preoccupation with experience.

At this point we would do well to consider the testimony of the apostles. Of what did they witness? In contrast to the modern emphasis on experience, when one reads the New Testament with an open mind and approaches it in a logical, consistent manner, he will see that the Scriptures teach that justification and the whole Christian life is founded on the historical facts of the gospel.

In 1 Corinthians 15:1-4 the apostle Paul presents his summary of the gospel: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." From this we see that the gospel is based on historical facts, events that happened outside of us. All of Paul's preaching centered on the historical facts of the gospel: the life, death and resurrection of Jesus Christ.

Notice what he writes in Romans 5:1, 2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." We are justified on the basis of the work of Christ. On the basis of what Christ has done for us we are reconciled to God and have peace with God. The grace of God is manifested in what He has done for us outside of us in the work of Christ, and that some grace is appropriated to us by means of our faith in Christ. Our attention, then, is not to be centered on an inward experience but on an outward experience, the experience of the Lord Jesus Christ.

The fellow previously mentioned quoted 1 Corinthians 2:4 in support of his conclusion that the meaning of the gospel today is the power of the Holy Spirit: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." However, he completely disregarded Paul's words in the second verse of that same chapter: "For I determined not to know any thing among you, save Jesus Christ, and him crucified." Did Paul rehearse with them his conversion experience on the road to Damascus? No, his testimony was based on the historical facts of the gospel, the experience of Christ.

In Acts 4:33 we find: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." It is interesting to note that the witness of the apostles did not focus on their extraordinary experience on the day of Pentecost. If ever anyone had a right to talk about an experience, it was they, yet their message focused on the resurrection of Christ, a historical event which is the foundation fact of all that Christianity claims to be and is.

How different is the message of the apostles when compared to the message that people are proclaiming today. Instead of preaching a subjective message, one that looks inward, they preached one that rested on objective facts.

As we talk to others, our testimony is to be based on the historical reality of the gospel and not on our own personal experience. The testimony of the apostles was based on the objective reality of the gospel, not their subjective experience, and we should seek the same in our own testimony. Without the historical facts of the gospel, there is no Christianity. In fact, Christianity is the only truly historical religion.

Salvation has been brought to man in events that took place in space and time. Without those events there is no salvation, there is no hope, and there is no message to be proclaimed. To fail to give the proper emphasis to the historical facts of the gospel is to fail to preach New Testament Christianity. We must not allow ourselves to be carried away by a special feeling inside of us, as so many have done.

We should preach the experience of Christ and not the experience of the individual. Faith does not depend on something within man; instead it depends on something entirely outside of him – the historical events of the good news of Jesus Christ. Without these events, there is no faith.

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Speak Unto Us Smooth Things

Johnny Melton, Union, S.C.

"This is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." (Isa. 30:9, 10.)

This statement by Isaiah depicted the sinful attitude of the people of his time. Because these people refused to heed the words of the prophets they were ultimately taken into Babylonian captivity.

This attitude, which would substitute God's message for "smooth things" and messages of "deceits," is prevalent among men and women today.

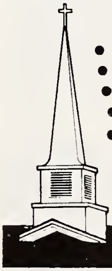
For instance, men and women have turned their backs on God's message with regard to marriage, divorce and remarriage. In our day divorces are granted on every hand for almost any cause. The Bible's message with regard to this shameful situation is this: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.)

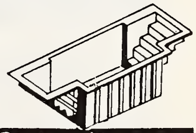
Another area in which folks today want to hear "smooth things" instead of God's will is homosexuality. Not many years ago, homosexuality was not a subject for such open discussion. However, all around us we are bombarded with the "Gay Liberation Movement." Men and women who have perverted nature are seeking acceptance as "normal." While men may legislate that homosexuality is a "legitimate alternate lifestyle," no amount of legislation will change God's word. Read Romans 1:24-27 to learn of God's condemnation of such perverseness.

In our day many women and men have turned their backs on the message of God with regard to the relationship that ought to exist between husbands and wives. While many are pleading for "smooth things," God says: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5:22, 23, 25.)

Preachers of "smooth things" do not in any way alter God's will. Men and women must study God's word and learn the principles contained therein and apply themselves to doing God's commands.

Never criticize your wife's faults, for it may have been those very faults which kept her from getting a better husband.





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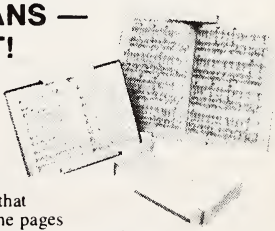

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Versions And Elders' Rights

Michael D. Stone, Kannapolis, N.C.

The version issue is causing no small stir at present in our brotherhood. In this writing, we shall notice two important things: first, which Bible translations are the best; second, the rights of elders relative to the version issue. This short article is by no means an exhaustive analysis of the subject.

This writer personally recommends three translations. The **King James Version** (KJV) is a good translation. It was completed in 1611 after two years and nine months of work by 47 scholars. A better translation is the **American Standard Version** (ASV) of 1901. It took 101 scholars 26 years to complete the work. This version is the most accurate in the English language at present. The best modern speech version available at present is the **Berkeley Version**. Brother Roy Deaver says of the Berkeley Version: "With regard to a modern speech translation, let me recommend that you purchase a copy of the Berkeley Version. This is the finest that I know of. It respects the inspiration of the original words, and does an excellent job in putting the sacred message into understandable language. It has a marvelous system of helpful footnotes. You will enjoy reading it, and will profit greatly." (Biblical Notes – June 1971.) I recommend these three to you as dependable translations.

I believe the elders have the duty and the right to protect the church from the perversions of the Bible. Therefore, I contend that elders have the right to state a policy for the congregation relative to the version issue. Brother Robert Taylor, Jr., in his bulletin from Ripley, Tennessee, made the following observation: "I am glad the elders here have a policy of staying with the King James or the American Standard of 1901 for all pulpit and Bible class work. I will defend their right to do this against any and all odds!" (Bulletin – July 17, 1977.) We need more elders like those in Ripley, Tennessee.

QUESTIONS ANSWERED

EDITORIAL GLIMMERINGS

From John Goodman of Burlington, N.C., comes the following: "I have a question. It may sound like a foolish one, but since I have heard it advocated more than once by both preachers and members it obviously needs to be considered. Are there times when it is best to be silent on certain Scriptures or should we speak the truth at all times? Some years back I remember a man saying a certain Scriptural subject should not be taught at a certain place for several years. He seemed to think it would disrupt unity. As far as I was concerned, unity was already disrupted."

We do not believe that one should cause trouble unnecessarily or over matters of expediency. There are undoubtedly things that are presently inexpedient because some Christians have not reached the state of maturity wherein they can be properly used. All lawful things are not expedient at all times and in all places (1 Cor. 10:23). Thus in nonessential matters there may be some things that are right **per se**, things that could be properly used in the Lord's work as expediencies, but which members have not yet spiritually matured enough to use. As an example of this, when the Jule Miller film strips first appeared there was such a prejudice among us against the movies – people thought they were sinful because they were pictures, moving, and were a worldly form of entertainment – that there was a loud clamor against their use. Many people said it was just bringing the movies into the church buildings and into homes. While this was, in our estimation, one of the finest methods of teaching ever produced, some Christians simply had to mature to it. In such cases, little or nothing is gained, and sometimes a great deal is lost, in trying to force something on the conscience of people. And it is our judgment that it should not be done to the disruption of the church. An expediency helps; it does not destroy. But we do not understand the question to pertain to matters of opinion but to matters of truth, truth as it is set forth in the word of God. And that makes a huge difference in the way it must be handled.

It seems incredible that any member of the body of Christ would think that it is better to withhold certain Bible truths than to teach them. Yet we personally know of several such cases. But we believe that such a concept is totally and absolutely unscriptural. The church is the pillar and support of truth – if she does not preach and practice it, all of it, no one else in the world will. Paul wrote, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.) We therefore believe that Christians should deplore the idea that certain Bible subjects should not be proclaimed because of their unpopularity or because they might rock a peaceful boat (when the boat can be rocked by truth, it ought to be rocked). In our estimation a peace that is purchased at the price of truth is a peace that is attained by making a contract with Satan.

No Scriptural subject is popular everywhere and all the time. People must be taught, and there is no way to teach them except to confront them with truth. God has not given us the right to select the particular truths we will preach. He has given us His word and charged us to preach it (2 Tim. 4:2). We would presume to be wiser than God were we to go into the business of selecting and choosing the truth we think people should hear and withholding that which we think would not be profitable.

When we moved to eastern North Carolina the battle for racial equality was beginning to intensify. But there was an unbelievable amount of racial prejudice against black people. Lines were being drawn and it was neither safe nor popular to buck the lines. It was certainly not popular to say that all men are equal in the sight of God . . . and that they should be in the eyes of Christians. One church would not permit the only black member living in that town to worship with it. We let it be known that we thought this was absolutely unchristian (in fact we went so far as to suggest that a church could not be a true church of Christ and continue to hold such an attitude). Christ had died for the blacks as well as for the whites, and all Christians were brethren, one, in Christ. But here was a brother, a child of God whom the blood of Christ had purchased, who was excluded by other brothers from worshiping with them simply because his skin was a different color than theirs. How totally unthinkable . . . and unchristian! The preacher for that church responded by saying, "We know that what you say is the truth. It is what the Bible teaches. But we cannot preach and practice it here because of what the townspeople will think, say, and do." He was simply saying that here is a Bible truth we cannot preach and practice because of sinful people's attitude toward it. He was letting the world determine what truth it would hear, both by word and example. We considered his attitude just as unholy as the racial prejudice itself. And we asked, "What do the townspeople think and say about you preaching baptism for the remission of sins, the one church, etc.?" He had no rational reply. He was simply using the townspeople as an excuse for not preaching and practicing an unpopular truth. But it is our conception (both then and now) that the church should set the pace in doing right, not wait to do right until it becomes acceptable and popular. How will the world learn if it is not taught?

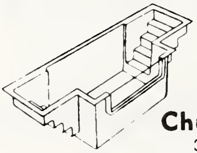
All our Christian life we have been opposed to Christians (or anyone else, as far as that is concerned) drinking alcoholic beverages, on any occasion or in any amount. But nearly everywhere we have worked (especially on the East Coast) this has been a thorn in the flesh to certain brethren who contend that social drinking is right. Should we therefore withhold the truth about alcohol until all people are willing to accept it? **Certainly not!** We are to preach the truth, in season and out of season, regardless of people's attitude toward it.

Adultery and fornication (now euphemized by the less sinful-sounding terms of premarital and extramarital relations) are the bold sins of our promiscuous society. Few indeed confine sex to marriage (the limits God placed upon it) anymore. And we doubt that many preachers rise to preach but that there is a large percentage of his congregation guilty of these sins – some who have repented, and others who continue in them, either openly or in secret. Are we therefore not to preach against adultery and fornication because it may disturb the guilty and cause an uproar in the church?

We believe, therefore, that if the Bible teaches a thing, Christians ought to teach it, especially where it is needed (and it is certainly needed where it is unpopular or where it might disrupt). As we see it, we have no option here. If it is the word of God, we must preach it. It should not be our concern as to what people will think of it or how they will react. The truth is the truth and it must be taught and known before it can make people free (see John 8:32). One might as well let a 10-week-old baby choose his own medicine from a modern pharmacy as to let people decide what truth they will hear from the word of God. As we see it, we have no right to withhold any Bible truth from anyone anywhere anytime on the grounds that he is not ready for it yet. Without the truth, when will he be ready? The Great Commission does not say, "Go into all the world and preach the gospel to all who are ready for it." One of the purposes of preaching is to make them ready. When people are not ready for the truth, that is when they need it the most.

In 1974 when our precious son, Jimmy, was hit by a car he had to undergo surgery four times. Three of the times we marveled at his bravery. But once when they came to take him to the operating room he broke down and began to cry, "Daddy, don't let them take me." How it hurt us to go against such a pitiful cry. We could have said to his doctor, "Doctor, he's just not ready for this yet. Let's wait until he's better prepared." But there was more at stake than whether he was ready for it or not. We did not ask what he was ready for (we were not ready for it either). We asked only what he needed and what was the best for him. He needed the surgery, whether he was ready for it or not. And so it is with the truth: we must learn to ask what people need rather than what they want or what they are ready for. They need the truth, all the truth. Nothing short of this will do. And if a soul is lost because we withhold truth from him, he may have a malpractice suit against us at the judgment . . . and the just judge of all the earth may just rule against us.

Brethren, preach the word. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." (Prov. 3:27.)



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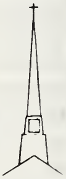

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Activities Related To The Family

David Bugg, Hayesville, N.C.

In today's culture the funeral and interment is usually the third day after death, which means there is a period of two whole days and one part of a day in which you will work very closely with the family and friends. As you think of your activities and the time you will spend with the family, Galatians 6:2, "Bear ye one another's burdens, and so fulfil the law of Christ," should constantly be thought of.

The first visit you make, upon being informed of the death, will determine just how much time to spend with the family. Some families will want you to be present almost all the time, and others will want you to be present hardly any.

After the first visit, the next contact you may have with the immediate family is at the funeral home as they make the arrangements. You will notice I said, "As they make the arrangements." You will need to let them know you are there to be of service if needed. When they are with the mortician you may wish to stay close by in the office. If you are needed to answer any questions about the church building, the possibility of using the men there as pallbearers and singers, you will be available. As the family is leaving accompany them to their car. At this time they may wish to inform you of some details they wish you to take care of. As you perform these remember the words of Christ in Matthew 6:1, "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven."

Ask the funeral director for the details concerning the service. If there are things you need to attend to do so promptly.

At all times remember you are the guest of the family, and when in their home act accordingly.

During these three days you and the funeral director will be the people, outside the family, the bereaved will depend upon most. It is imperative that you remain an island of calm in the sea of sorrow. When death enters a family there are four states of mind a person goes through. These are called the grief cycle. You must learn how to deal with people in each of these states. They are: protest, despair, detachment, and reorganization. We must search God's word for comfort to help in each of these mental states. In the period of protest remind them in a kind way of Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment." It may be of help to acquaint yourself with some of the signs of death. In the period of despair help them to understand Psalm 27:10-11: "When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." In their detachment read to them 1 Peter 5:7: "Casting all your care upon him; for he careth for you." And as they seek to reorganize, help them with a study of Hebrews 12:2: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Also Psalm 119:105: "Thy word is a lamp unto my feet, and a light unto my path."

Your activities may be summed up in this word: kindness.

"If the devil had any self-respect he would not associate with some of his children." – R.L. Whiteside.

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The Myrtle Beach Church Of Christ

Buford Carroll, Myrtle Beach, S.C.

During the late 1950's, George Smith and a few Christians met to establish the Myrtle Beach Church of Christ. Temporarily, they met in places such as the courthouse, the "Jaycee" building, and the Firemen's Recreation Center. George Smith preached until he became seriously ill. Some eight months prior to brother Smith's death, Clyde Moore was hired to preach here in Myrtle Beach.

In November 1973, Moore resigned; Buford Carroll was hired, his work to begin in December 1973. The Carrolls arrived in Myrtle Beach December 14. They were no strangers to the Carolinas: brother Carroll preached in Jacksonville, N.C., for 14 years.

The first Sunday in December 1973, there were 67 present for worship; contribution was about $300. However, by mid-January 1974, attendance had climbed to 100 plus – we have not gone below that mark since!

The Eleventh Street congregation (1100 Shelby Avenue, Nashville, Tenn.) had supported this church for eight years, $400 per month. Because contributions and attendance had increased, during 1974 we requested that one-half of the support be discontinued. By mid-1975, all support had been discontinued at our request. We had become fully self-supporting!

The church had a mind to work; some of the things accomplished in the past three and one-half years are: 68 were baptized; 76 confessed wrongs; a bus was purchased (54 passengers); a beautiful church home was purchased in a desirable neighborhood; new classroom equipment was installed; three elders and seven deacons were appointed; mission work was begun (the minister was sent to Lexington Park, Md.; DeLeon Springs, Fla.; and Chadbourne, N.C.); Dr. F.W. Mattox of Wilmington, N.C., held a teachers' workshop; four acres of prime property were purchased from a company in Myrtle Beach (value: $40,000 per acre); and a new building (12 classrooms, 2 nurseries, an office, and a fellowship room that will seat 350) was begun in the spring of 1977.

The new church building is located on Highway 317 (Bypass) at 37th Avenue. The auditorium will seat 500; it can be expanded to seat 750.

During the winter months our attendance has averaged 142; contribution has averaged $800. Beginning the first Sunday in June, we have had excellent attendance by those on vacation. The past two Sundays we had 380 and 369 respectively. For the same periods, contributions have been more than $1100, some $300 more than our weekly budget.

At the present time the church is strong and sound doctrinally. There is no bickering, no factious groups whatsoever. We are blessed with so many visitors each summer, and that one fact increases our faith for the entire year!

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Church Of God (Pentecostal) Preacher Converts

Marvin Bryant, Mobile, Ala.

Ken Scott, born in 1954 and a veteran of Viet Nam, is a lover of truth and zealous to serve Christ. He worked on a secular job to provide for his own keeping and for a daily radio program over 50,000-watt station (WSTS) in Laurinburg, N.C. Sister Frank Hedgecoe, whose husband converted from the Baptist Church three years ago and finished White's Ferry Road School of Preaching one year ago, heard this young preacher on the radio 75 miles away from their home at Bennettsville, S.C. She told her husband that this man knew too much truth not to be reached.

Brother Hedgecoe called the young man and set up an appointment and they studied for some four hours. Brother Hedgecoe left him with the challenge of accepting what the Bible taught and the next day Ken Scott called and said, "I know what you have taught me is right and I want to be baptized." On that visit brother Wayland McClellan, minister of the Helen Street church (one of our supporting congregations) in Fayetteville, N.C., accompanied brother Hedgecoe. After his baptism it was learned that Ken did hold the Pentecostal beliefs. Brother McClellan and brother Hedgecoe studied with him on two occasions and then brother Ray Starnes from Monroe, N.C., and I had a visit with him in early March. I left him two outstanding books that capably dealt with Pentecostalism and the work of the Holy Spirit.

Finally Ken Scott notified us that he is convinced on these points and that he wants to be identified with us and to enroll in one of our schools as a ministerial candidate this fall. He investigated several colleges and schools of preaching but he has finally been accepted by and decided upon going to Freed-Hardeman College in Henderson, Tenn. Brother Scott has the G.I. Bill benefits of some $2,600 a year and he has applied for a student loan to make his education possible. Hopefully, after a year or two he will be able to preach and not have to leave college with an indebtedness. I am greatly impressed with his sincerity and apparent ability and I predict that brother Scott has a very bright future in the Lord's church. Presently he is living with his parents at 1431 Warner Street, Pittsburgh, Pa. 15233. In early September he will be moving on the campus at Freed-Hardeman College. I know that he would welcome hearing from brethren words of encouragement in this new life that is his.

GLEANINGS OF ENCOURAGEMENT

Be Not Dismayed

Henry L. Fuhry, Asheville, N.C.

In our present age we all seem to have more problems, anxieties, and difficult situations. There appears to be more widespread worry and despondency than ever before. Everybody wants to be free from concern, depression, and fear. I am sure that as humans we compound the situation by thinking too much about it, whether it is real or imaginary. In Proverbs 23:7 we read, "For as he thinketh in his heart, so is he. . . . "

God does not promise to remove all thorns from our way. He will be merciful to us and will, however, give us courage and strength to overcome them. We should take courage in Romans 8:28 – "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." If we pray fervently to the Lord in time of trouble He will help. But we must remember to pray that His will be done and not ours. Too often in our selfishness we think only of self and we pray that God will get us out of the predicament we are in. When our problem is solved we then forget God. If we pray to the Lord to share our burden, after we have first done all that we can, then He will provide a way. It may not be the way we wanted – but it will be the best.

To overcome despair and despondency

we must have faith. So we ask, What is faith? Paul gives the definition. "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) Faith in the absolute sense of the word is, therefore, a spiritual and personal union with Christ through which we become one with Him as He is one with the Father. I often wonder if any of us can acquire complete and total unwavering faith. I think our human weakness has a tendency to interfere with our faith. Every day we must pray for increased faith and believe that we will attain it. Sometimes faith is the only weapon we have to fight with! Often it is all we need! " . . . The Lord is my helper, and I will not fear. . . . " (Heb. 13:6.) "Yea, though I walk through the valley of the shadow of death, I will fear no evil. . . . " (Psalm 23:4.) " . . . If God be for us, who can be against us?" (Rom. 8:31.) " . . . Let not your heart be troubled, neither let it be afraid." (John 14:27.) Worry, anxiety, and fear are so similar it is often difficult to distinguish the difference. We learn from Jesus' Sermon on the Mount that we have nothing to worry about. He tells us there is no need to be anxious. He assures us that God will take care of His own.

Without faith there can be no hope. Without hope there is no urge to strive for the better. Without striving there can be no victory. Faith is the essence of optimism. It looks to the future and to better things. Faith acknowledges no defeat, admits of no despair. In the midst of trouble it says, "All will be well." In misfortune and stern reverses it cries, "Courage, thou shalt not fail."

All of us want victory in every endeavor. Victory is synonymous with success. When we think of victory we should think of the whole of life. Nothing is truly successful if it does not raise our character to greater dimensions. The day, however, may be filled with rain instead of sunshine. But if its events have built within us a greater courage or purpose, if the day has helped us to develop our patience and has increased our fortitude, if our love has grown more abiding, and if we have shown a deeper compassion, kindness, mercy, and tenderness, then truly it has not been a dark day in our life. We must pray every day that the Lord will help us to do better, that He will open opportunities for us to help others and give us wisdom to recognize and do something with such opportunities.

What we do with our lives will determine our outlook. Have you ever thought about life being a voyage? That is what it is! All of us are on our way somewhere. We are not moored permanently to nothing! We must launch out and steer our way in some direction. We may be compared to a ship on a voyage. What kind of a ship are you? What kind am I? The kind we are will pattern our character and life. It will determine if we are on the Lord's side and whether we will overcome dismay and despair. Are we a battleship – with its armor, guns, hate, ill will, anger, and resentment, or are we the merchant ship – interested in money, profit, sales, trade, and material things? Maybe we are the derelict ship – drifting, no rudder, no haven, doomed to destruction, unsteady in the cause of the Lord, giving up too easily, or quickly discouraged. But the kind of ship we should be is the mercy ship – full of love, kindness, compassion, mercy, helpfulness, forgetting about self, thinking of others, considerate, having a forgiving spirit. On the mercy ship, goodwill is the captain, compassion is the first mate, and service is at the wheel.

There are many different kinds of valleys that we must pass through as we journey through life. We have tragedies, illnesses, loss of loved ones, and innumerable other situations that are depressing and discouraging, but God knows about them all and He knows what we are going through as we travel life's pathways. God and Jesus know our troubles, our anxieties, our problems, and despair. God can and will help us if we ask Him and believe that He will sustain us. The last valley through which all of us must pass is the dark vale of death. That is the journey from which we all shrink. If we have the faith that we should as Christians, fear will be removed and the gloom will disappear in the light that shines beyond.

Jesus tells us: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3.)

Effective Christian Teaching

Roy Z. Kemp, Greensboro, N.C.

To impart factual knowledge is only part of a teacher's responsibility and duty, for a teacher is far more than a resource of information. A teacher of a Sunday School class especially must not only share Biblical knowledge with his students; he must seek to transform their lives in a spiritual way and help them to grow spiritually.

The Bible, God's holy word, is a living book, for God is a living God. He is the same today as He was in the past, for He does not change and His holy word does not change. Men seek to change it so as to conform to their own particular beliefs and doctrines, but the Bible's tenets of truth remain ever the same.

We study the Bible to learn more of God's word, to learn what He is saying to us today, not merely to read what He had to say to peoples of old. God is a constant God and His word does not change! It is as relevant to us today as at any time in the past centuries.

It is good for anyone to possess knowledge that is factual – if he puts this knowledge to good use. To merely acquire knowledge and store it away, never to put it into practice or use, is a waste of time and energy.

Genuine Christianity must be more than a knowledge of God's word; it is a putting into practice in our daily lives the gospel message. When we will do this, we will have gained spiritual maturity.

A Christian education does more than teach us about God and His Son and the way of soul salvation; it prepares us to be followers of Christ and obedient to God's word. We ourselves cannot change people, but God, working through us, can change them. We are His instruments for use; He has no other hands but ours to accomplish a task for Himself. Thus our hands must be willing and capable ones. God frowns upon weakness and failure when a work is being done for Him!

Through our love for Christ we are made to come alive, for when we become a Christian and live in obedience to His commands, we become new creatures, filled with His love. Through Him, our lives can take on new meaning and we shall be filled with new hope and aspiration. When we truly know and love Christ we will seek to serve Him.

A Christian must continue to grow in spiritual depth if he is to accomplish a good work. God wants our very best; He will never be satisfied with a second-rate performance. Christ must be the daily companion of a Christian. He can be this only when we put our full faith and trust in Him. He will always work through us to do a good work. His promise is that He will always be with us. Through our love for Him, our willingness to serve Him, our load will become much lighter to bear and our task much easier to perform. There will never be any obstacle too great for us to overcome – with the assistance of our Lord and Saviour.

Christian learning must involve the transformation of the heart as well as the mind. Teaching that is entombed within the walls of a Sunday School classroom and not put into practice outside those walls will accomplish little or nothing. Effective Christian teaching must come alive within our daily living!

There is a lot of preaching on love these days. While this emphasis is good and necessary (for love is the fundamental principle of Christianity), we would like to see brethren working to make themselves more lovable.

THINKING THINGS THROUGH

Marriage

Because marriage is of God, it is serious business, and all who enter into it should be aware of this fact. We must not mistake it as merely a civil contract between two qualified people which can be modified or broken at will. It is far more than that.

When two people marry they enter into a triangular agreement, a contract between three parties: a man, a woman, and God. And there is no escape from the fact that the contract is binding for life. Jesus said, " . . . For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:5, 6.) Because they are **one**, because God has bound them together as one, married people should no more think of separation than they would of severing a member from the body, such as a hand, a leg, an eye, or the tongue. The only reason we remove a member of the body is because it is endangering a more vital part of the body; the only reason divorce should be considered is when one partner is corrupting the purity of the home. Paul adds, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." (Rom. 7:2, 3.) Obviously, then, death ends the marriage. But apart from death, the only reason the contract can be Scripturally broken is for all three parties to mutually consent to its dissolution. Let us consider this thought further:

Marriage cannot be broken just because a man and a woman who are joined together wish to dissolve it. The binding strength of the tie lies with God, not with man alone, and He must give His consent before it can be broken. Without God's consent the marriage bond remains in effect, even though the other two parties may break it. And the only time God consents to breaking the contract is when one or the other of the parties violate the marriage vows, when one or the other is sexually unfaithful. When either party turns from his marriage partner to another, and thus commits adultery, he destroys the purity of the home and forfeits his right to the marriage. He, by his unfaithfulness, consents to breaking the contract. When this is the case, God has given the innocent party the right to end the marriage because the morals of the home are at stake (the salvation of souls is threatened). In giving the innocent party the right to consent, God also gives His consent to the termination of the agreement. Thus when adultery is committed (the guilty forfeiting his right to the marriage, the innocent exercising his right to break the bond, and God consenting to its dissolution) the contract can be Scripturally broken. Jesus said, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Matt. 19:9.) As far as the Bible is concerned there is no other time when all three parties to a marriage contract consent to its termination. Grievous sin is therefore always at the root of a Scripturally broken marriage.

But ignoring this plain Scriptural teaching, society seems bent on destroying marriage as God gave it. It is now under the strongest attack that perhaps it has ever endured. There are those who say that it is outdated and must be replaced by something more practical, by new plans, approaches, and orders. And there are those who are replacing it by communities, live-ins, and arrangements – children often grow up without knowing who their parents are. All such are contrary to the will of God and are efforts of Satan to destroy marriage.

But perhaps the most serious threat to

marriage is divorce, the termination of the civil part of marriage. Divorce for all causes is growing at an alarming rate in this country. We are told that about one marriage in three now ends in divorce. And this trend is, in our estimation, strengthened by the "no fault" divorce plan that is now said to be available in more than 40 states. For all practical purposes this is divorce by mutual consent – no reason is needed. The devil thus gains another toe-hold in his effort to destroy the home.

But to cap the stack (at least for the present), there is growing talk about a lease-type marriage. Those who want this say that marriage should be a renewable contract, such as a lease. Two people enter into the contract for a year or two. At the end of the contract period, if both desire, the lease can be extended for another period. However, either or both have an option not to renew. When the contract is not renewed, there is no obligation on the part of either. Both are free to lease themselves out to another. This totally ignores the fact that marriage is a contract between God and the other two parties, as well as a contract between the two parties involved. Lease marriage is just another invention of the devil to destroy Scriptural marriages.

While live-ins, easy divorce, and lease marriages may be shocking to those who have been trained in Biblical teaching, those who do not wish to bind themselves together for life are taking them seriously – they consider them improvements over marriage. But they are all attacks on marriage as the Bible teaches it, and the devil will push them on society as far as we will permit him to.

CAROLINA CHURCH NEWS

NEWS BRIEFS BY

David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Jim Hood has been appointed as an additional deacon at Westside, Charlotte.

Dave Hammer has moved from Taylorsville and is now working with the church in Rocky Mount. Address: 618 Peachtree, 27801.

Linville Forest has set an attendance goal of 300 and the members are being urged to "Think 300."

Burlington reports that their Youth Rally was a great success.

Jimmy Canup has announced plans to leave Elkin and to work with the Oak Hill church in Thompkinsville, Ky.

The following is copied from the Providence Road, Charlotte, bulletin:

"Brother Carl Hyder, Sr., of Weaverville, N.C., who died last week (Aug. 1) while riding a tractor on his farm, was 76 years of age. Brother Hyder was the father of our Carl, Jr. He was a printer all his life, but he had time to teach and preach. After his retirement, he was the minister of two small churches in the mountains of N.C., one at Red Oaks and the other at Burnsville. Someone said to me, 'He did things in such a simple sort of way.' It will be hard to find someone with the dedication to take up brother Hyder's work." – Henry Reynolds.

A group from the Una congregation in Nashville, Tenn., worked in a campaign at Monroe during the last of July and first of August.

A group from South Fork, Winston-Salem, worked in a one-day campaign at Troy.

Michael D. Stone is the new preacher at Kannapolis. Three have been baptized there recently. Their meeting will be Oct. 2-7 with Bobby Duncan of Jasper, Ala., speaking.

Glen Lee will preach in a meeting at Northview, Statesville, Sept. 25-30.

N.C. Baptisms

Kannapolis 3; Westside, Charlotte, 2; Pike Road, Pantago, 2; Providence Rd., Charlotte, 4; Plaza, Charlotte, 2; Broad Street, Statesville, 1; Jericho, Mocksville, 4; W. Jefferson 1. Total: 19.

KANNAPOLIS

MICHAEL STONE, Reporting: The Plymouth St. church will be in a meeting Oct. 2-7, with Bobby Duncan of Jasper, Ala., doing the preaching. There will be a luncheon on Oct. 4 for elders, preachers, and wives at the Town and Country Restaurant in Mooresville – Dutch treat. Bobby Duncan will speak at the luncheon. Be there by 11:30 a.m.

SOUTH CAROLINA

The Richard McWilliams' new address is 3402 Stone Street, Memphis, Tenn. 38118. Richard worked as director of personal evangelism at North Charleston for several years.

James Watkins and a group of workers came from Chattanooga to campaign in Union during the second week of August. The Palmetto congregation in Union had the sermons broadcast over local radio. There were three baptisms, three restorations, and excellent attendance.

Bob Plunckett will preach in a meeting at Central, Spartanburg, Oct. 2-7.

Construction has begun on a new classroom building at Greer.

St. Andrews Road in Columbia is beginning a bus program and now has its first bus.

We are in touch with a mature man who wants to locate with a congregation in the Carolinas. He can be recommended by a number of faithful brethren in this area. Contact me (803/366-4682) for more information.

Joe Godley has left Lancaster to continue his education at Harding Graduate School. Jimmy Wrenn of Florence, Ala., is moving to Lancaster to serve as their preacher.

A group of young people from the Central church in Baltimore, Md., worked in a three-day campaign with the Crawford Road congregation in Rock Hill during the second week of August. There were three baptisms and four requests for prayer.

S.C. Baptisms

Myrtle Beach 3; St. Andrews, Columbia, 2; Anderson 1; Central, Spartanburg, 4; N. Charleston 3; Chester 2; Newberry 3; Palmetto, Union, 3; Northeast, Greenville, 1; Crawford Rd., Rock Hill, 5; Charlotte Ave., Rock Hill, 4. Total: 31.

AIKEN

D.G. OWEN, Reporting: Preparations are in progress for the 1977 South Carolina lectures. The theme is "THE SPIRIT OF 33: A Plea for New Testament Christianity."

The evening lectures will emphasize the Restoration Plea and its relevance today. Keynote speakers will be: James Maxwell, vice-president, Southwestern Christian College, Terrell, Tex., and Dabney Phillips, instructor, Alabama School of Religion, Montgomery, Ala.

The lectures are being sponsored by the churches in Aiken, November 7-10, 1977.

Speakers have been selected and we are looking forward to a good week together. All speakers have been asked to supply a manuscript of their lesson by September 15. We are planning to bind all of the lessons and have copies available to all who attend and others who want them.

LETTER

Dear Sirs:

Enclosed find check in the amount of three dollars for which please renew my subscription to **Carolina Christian**. My wife and I enjoy keeping up with the church affairs in the Carolinas. Mrs. Hammer is a native of South Carolina – Spartanburg – and she never heard of the Church of Christ until we were married in

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1955. She is now a faithful member and is teaching the ladies Bible class here in McMinnville at the Central Church of Christ, a congregation of six hundred members. We have lived in Vicksburg, Miss., and Savannah, Ga., and she was the ladies Bible class teacher at the church we attended in each of these cities. I have a niece, Mrs. Elsie Waldrop, who lives in Rock Hill. She was largely responsible for getting the church started in Rock Hill. The Westwood congregation here in McMinnville sponsors the mission work in Laurens, S.C. I thought you might be interested in this information.

Signed: W.T. Hammer

Editorial Book Views

Dear Ones, Betty Burton Choate; J.C. Choate Publications, Burton Drive, Winona, Miss. 38967; 222 pages, cloth $4.

This book is composed mostly of letters written from India during the Choates' mission work there in 1972-74 (they have made India their special mission since 1962 and have lived in some part of that vast country most of the time since). The author wrote these letters to stir more interest in foreign missions. And she did her work well. Those of us who are snug and secure in our work here at home need to read and study it. It will enlighten our minds, trouble our souls, shake our complacency, and fire our zeal (unless we are too hardened by indifferences to care what it means to live in a country where but a few have ever known Christ . . . where bodies are starving for food and souls are starving for salvation). It will touch your heartstrings with a needed message. We therefore urge everyone to purchase and read it.

Kingdom Prophecy in Review, Don Simpson; Star Bible and Tract Corp., Ft. Worth, Tex. 76118; 186 pages, paper $2.50.

A new study of premillennialism that gets to the heart of the issue. While we would not class it with the books by Wallace and Whiteside on this subject, it is a useful and practical book, so arranged that anyone can easily understand and use its materials. Its seven chapters (each accompanied by an outline) deal with "Millennial Views," "The Land Grant Promise," "The Kingdom and the Church," "The Throne of David," "The Church in Old Testament Prophecies," "The Universal Kingdom," and "The Second Coming." We think you will be glad you bought this one.

Get Behind Me Satan, Virgil Leach; Quality Publications, P.O. Box 1060, Abilene, Tex. 79604; 245 pages, paper $3.45, cloth $5.95.

This is, by far, the most extensive study of Satan and how he works this reviewer has ever seen. We consider the first two chapters, "The Aliases of Satan" and "Rogue's Gallery of the Underworld," worth more than the price of the book. The first discusses the names of Satan, as given to him by inspiration, and the second deals with words describing his work. In a work of this size and nature there is bound to be some conjecture, some weak arguments, and some wrong conclusions, but on the whole it is a sound and timely subject. Satan is alive and at work in this world and we must not be ignorant of his devises, lest we give him an advantage. We think most of you will be surprised to see how much the Bible has to say about Satan and his evil works. But none of us should go to battle with him without all the Scriptural information we can get. This is a good book for any library.

The Growing Minister, Andrew W. Blackwood; Baker Book House, Grand Rapids, Mich. 49506; 192 pages, paper $3.45.

We live in rapidly changing times – one must run hard to keep abreast. For this reason (and others) every preacher needs to be a growing minister – each year he must be better prepared than he was the year before. He must be prepared to meet new challenges. And this book, while it has some unscriptural phraseol-

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ogy and inappropriate suggestions for New Testament Christians, can help immensely toward that end. It is divided into two parts: part one discusses many opportunities to grow, and part two deals with obstacles to growth. We think you will find this one very useful.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

BOOKS

Texas Preacher by J.D. Tant – $5.95 Hardback

Kingdom Prophecy in Review by Don Simpson – $2.95

Dare to Discipline by Dr. James Dobson – $2.95

The Question of Women Praying by Charles Sattenfield – $1.00

Dear Agnos – A Defense of Christianity by Arlie Hoover – $7.95 Hardback

In the Hands of a Woman by Rachel Howard – $4.00 Cloth, $2.50 Paper

Who Am I God? by Marjorie Holmes – $4.95 Hardback

The Woman of God by Hallie Kellogg – $2.00

Your Wedding in the Church of Christ – $.75

Jesus Christ Today (Commentary on the Book of Hebrews) by Neil Lightfoot – $8.95

RESTORATION REPRINTS

Evangelistic and Expository Sermons by Ashley Johnson – $3.95 Paper

Living Words by J.W. Jackson – $5.95 Cloth

Biographical Sketch and Writings of Elder Benjamin Franklin – $6.95 Cloth

Christ and His Kingdom by Whiteside-C.R. Nichol – $1.50 Paper

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Sites of the 1977 S.C. Lectures
(See Page 9)

EDITORIALS

DOING NOTHING?

Could it be possible that doing nothing is active idolatry? We have long contended that man is a worshiping being. He cannot get away from it. If he does not worship and serve the true God, he will turn to false gods – some mythical, some fantastical, some borrowed, and some made. But this theory runs into a snag with some of our brethren. They often seem so indifferent to the things of God that one wonders if they really worship anything at all. How could their do-nothing attitude ever be considered worship to anything? Well, we think we have found the solution . . . or should we say the problem?

The ancient Romans, like the Greeks, had all kinds of gods. There was a god of rest, a god of play, a god of the sun, a god of the moon, a god of each affliction, such as childlessness, blindness, etc. And if they had no god to fit a particular need, person, thing, place, or situation, they would make one. The production, care, and worship of gods was serious business with them. But one of their goddesses struck me as being extremely interesting and she may have devout worshipers among the indifferent and idle church members. Her name was **Tranquilitas Vacuna**, the goddess of "doing nothing."

But do indifferent Christians who do nothing today honor old T.V.? (Pardon the similarity between the initials of the goddess and the item in modern times which brings her a tremendous amount of acceptable and desirable service.) When they do not worship the true God as directed, and when they do nothing to advance His cause on earth, does their lack of service, either consciously or unconsciously, constitute adoration of an ancient idle (and idol) goddess? Whether so or not, for a Christian to do nothing would be a sin. There is too much good to be done for any of us to stand idle a single hour. So do not compromise with **Tranquilitas Vacuna** by offering up to her the sweet smell of doing nothing.

So then let us be up and doing. . . .

SELF-EXAMINATION

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5.)

By self-examination we mean an honest, sincere effort to see ourselves as we really are, to see ourselves as others see us, with a view to correcting our faults, failures, and shortcomings. This is not easy to do. But it must be done if we are to improve ourselves. We cannot successfully deal with a problem until we know what that problem is; nor can we improve ourselves, at least not very much, until we are able to see and analyze the areas of needed improvement.

To enable us to see ourselves as others see us, let us try a little experiment: Suppose we meet another person who is, in every respect, exactly like ourself. Now take a good look at him and be as objective as possible. What do you think of

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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him? Is he the kind of person you expect everyone else to be? What are the characteristics about him you do not like? In your judgment, in what areas does he need to make improvements? What are his faults,. mannerisms, and habits that annoy you? Are you as critical of him as you are of other people? How would you enjoy living next door to him or working side by side with him? Some of these questions would be difficult to answer objectively, but we feel certain that most of us would suffer a real shock if we saw ourselves in other people.

REBAPTISM

In Acts 19 we read the account of the apostle Paul going to Ephesus and baptizing about 12 men who had previously had (or knew) only the baptism of John. This gives us our only example in the New Testament of a person or persons being rebaptized. And it forcefully reminds us of the fact that just because a person has been immersed in water that does not necessarily mean that his baptism is acceptable to God. According to the New Testament, Scriptural baptism has three qualifications:

First, it must be the **right person** – a believer in Jesus Christ (Mark 16:16). If a person is immersed without being a believer in Christ he has not been Scripturally baptized. Belief must precede baptism before baptism is valid. (This is one reason why an infant cannot be Scripturally baptized.)

Second, there must be the **right action** – the action of immersion (Rom. 6:4; Col. 2:12). One might have the right attitude of heart toward God and obedience to His word, he might believe that he is doing right, and yet because he has been taught wrong engage in some other action, such as sprinkling or pouring, thinking that it was Scriptural baptism. But that by no means makes it right. The wrong act cannot be Scriptural baptism.

Third, baptism must be for the **right purpose** – it must be for the remission of sins (Acts 2:38). If a person has been baptized for any other reason, such as to get into a humanly devised denominational church, his baptism is not Scriptural. There is no use trying to fool himself. He should be baptized for the remission of sins, as the Scriptures teach.

The men at Ephesus had been baptized with John's baptism. John's baptism had been valid in its day, but it had been replaced by the baptism of the Great Commission. (Those who were baptized by John's baptism before the Great Commission went into effect were acceptable to God; it was those who had been baptized by John's baptism after the Great Commission was given that were required to be rebaptized.) Thus Paul rebaptized them – he rebaptized them because they had not been Scripturally baptized. This principle applies to all those today who were not believers before baptism, all those who, although they may have been believers, did not do the right act, and all those who, even though they may have been believers and were immersed, were baptized for the wrong purpose. If when one was baptized he was an unbeliever, or if he performed the wrong act, or if it was for the wrong purpose, he should be rebaptized . . . immediately. He should correct all wrongs by being the right person (a believer) doing the right thing (immersion) for the right purpose (the remission of sins).

WISDOM

James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.) There is no question but that God gives wisdom . . . and that He gives it in answer to prayer. But the fact itself does not determine the method. God may give it directly or indirectly (through means). If He gives it directly, then it is done instantly and miraculously. If He does it indirectly, then it may develop with age, experience, and maturity. We believe that it is given indirectly or providentially.

There is a distinction between wisdom and knowledge. Knowledge is what one knows and wisdom is knowing how to use the knowledge one has. One might know a vast amount but not know how to use it. He would be learned but not wise. If one lacks knowledge, he can correct it by study – he can attain knowledge through the process of learning. But since wisdom is knowing how to use knowledge – it is simply putting to a wise use what one knows – if one lacks it, he must seek it from God. God gives it freely and liberally.

But how does God give wisdom? We believe that it is done through providence – through experience, age, and maturity. Our very dear friend and preacher of the gospel for more than 52 years, Milton S. Parker, does the best job in preaching a funeral of any man we know. He seems to always know just what to say and when to say it, where to go and when to go, and what to do and when to do it. When he conducts a funeral everything falls beautifully into place. He has wisdom! But how did he attain it? We believe God gave it to him, gave it to him over the years as he saw and experienced death after death, as he made sincere efforts to console the bereaved, as he suffered losses himself, and as he offered words of comfort, preached the truth, and tried to help grief-stricken souls accept the inevitable and search for God. Nothing miraculous was involved. The wisdom developed providentially over the years of faithful service.

The rod and reproof gives wisdom to a child (Prov. 19:15). Thus when we ask God for wisdom, we should not overlook the fact that He may give it to us providentially through sorrow, hardship, experience, or the everyday occurrences of life. It is not something that is automatically poured into our hearts and minds; it is developed through providential means. And it is a gift of God because God provides the means by which it is developed.

SIN AND SALVATION

As one reads through the Bible he becomes aware of the fact that there is an example of sin on nearly every page, and even when there is not an example it is always present in the background presenting its problems and plagues. The Scriptures are a confrontation with sin from the first to the last. Every problem of man is viewed as a sin problem. In fact sin is the purpose for which the Bible is written. The whole purpose of the Bible can be summed up in one word – namely, redemption. But redemption from what? Redemption from sin. The story of the Bible – every book, every chapter, every verse, every word from the beginning of Genesis to the end of Revelation – is the story of human redemption.

The Bible tells about man's creation by God and how sin invaded the world, what sin did and is doing to man, and how God purposed, promised, and provided for the scheme of redemption. The Old Testament points forward to one who was coming into the world to redeem. Redemption is depicted in both prophecies and practices – the prophecies foretell its coming while the practices and events picture its reality and nature. When Christ came His message was "I am He who was to come." On the day of Pentecost and throughout the remainder of the New Testament the plan of redemption is proclaimed. The message of the Old Testament centers around the promise, and the message of the New Testament centers around the fact that the promise has become a reality in Christ and His plan. Thus the whole Bible is the story of redemption – its need, its preparation, its perfection, and its application (see Acts 2, especially verses 36-38).

Back of every word in the Bible is the concept of sin. Because man has sinned he is lost, and because he is lost he needs to be saved, and because he needs to be saved the grace of God has provided for him the means of redemption, the plan whereby he can be saved from his sins.

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Heart Throbs

Lil Burton, Concord, N.C.

(Editor's Note: The following is a special lesson delivered to young girls at a youth rally in Kannapolis. We requested a copy for publication because we felt that it was so timely that it should not be confined to one class in one city. Its value is not limited to boys and girls alone. All can profit from it. It is full of wisdom from above. The author said, in a private letter, "I am still reluctant to send this script to you. For that is just what it was . . . an informal script to enable me to say all I wanted to say to a group of girls in just the way I wanted to say it. It was not intended to be a written composition. I did not write it to be printed." Whether intended for the printed page or not, we consider it one of the finest pieces to ever appear in Carolina Christian.)

The title to this part of our program is a romantic-sounding title that stirs our emotions. The main focus of this youth rally has been to look at the heart as the mind. The word "mind" makes us think of "head" or "intellect." When we think about the heart we usually think of love . . . and falling in love. I'd like to say to you girls today that when you fall in love you should do it with both your heart and your head.

We need to think about that term, "falling in love." Falling suggests a lack of control or choice. When we fall down we lose our footing. No one ever intends to fall! So instead of saying "falling in love," maybe a better term would be "growing in love," or "learning of love." Regardless of how we say it, you, as young girls, wonder with romance in your eyes how it will happen to you. Let's look at the expression "How will it happen to me?" Doesn't that, too, suggest very little control or direction on our part?

I'd like to remind us that more than any other person, event, or set of circumstances we control our own destinies. We make things happen and cause changes. It is true that we interact with others. We are molded by our environment and how others react to us. That is how we know who we are. But we must accept final responsibility for our own actions. Whether we like it or not we are no longer little girls who can let our parents make our choices or live with the consequences of our actions.

Girls, don't let life happen to you! Have some vision and control of your future while you have a choice. What kind of person do you want to be when you are 18? 20? 25? My age? Take an inventory of yourself: list your personal qualities and your goals and how you are going to reach those goals or make those changes in your life. What are your weaknesses? Remember, you have more control than anyone over your own life.

When I was a senior in high school, my teacher had us write a theme on the topic "My Life Ten Years From Now." I wrote it, turned it in, received a grade and forgot about it. Thirteen years later I ran across that theme in a box of old papers that I had kept and I was really touched. . . . I read it over and over. Not everything was as I had dreamed or planned it . . . but it almost was. I experienced a great sense of joy and wonder at how very nearly I had come to living in my dream world. I am thankful for the challenges and direction that I received at that point in my life from parents, teachers, and friends . . . and for God's grace, mercy, and blessings.

Many times we have some idea of who we are and of our dreams of what we want to become . . . but we forget to do our part in the steps in between. I'd like to share with you another's dream. This essay was written by another high school senior just about four years ago:

"If idealism counted in achieving what one wanted, I would have a big house, full of laughing children (of whom two would have to be twins). But idealism doesn't do much without realism to help and guide and steer things along so that nothing goes wrong.

"Realistically I would have to say that as long as I was dry, warm, and the man I marry is a Christian and doesn't mind carrying out trash and washing windows, I'd be happy. I don't really need a lot of material wealth to make me happy, unless you count children as material wealth. I'd like to have four, but I'd be perfectly happy with one or two along with the extra time to spend with them. I also think no home is home without a dog; so we'd have an Irish setter . . . or maybe just a mutt, just as long as we had a dog.

"We'd live in the suburbs where children are the happiest, with hills and valleys and lots of neighborhood children for our kids to grow up with.

"My husband would have to be a good father because I have planned to be a good mother who'll take her kids to church and on picnics. One who'll understand that no one ever was perfect except Jesus when her child does something wrong but will love him enough to know if a spanking or a talk would be more helpful. And when they had grown and left us alone, my husband and I would have enough love to want to do things together in our spare time. Like going for a bike hike or going on trips to the mountains. A love that would keep growing . . . and growing . . . and growing for as long as we both lived."

This girl went to one of our Christian colleges, but was expelled because she became pregnant. She later obtained an abortion. She disgraced her family in other ways and for two and a half years she hasn't seen or heard from them. Just last week I learned that she is pregnant again. Oh, she got married this time . . . but it didn't last. So now she is either separated or divorced. A far different picture than her dream. A tragedy, isn't it? And yet, this girl had her dreams! What happened?

Things are not always going to work out as we plan, but then, we don't just plan once for our lives. Life is a process of planning, making choices, evaluating. A speaker I recently heard said that our country had lived in three social eras. (1) Aristocratic: when only those born to riches, the aristocrats, could achieve wealth, prestige and power. (2) Meritocratic: when through merits of hard work and sacrifice anyone could make it. Most of our grandparents were certainly from this era – when the idea was that anyone who worked hard and saved his money could attain wealth and respect. (3).Egalitarian: this era hears someone say, "I deserve my share and I will take it and I want it now." People expect immediate gratification of their needs and wishes. This is your era, girls. The majority of your generation live and think this way. Today . . . with the emphasis on feelings. If you feel okay about it, it must be okay.

But God wants us to be oriented to the past, present and future. God wants us to learn from the past. He gave us many books of history in the Old and New Testaments so we can learn and profit from the experiences of others. He gives us many lessons on how to live in the present: He teaches us to use our talents wisely, to make choices in the present (" . . . choose you this day whom ye will serve. . . . " – Joshua 24:15), to be content in our present state (Phil. 4), not to be anxious about tomorrow (Matt. 6:25-34). But He also taught us to look to the future as He talks about the wise builder, admonishes us to study. Why? To show thyself approved . . . of steadfastness . . . looking to a future home in heaven with Him.

It is springtime in your lives right now, girls – a time of budding, growing toward maturity. Everything looks so beautiful when it is fresh and new. It can stay that way, girls, if you are a good navigator of your life. "Every ship must have a compass aboard to guide its line of course. Your compass in life is your rule to live by and keep yourself on course. When the needle on your compass points the way you planned to sail, you must be careful not to veer off in another direction. The direction you take may mean the difference between a happy or unhappy future. If you ignore your compass you could get off course and head for the reefs. There are always dangers, rocks, whirlpools, and deep holes into which you may drift. A good navigator follows his captain's orders if he expects to steer the ship safely into port." You the navigator, God the captain, your decisions, aims, goals, the compass. We must always follow the captain's will – God's will – for our lives. When things don't work out, when we either have no control, like a hurricane disaster, or loose control of our lives, we need to remember that God has two kinds of wills.

Intentional: Our creator made man, and for his good and happiness set in order all laws, both physical and spiritual, that man should obey them and be blessed. **Permissive**: God controls all things in heaven and earth. Nothing is done without His permission. However, He made us with a power of choice, a freedom of will. We can choose to violate divine laws. When we do, our Father permits the consequences. Was it God's will that this young girl's life turn into tragedy? No . . . but yes. He didn't intend it to be that way, but He permitted her to make her own decisions . . . and live with the results.

You do have a choice about "falling in love." You can fall in love with your eyes open. I'd like to give you some suggestions as to how to do just that.

The first time I fell in love I thought my eyes were open. (I was a freshman; he a senior!) I saw and liked what I saw. In fact, right now I can close my eyes and still see. I remember how he walked down the halls, how he carried his books . . . oh, those deep blue eyes! I memorized his schedule – I remember he took Trigonometry. I was so impressed . . . I didn't even know what trigonometry was! I'd place myself at strategic locations where he'd have to notice me . . . and once in awhile he did (or so I thought). And . . . you know how it is . . . you can exist for days on just a smile . . . just an unexpected hello . . . turn it over and over in your mind. I'd pretend to be very nonchalant while watching him around corners, just praying he'd notice me . . . and I had countless conversations with him in my mind. You know something? He never even knew I existed. You see, I was 14 and in love with Love. And that's okay. It's a magical time in life.

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(1) The first suggestion on how to fall in love with your eyes open is to get to know yourself. Recognize what's happening in your life. (2) Be a people watcher. Learn what makes people tick – how they think, how they act. (3) I've already said something of setting goals, working on your own personality . . . deciding what kind of person you want to be. This is so important that I can't emphasize it too much. (4) Once you learn a lot about yourself and you learn a lot from people-watching, then you are more ready to decide what kind of person you'd like to fall in love with. This ideal may keep changing from time to time, but that's good, too. (5) While you are following those first suggestions, get to know lots of people your age. Date at first in groups, doing things you really enjoy doing. Let your dating emerge naturally out of activities you really like – your hobbies, your interests, sports, school activities. Be friends with your dates: personally, I think any marriage is stronger if it is based on friendship. And as you get older and have a clearer concept of the kind of guy you'd like to spend the rest of your life with, look for him! And look at him after you have found him. I mean examine him closely. Look at his habits. Are there many you'd like to change? Do his words and actions say the same things? Is he honest? Trustworthy?

Get to know his family. How does he treat his sister? His mother? How does his mother treat him? Does she pick up after him? Humor him? Do you want to pick up dirty socks for the rest of your life? Do you enjoy listening to him? Does he "listen" to you? Do you think alike and agree on things such as money, children, fairness, responsibility, justice, religion? Is he a Christian? Do you want the same things out of life? Do you bring out the best in each other? Can you confess your faults to each other? Do you pray together? Can you forgive one another? Do you like each other's friends? (This is extremely important. When two people get married they become as one, but they do not cease being two people, leading two different lives. Oh, the purpose is one, the union one, but they are two – coming from separate backgrounds, different experiences.)

These questions you must ask yourself while you are getting to know this person better. One might say, "All these things seem so unromantic." No, they are issues that have to be resolved before the romance can blossom into real love. Now, you must have physical attraction to each other . . . that special body chemistry . . . but let's face it: hugs and kisses take up such a little portion of our lifetime. Unless you are also compatible in these other areas, physical love can be so empty. But when you share in the whole life of someone, physical love can be so meaningful. Love really does make the world go round.

Some of you may be thinking, "Why is she talking about marriage? I'm not interested in getting married now." Are you interested in boys? Are you interested in dating? Then it's not too early to open your eyes!

If you want to fall in love with your eyes open, don't wait until after you fall for a guy to open your eyes. Begin NOW!

Remember what we said about letting life "happen" to you? It will . . . if we don't take charge of it. Be a wise builder . . . dream your dreams . . . know yourself and what you want in life. Above all, listen to your captain. Learn what God's will is for you. Communicate with Him often through prayer. With you in charge of your life and God in charge of you, you can make things happen!

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The South Carolina Lectures "The Spirit Of 33: A Plea For New Testament Christianity"

Harold Peacock, Jr., and
James Jones, Jr., Aiken, S.C.

In November 1976 the Abbeville Avenue and Highway 19 churches of Christ embarked upon a joint effort to plan and prepare for the 1977 South Carolina Lectures. Much thought, preparation, perspiration, and prayer have transpired during the succeeding months, and especially so as we near the "countdown" to November 7, 1977.

Planning for a lectureship is no easy task! But when there is a cooperative effort in such an endeavor it results in good dividends. The theme for the lectures was selected after much thought (there were more than a dozen excellent suggestions by the members of the planning committee).

Why "The Spirit of 33"? A year ago the predominant theme in this country was "the spirit of '76." It literally permeated our society! It has somewhat subsided now; maybe we will psyche ourselves up with the "spirit of '76" again about 100 years from now! But, reflecting on that spirit of a year ago, we recall that television had its "Bicentennial Minutes" whereby certain important events and/or incidents were "played back" to a national audience – brief reminders of what made our country great and upon which it is founded. Where would we be now if those giant pillars of courage, freedom, and truth had not been erected?

Something like that is sorely needed today in the Lord's church – reminders (and consistently so!) of the great truths, the liberty which is in Christ, and the courageous efforts of men of God in laying the foundation upon which we must strive to build. The year A.D. 33 is by no means viewed as the matter-of-fact beginning; however, it generally is agreed upon (without any thought to a mistake in the old Roman calendar) as a year of reference. "THE SPIRIT OF 33: A PLEA FOR NEW TESTAMENT CHRISTIANITY" – the enclosed schedule of lectures speaks for itself. It will be well worth your while to attend and benefit thereby as we share together in this great spiritual feast.

The **first two days** of the lectures will be hosted by the Hampton Avenue church (1228 Hampton Avenue, Aiken). Prior to September 4, 1977, the church met on Abbeville Avenue. The congregation had its beginning in July 1961 with one Christian. At first there was no permanent meeting place, the Community Hall and the Masonic Hall being used until January 1962, at which time the property on Abbeville Avenue was purchased. Growth during the last several years has demanded larger facilities. On September 4, 1977, we held our first service in our new location at 1228 Hampton Avenue. At present we operate two buses in our bus ministry, co-sponsor World Radio on two radio stations in Aiken with the Highway 19 church, and fully sponsor a third 15-minute weekly program. We began a foreign missions program this year, sending monthly support to the Lord's work in Ethiopia. James Jones, Jr., is the minister. Office phone 648-8721 (648-9871).

The **last two days** of the lectureship will be conducted in the meeting facility of the Highway 19 church. The first meeting of this congregation was held in the Masonic Building on Laurens Street, November 11, 1951. The church began as a result of a number of Christians moving to Aiken as employees of the Savannah River Plant. At the first meeting, 59 persons were present for Bible study, 70 for morning worship, and 50 for evening worship. Brother C.E. McCanie preached at the first service. In January 1954 the brethren purchased a church building at 142 Pendleton Street from the Lutheran Church. In January 1964, 4.5 acres were purchased on Whiskey Road and on July 24, 1966, the first service was conducted in the new building. The following men have served as ministers: C.E. McCanie, Johnnie Edwards, J. Farris Baird, Alexander Campbell, Richard Walker, Ottis Qualls, W.G. Gantt, William Douglas Gunsellman, Paul Epler, Pascal Hicks, and Harold Peacock (presently). The congregation has two elders: Delbert Owen and Ben La Munyon. Office phone 649-2700 (648-8226).

The following schedule of lectures indicates what we seek to accomplish:

Monday, November 7 – 9:00 a.m.-9:00 p.m. (1228 Hampton Ave.)

The Spirit of 33: They Continued Steadfastly. James Maxwell, Terrell, Tex.

God's Plan for Redemption. James Andrews, Martinez, Ga.

New Testament Teaching Concerning Baptism. Bryan Whitehead, North Augusta, S.C.

Salvation by Grace. Gary Roberson, Columbia, S.C.

Salvation by Faith. John Price, Barnwell, S.C.

The Possibility of Apostasy of a Child of God. Jerry Hurt, Charlotte, N.C.

Promotions – daily

The Restoration Plea: What Is It? Dabney Phillips, Montgomery, Ala.

Tuesday, November 8 – 9:00 a.m.-9:00 p.m. (1228 Hampton Ave.)

Worship in Spirit and in Truth. Dabney Phillips, Montgomery, Ala.

The Lord's Day. Wesley Brown, Atlanta, Ga.

The Lord's Supper. W.G. Gantt, Greenville, S.C.

They Continued Steadfastly in Prayer. Jack Nadeau, Columbia, S.C.

They Continued Steadfastly in Fellowship. Andy Ritchie III, Greenville, S.C.

Music in the Worship of the Early Church. Maurice Lusk III, Doraville, Ga.

The Restoration Plea: Concerning Worship. James Maxwell, Terrell, Tex.

Wednesday, November 9 – 9:00 a.m.-9:00 p.m. (1956 Whiskey Rd., Hwy. 19)

The Place of Preaching in Worship. Frank McElveen, Charleston, S.C.

The Organization of the Church in the New Testament. Clifford Davis, High Point, N.C.

The Practice of Discipline in the Early Church. James Meadows, Spartanburg, S.C.

The Early Church – Teaching the Lost. Sam Soper, Clinton, S.C.

The Early Church and Benevolence. Sid Fulford, Charleston, S.C.

Restoration Attitudes Toward the Organization of the Lord's Church. Dabney Phillips, Montgomery, Ala.

Open Forum – 3:30-4:30

Thursday, November 10 – 9:00 a.m.-9:00 p.m. (1956 Whiskey Rd., Hwy. 19)

The Work of the Holy Spirit in the Early Church. Frank Chesser, Thompson, Ga.

The Holy Spirit and Miraculous Gifts. Clifford Shaver, Clemmons, N.C.

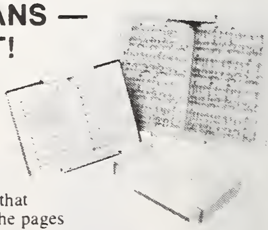
The Holy Spirit in Conversion. David Pharr, Rock Hill, S.C.

The Holy Spirit in the Inspiration of the Scriptures. James Kennedy, Greenville, S.C.

The Indwelling of the Holy Spirit. Howard Winters, West Jefferson, N.C.

Open Forum

The Restoration Plea: The Operation of the Holy Spirit. James Maxwell, Terrell, Tex.



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New Worker To Elizabeth City

Glenn D. Martin, Wadsworth, Ohio

When I reached age 55 last February, having completed 35 years' service, I announced my intentions to take early retirement, with partial pension, from regular work and would therefore be available to begin preaching full time, the Lord willing.

Since then, congregations of Christ's church in Ohio, Indiana, West Virginia, and North Carolina have scheduled Sunday appointments so they could hear me preach the gospel and also become acquainted with my dear wife and myself. We take this opportunity to thank each one for your wonderful hospitality and Christian love as we visited with you, the great family of God.

We have accepted the invitation of the Bayside Church of Christ in Elizabeth City, N.C., to come work full time. We are in the process of selling our house – I will retire from B.F. Goodrich Company effective November 1, 1977 – and if our Lord is willing, plan to move to Elizabeth City the week of November 6. Our new address will be 1506 Penny Drive, Elizabeth City, N.C. 27909.

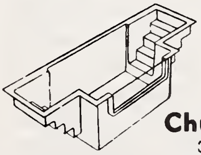
The Bayside church began in August 1963, when 19 precious souls met for worship in a home. An old house with a two and one-half-acre lot was purchased in 1965. The church met in the house until the summer of 1973, when they built their present church building which has a seating capacity of about 150 and eight classrooms.

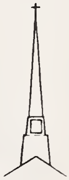
Many men from the Norfolk, Virginia, area assisted in the preaching from the beginning, but three preachers have been located there: Rory Christenson in 1967, until he went to Sunset School of Preaching; Bill Mead in 1972, being supported by the Harpeth Hills Church of Christ in Nashville, Tenn. (through their financial support and brother Mead's efforts, plus the sacrifices and donated labor of the Bayside brethren, the new church building was built in 1973); then in June 1975 Rob Albright came with partial support from the Natchez Trace church in Nashville, Tenn. By December 1976 Bayside had grown to some 48 members, many driving 25-30 miles, so a new congregation was started in Edenton, N.C. The Bayside congregation, presently just 16 families and 30 members, is therefore still a mission field, not only desiring your earnest prayers, but also most deserving of your financial support.

Although I have never been a located preacher, I have preached at every opportunity for the past 10 years to the Wadsworth, Ohio, congregation and other area congregations.

Loretta and I have both been in Christ for more than 30 years, have worshipped and worked with the West Good Avenue church in Wadsworth, Ohio, since its beginning 22 years ago, and have worked as a team conducting home Bible studies. I have served the Wadsworth church as a deacon and as director of personal evangelism for nearly eight years now.

Congregations or individuals willing to send financial support – or who wish to have further information regarding the Elizabeth City mission work – or the names and addresses of my references, please write: Bayside Church of Christ, Rt. 4, Box 22, Elizabeth City, N.C. 27909 or telephone: Furman Marshall (919) 338-3404.





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EDITORIAL GLIMMERINGS

Harold Simmons, who now lives in west Tennessee, submitted the following questions (we are adding the numbers for easy reference in our replies):

"1. The church at Corinth had spiritual gifts. Yet the apostle Paul had to write two letters rebuking (and teaching – HW) them.

"2. Could the church at Corinth know these truths by the spiritual gifts they had without the letter from Paul? If so, why could they not have corrected themselves without the letters?

"3. What is the purpose of the letters from the apostle when they had spiritual gifts?

"4. What about today and the claims of some to have the spiritual gifts? Do they still need correction from the apostles?

"5. Is that needed correction from the apostles administered through the written word today?"

Admittedly brother Simmons has placed before us some very difficult questions, some of which are iconoclastic in nature. We know how to use them to answer some arguments we have heard, but we are not certain that we can give a useful and practical answer. For example, it is sometimes argued (and by some of the best minds among us) that if the household of Cornelius had received the baptism of the Holy Spirit (which we believe they did) then there would have been no point in sending for Peter to teach them. Cornelius and his household, it is reasoned, could have taught themselves. However, an examination of these questions will show the fallacy of this reasoning.

We shall now take up the questions in the order listed:

1. The church at Corinth seemingly had within it all the spiritual gifts listed by Paul in 1 Corinthians 12:8-10, 28-30. Of course not all had gifts and probably no one had all the gifts. They were spread out among the members. The gifts were obviously given to confirm the word of truth and to help maintain the purity of the church until the New Testament was completed. They were not given for the benefit of the individual per se but for the church as a whole. The gifts were given by the laying on of the hands of an apostle (Acts 8:14-18; 2 Tim. 1:6; Rom. 8:11). They possessed not only the power to impart the gifts, but also all the gifts themselves. And as far as we know, no one else possessed all the gifts, nor was anyone else given the power to impart them.

2. This is without doubt the most difficult question we have ever received when its full implications are seen. It needs far more attention than we are able to give it here. But following are a few observations that may offer some help:

First, the Corinthian church did have spiritual gifts in it and the implication is strong that some of them received revelation (see 1 Cor. 14:29-32). There were prophets in the church and a prophet is one who speaks, one who receives his message directly from God and speaks it by inspiration. Furthermore, Paul called upon those who had spiritual gifts to acknowledge his writings as the revelation of God's will. He said, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (1 Cor. 14:37.)

Second, gifts (even inspiration) did not cover everything. They had their limitations. This is perhaps something we have failed in general to observe. After Paul's conversion he returned to Jerusalem and tried to join himself to the disciples. But they, including the apostles, still feared him because of his past – they had to be persuaded that he was now a follower of Christ. "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." (Acts 9:27.) Why did the Holy Spirit not reveal to the apostles that Saul (Paul) was now a Christian? The answer lies in the fact that He only revealed to them what they could not otherwise find out. Later Paul and Barnabas had a strong and heated dispute over Mark. The record reveals: "And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." (Acts 15:36-40.) Why did the Holy Spirit not make the decision? It was simply not His function to make all their decisions for them. We believe that they could have, had they so desired, sought help from some other inspired person, and if the Holy Spirit had thought it proper to do so, as we believe He did in the case of the Corinthians, he could have provided them with a divine solution by an inspired letter. In such cases, there is nothing incongruent in one inspired man giving instructions to another inspired man. But further, the apostles and elders came together in Jerusalem to consider the claims of those who taught that it was necessary for the Gentiles to be circumcised and keep the law of Moses before they could be saved. To settle this matter both Peter and James addressed the group by referring to previous incidents in which the truth had already been revealed (Acts 15:1-31). Why did the Holy Spirit not reveal to each of them the answer without their coming together and having "much disputing"? Simply because He had already revealed the truth on this subject and they could study it and know it without additional help. The Holy Spirit did not reveal things over and over again for them . . . or for anybody else. Once revelation was given, those with spiritual gifts could study it, just as everyone else, in order to arrive at truth.

Third, while the Corinthians had spiritual gifts (and as we have seen, it is not incongruent for one inspired man to teach another inspired man), probably the gift of prophecy, which should have enabled them to deal with such problems as Paul dealt with, was not being exercised properly. They had become careless with the gifts and seemingly had completely forgotten their purpose. They were seeking to speak in tongues rather than prophecy. Paul instructed them on spiritual gifts and their use (1 Cor. 12) and rebuked them for concluding that tongues were more vital than prophecy (1 Cor. 14). Prophecy (the gift that could have enabled them to do for themselves what Paul's letter did) was being neglected for a less practical gift, the speaking in tongues. It must be remembered that a gift can be neglected. Paul instructed Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. 4:14.)

Fourth, there might have been many other reasons why Paul wrote the Corinthians to correct them while they had spiritual gifts. There were obviously false teachers among them, even some claiming to be apostles (2 Cor. 11:13-15). It is conceivable, therefore, that those who had spiritual gifts wanted Paul to write and thus confirm their teaching of the truth. He was an apostle, he had seen the Lord, and none could successfully deny his word – they carried great weight among all the churches. While there might be some question about others who had received the gifts only by apostolic approval (the laying on of the apostles' hands), there could be no question about Paul or any other apostle. Thus Paul's epistle would confirm the truth (vindicate God's true servants) while at the same time refute and expose the false teachers.

3. The purpose was the same as in all other inspired epistles, namely, to reveal the will of God on the subjects covered. We think we have sufficiently answered the remainder of the question in what we

have said on number 2. There is nothing incongruent in one inspired man correcting another inspired man. Paul corrected Peter (Gal. 2:11-13), and both were apostles and both were equally inspired.

4. Those who claim to have spiritual gifts today are making a false claim. The purpose of miraculous gifts was to reveal and confirm the truth. When the revelation was completed, they ceased. (Those who wish to study this further are referred to my little book called **The Holy Spirit – His Indwelling and Work**, published by Win-More Publications, P.O. Box 117, W. Jefferson, NC 28694.) The correction they stand most in need of from the apostles is their misunderstanding (or else their total disregard) of the Holy Spirit and His work. They need to learn that the Bible is the only means used by the Spirit to reach and change the human heart. But this they have rejected and turned to a distorted view of miracles and their purpose.

5. All correction by the apostles is administered through the written word today . . . and **all** are subject to that correction. Jesus commissioned the apostles to go into all the world and preach the gospel to every creature (Mark 16:15, 16). They were to preach in His name or by His authority (Matt. 28:18-20; Acts 4:12, 18; 5:28; Col. 3:17). And what they taught was to be bound in heaven – was to be the will of God for all men in all time to come (Matt. 16:18, 19). The apostles were baptized in the Holy Spirit to enable them to reveal and confirm the word preached (John 16:13; Acts 2; Heb. 2:1-4). Thus when they spoke, they spoke for Christ – they were His ambassadors (2 Cor. 5:19, 20). At first the word was in the chosen men. They had the power to teach and bind, to rebuke and correct, in all things pertaining to life and godliness (2 Pet. 1:3, 4). Eventually the message, with the same power and authority, was written in numerous epistles. What they wrote became the New Testament Scriptures. The chain of revelation can be linked together as follows:

1. God speaks His will to man.
2. God speaks His will to man today through Christ.
3. Christ speaks the will of God through the Holy Spirit.
4. The Holy Spirit reveals and confirms that will through the apostles.
5. The apostles speak the confirmed will through the written word.

The will of God is therefore revealed today in the written word of God . . . and by no other means! Those who obey God must be in subjection to the Scriptures. This is the way, and the only way, the Spirit works to convict, convert, and sanctify sinners and to lead, guide, and direct the children of God. And this is why everyone, even those who falsely claim to have miraculous powers, must determine his faith and practice by the written word of God. The written word is now the will of God revealed. It is the authority by which everyone and everything must be corrected in all matters pertaining to religion.

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The Problem Of Drinking

Michael D. Stone, Kannapolis, N.C.

The drinking of intoxicating drinks is becoming more and more a serious problem within the church. For years preachers preached against strong drink because they believed it to be wrong. Today some preachers and elders condone drinking members within their congregations. If drinking was wrong years ago, it ought to be wrong now. If not, why not? It is the conviction of this writer that the drinking of strong drink is wrong. Furthermore, those preachers and those elders who condone drinking should resign immediately.

The sin of strong drink begins much like other sins. It has a small beginning. Man is challenged to "go with the crowd" or to "be a good sport." The challenge is accepted. No man ever became a drunkard on purpose. But because he took the first drink it is now easier to take the next one. In due time the mental opposition is broken down, a thirst for the drink is established, and now you have a life in ruin.

When we think of those who have a drinking problem we usually think of the man stone drunk in some back alley of a city. This may come as a surprise to you but this type of drunk is only a very small percentage of those who have a drinking problem. Many "respectable, law abiding" people, men and women, are drinkers. Businessmen at work, housewives at home, young boys and girls in middle school and high school and others often have the problem.

We live in a drug-oriented society. We are told that we need a pill to wake us up, to help us through the day and to put us to sleep at night. This is just not true. People who must depend upon drinking or pills to get them through life have something seriously wrong with them.

The solution to the drinking problem is to realize how serious it is. Read Proverbs 23:29-35. Paul said in Romans 1:16, "... the gospel ... is the power of God unto salvation. ..." There is great power in the gospel – not power to tear down or destroy, but power to put precious lives that have lived in sin back together again. The gospel of Jesus is that powerful. That's more power than is in the atom bomb. If you have or if you know of someone who has a drinking problem, please encourage them to worship regularly and to seek professional help. This is serious because the drunkard will not inherit the kingdom of God (1 Cor. 6:10).

Next time you see an advertisement for a brand of strong drink, realize that the truth is not being told. You and I are told by the drink promoters that we are just not with it, that we are not enjoying life unless we drink. They do not tell us about the car accidents, the broken homes, the financial disasters, etc., that come to those who drink. In Proverbs 23:21, the Bible says, "... the drunkard and the glutton shall come to poverty. ..." Let us each be wise and not be a part of the drinking problem.

A successful man is one who can lay a firm foundation with the bricks others throw at him.

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Activities As Related To The Mortician

David Bugg, Hayesville, N.C.

Most ministers wonder, What is my relation to the mortician during the time of death and the funeral? The answer is a simple complexity. Now what is meant by this? Let me explain. Your relation is a one-on-one relation. That is as one professional to another.

Your work is co-related. Your job is to comfort the bereaved. His job is to comfort and help lighten the load the family must bear at times such as this. He has the responsibility of seeing that everything goes well.

As the time for the service draws near you will be informed by the mortician of the following: where you are required to be; when you are to be there; where the interment will be. Be sure to arrange your schedule to be at the proper place at the proper time. Most morticians, if the service is not to be held in the chapel, will wish you to be at the chapel to have prayer with the family before the remains are moved to the place of the service. It is always wise to determine just how great a distance it is to the place of interment. This will help you in determining the length of your message. Keep in mind that you are there to help the family. A long service and then a long ride to the cemetery is not a help. Also remember that just as you are a busy man so is the mortician. If he has more than one service, find out the times and act accordingly. Believe me, it is a rush to have a service at 2:00 and another at 4:00. This should govern your activities in relation to the mortician.

I give the following verses for your consideration. "Bear ye one another's burdens, and so fulfil the law of Christ. . . . As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:2, 10.)

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Great things are happening at Henderson. The Dorsey Avenue bulletin reports 16 responses in three weeks. Four requested prayers. Wesley Crews baptized eight. Billy Boyd baptized two. Owen Mitchell and Glenn Woolard each baptized one.

The Helen Street church in Fayetteville is planning a Youth Rally for Nov. 4-6. The theme will be "We Do Not Belong" (Heb. 11:13-16).

Stanley Crews writes in the Northview bulletin (Statesville) that he has completed 29 years of preaching. He says, "Never have I regretted the decision to preach the gospel even though the going has not always been smooth. I pray the Lord to give me many more years to proclaim His joyous word."

A new preacher is now at Taylorsville. He is Ralph Reaves. His move is from Parkersburg, W. Va.

October 23-28 are the dates scheduled for Lynn Anderson to preach at South Fork, Winston-Salem.

At the same time (Oct. 23-28) Clifford Shaver will be in a meeting at North Main in Mocksville.

After nine years at High Point Jim Stutts and family will move to North Charleston, S.C.

A meeting will be held at West Jefferson Nov. 13-19 with a different speaker each night.

Win-More Publications is reprinting the book **The Second Coming and Other Sermons** by Guy N. Woods. This excellent work of 10 sermons can be ordered at the pre-publication price of $4.00. After publication the price will be higher. The expected delivery date is January 1, 1978. Order from P.O. Box 117, West Jefferson, N.C. 28694.

A campaign at Asheboro July 17-23 resulted in numerous studies being scheduled. During the campaign and since there have been four restorations and 11 baptisms. On Sept. 11 four elders were appointed at Asheboro. They are Dawson Smith, James Glover, Rex Honney, and Ariel Missildine, Jr.

A Bus Ministry Workshop will be held at Providence Road, Charlotte, on Oct. 22. Carl Wade will conduct the workshop.

David Pharr will preach in a meeting at Corinth Oct. 13-16.

N.C. Baptisms

Westside, Charlotte, 1; Henderson 12; South Fork, Winston-Salem, 2; Providence Road, Charlotte, 2; Siler City 1; Linville Forest, Kernersville, 3; High Point 2; Hickory 1; Asheboro 11. Total: 35.

Newland

HENRY A. WALKER, Reporting: We began meeting at Newland on Oct. 10, 1976. We met for four Sundays in a member's home and then were able to meet in a mobile home until May 29, 1977, when we met on our own property. This is very desirable property and is four and one-half acres with a nice three-bedroom home on the property. We are using it for a meeting place for the present.

Larry Roberts from Bristol, Va., has moved into the house to work with us for the coming year. He will be leaving next August for two years in Searcy, Ark., at Harding College. We need to raise full support for brother Roberts and his family and some help to pay the remainder of the $39,000 balance due on the property. We believe this will push the work forward 25 years within the next year and we urge immediate help as this brother has had the faith to make the move and we should have the faith to back him on his move for Christ. I plan to continue to work on weekends with personal work and other times as my job will allow me.

SOUTH CAROLINA

The dates for the South Carolina Lectureship at Aiken are November 7-10.

Bill Morgan will conduct a four-day meeting at Northeast in Greenville Oct. 16-19. Bill was recently converted from denominationalism and has been working with Northeast. He recently spoke at Rock Hill and participated in filming five TV programs with Richard Pectol in Winston-Salem, N.C. It is expected that he will locate with another congregation before long.

Clyde Moore is moving from Chester to Pennsylvania. Jesse Ham, Jr., from Union will be the regular speaker at Chester.

Sam Watts will be the speaker in a meeting at Fairview in Spartanburg Oct. 16-21. Sam is now working with the Woodruff congregation. Raymond Climer, minister at Fairview, reports seven baptisms between Jan. 1 and Aug. 1.

Shandon congregation has begun a campus ministry at U.S.C. Randy Becktol is moving from Jacksonville, Fla., to work in this program.

Jimmy Winsted has moved to the Columbia area to work with the Lower Richland church.

Clayton "Mitch" Mitchell has moved to Augusta Road in Greenville, where he will be an additional full-time worker.

Bill Goodpasture of Nashville, Tenn., is scheduled for a meeting at Greer Oct. 23-27.

Several from Anderson participated in a door-to-door campaign in New Jersey recently.

I.V. White will preach in a meeting at Greenwood Nov. 7-9.

S.C. Baptisms

Northeast, Greenville, 1; Fairview, Spartanburg, 7; Central, Spartanburg, 1; West Columbia 1; North Charleston 1; Anderson 2; St. Andrews, Columbia, 4; Edgewood, Greenville, 1; Lancaster 1; Crawford Rd., Rock Hill, 3. Total: 22.

S.C. News

JESSE HAM, JR., Reporting: On Sept. 4, 1977, I finished my work with the Moore church after two years of pleasant and prosperous efforts there. Upon leaving the work we pray that God will continue His blessings upon them as they work together for the spreading of the gospel and growth of the church. The following Lord's day, Sept. 11, 1977, we began our work with the Chester church in Chester. We will continue to travel back and forth from Union. We solicit the prayers of all the saints in our behalf and pause to thank God and praise His holy name for providing us another opportunity to preach the gospel and spread the borders of the kingdom in this capacity.

ST. GEORGE

JACK COOPER, Reporting: The summer has been very busy for the St. George congregation but has also been very rewarding. The Lord's work continues to make progress. Please pray about us even as we pray for the furtherance of the gospel throughout the Carolinas. The Lord will bless us, and one day there will be a self-supporting congregation here.

The St. George congregation held a very good and successful Vacation Bible School this summer using "God's Way for the Family" as material. The lessons were taught well by the teachers and received well by the students. Since the VBS was a "day" school, brother Cooper decided to adapt the adult lessons into sermons so that the whole congregation would benefit from the dynamic lessons on the home as God intended. (Now that's an idea other preachers may want to use where VBS is conducted during the day.)

About a month after the VBS we enjoyed a good gospel meeting with preaching by Paul T. Breakfield, Jr., of Cocoa, Fla. The parents of children who attended the VBS were sent special invitations to the gospel meeting, and a fair number responded. A group from St. Andrews Road in Columbia came to help distribute handbills advertising the meeting. Approximately 1,300 handbills were distributed in the St. George area. Additional advertising included an ad in the local paper and two TV talk show appearances which were arranged by brother Cooper for brother Breakfield and himself.

The gospel meeting was well attended. Visitors who are not members of the church of Christ were present each evening. The area congregations also gave their support to the meeting.

Two precious souls were added to the church during the meeting. About a week after the meeting, another person was baptized through personal contact. The church is growing in South Carolina.

The classroom addition to our building is coming along nicely. The educational wing should be completed and ready for use in just a few weeks. The new wing includes classrooms as well as an area for fellowship activities.

WOODRUFF/MOORE

SAM WATTS, Reporting: The congregations at Woodruff and Moore came to an agreement, effective September 4, 1977, whereas I am preaching for both. My schedule for Sunday at Moore is Bible study at 9:00 a.m. and preaching at 10:00 a.m. and at 6:00 p.m. My schedule at Woodruff is to preach at 11:00 a.m. and 7:00 p.m. Brother Richard Sanders will teach the adult Bible class at Woodruff on Sunday morning at 10:00 a.m. I will be at Woodruff on Wednesday nights and at Moore on Thursday nights for Bible study. My address and telephone number will not change. My meetings this fall will take me to Fairview in Spartanburg and West Anniston, Ala.

Brother Milton Parker will preach in our gospel meeting in Woodruff in October. Brother Terry Wheeler will be the speaker in a series of gospel meetings at Moore also in October.

Brother D.B. Sanders and I were pleased to read the article by Michael D. Stone titled "Versions and Elders' Rights" in your last publication. Although the Woodruff church is without elders at this time, the same principle was firmly established when we did have elders. And the same is true today. We recognize only the King James Version of 1611 and the American Standard Version of 1901. No other version is permitted to be used in our pulpit or in our Bible classes.

Lectureship Announced

The fourth annual lectureship of the East Tennessee School of Preaching and

Missions will be conducted March 23, 24, and 25 in the meeting house of the Karns church of Christ located on Beaver Ridge Road in Knoxville, Tennessee. The theme of the lectureship will be: "Moral Issues Confronting the Kingdom" (The Kingdom Contends for Godliness).

Subjects to be discussed are: The Prophetic Kingdom Established; The Kingdom Faces Moral Issues; Marriage, Divorce, and Remarriage; Elders and Preachers Providing Moral Leadership; Discipline in the Home; God's Role for Women in the Church; Mixed Marriages; Euthanasia and Suicide; Church Discipline; Capital Punishment; Materialism; The ERA; Racism; Occult and Astrology; Rapture and the 1,000-Year Reign; Christian's Standard in Dealing With Fellow Christians; Man's Perversions of God's Plan for Marriage; and Theistic Evolution.

The lectures will be printed and the paperback copies will be available for $3.00 pre-publication and will sell for $4.00. A few copies will be cloth bound, but as of this date prices are not available for these volumes.

Detailed programs with times, subjects, and speakers will be published at a later date. Any questions concerning the lectureship should be mailed to: Thomas F. Eaves, East Tennessee School of Preaching & Missions, Route 22, Beaver Ridge Road, Knoxville, Tennessee 37921.

Editorial Book Views

The Warren-Flew Debate on the Existence of God, Anthony G.N. Flew and Thomas B. Warren; National Christian Press, P.O. Box 1001, Jonesboro, Arkansas 72401; 247 pages, cloth $12.

This is a transcript of a four-night oral debate held in the Coliseum on the campus of North Texas State University on September 20-23, 1976. It has been called, and with justification, "The Debate of the Century." Flew, a Professor of Philosophy in Reading University in England, affirmed, "I know God does not exist." While he brings the usual complaints of atheists against the concept of God, and he makes some clear statements that point up difficulties (which Christians do not deny), he does not make a single precisely stated argument to prove his proposition. Thomas B. Warren, Professor of Philosophy of Religion and Apologetics at Harding Graduate School in Memphis, Tennessee, affirmed, "I know that God does exist." In contrast to Flew, he makes argument after argument to both answer Flew and to sustain his proposition. Warren is undoubtedly the finest logician among churches of Christ in the world today. He went to the debate loaded with both logic and Scripture, and he fired both barrels, hitting the bull's-eye with both. He uses scores of charts, which alone are worth the price of the book. His arguments are models of sound reason, but they are so explained that one has little difficulty in comprehending them. We feel strongly about this book: in our conception it is the best defense made since Campbell met and soundly defeated Robert Owen during the first half of the 19th century. By all means, don't miss this one. It should be in every library, public or private, religious or otherwise.

Bible Questions You Have Asked, Wallace E. Skipper; DeHoff Publications, Murfreesboro, TN; 236 pages, paper $4.50.

Just what its title says. More than 125 questions and answers, some brief, some extensive, but all are to the point, timely, and relevant, from a former Carolina preacher. Of this book George W. DeHoff says in the forward, "This is a good book. People always have questions to ask. Good answers, Bible answers – answers easy to understand – are always needed. Brother Wallace E. Skipper has dealt with a great variety of questions in a sensible and careful manner." He is right and you will refer to it time and time again as the years go by. While it is highly unlikely that you will agree with every answer, you will learn from them all. It is a useful book for your library or to give to a friend.

Something Special, various authors; Quality Publications, P.O. Box 1060, Abilene, Texas 79604; 117 pages, paper $2.50.

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The associated women's organization of Mars Hill Bible School, Florence, Alabama, produced this book especially for ladies' Bible classes. It is truly something special. It is a companion to an earlier volume called **What Are We Doing Here?** It contains 12 fascinating chapters (some are marvelously rich) by 12 different Christian women on such subjects as "What Is Peace?" "Making Life Worthwhile," "The Sin of Ingratitude," "Thy Works Do Follow Thee," and "The Best Is Yet to Be." This is a book that every ladies' class will want to use. In our estimation (while some chapters are better than others) it is one of the very best yet to be published.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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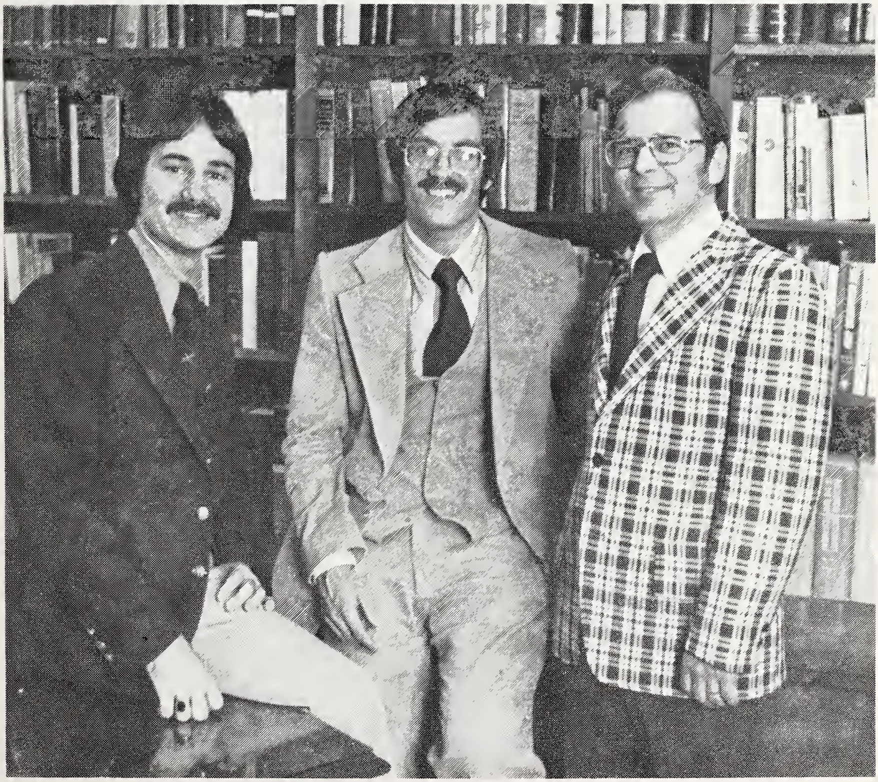

Dan Allison – Wyndham Shaw – Al Bergeron
Preachers in Raleigh, N.C. (See p. 8)

EDITORIALS

THE HOLY SPIRIT

For the past four years we have done a considerable amount of writing on the Holy Spirit (in fact, we have enough material written and planned to make a large book on the subject), but we have not used the pages of **Carolina Christian** to make it public (except for some brief statements in our Question and Answer section). Our efforts have been given to other papers or stashed away in dusty manuscripts. While this has had some value, recent events in a number of places have convinced us that this has been a mistake. We have been silent too long! Error has been seeping in, and the seepage is threatening to become a gusher. We think it is time for some serious study of the Holy Spirit and His work.

We therefore plan, starting with this issue, to say some things we believe need to be said. We are fully aware of the fact that this means something else (even some things that have already been planned) will have to be omitted. We also run the risk of being censured for running our own writings ahead of others' (and this is an area in which we are very sensitive). But if that must be it must be. We accepted this position because we felt that it would give us a better vantage point from which to teach the truth and oppose error throughout the Carolinas. And when we see a truth that needs to be taught or an error that needs to be refuted, we plan to speak. We think we see error of the gravest kind showing itself on the subject of the Holy Spirit. We therefore speak. We hope you will read . . . and study.

INSPIRATION

In our lesson at the North Carolina Lectures we spoke briefly of both revelation and inspiration. We tried to show that revelation was the manifestation of the will of God to chosen men and that inspiration was the means by which the chosen men delivered revelation. The revelation was given to the apostles and they in turn delivered it to us (in the Scriptures) by inspiration.

After our lecture Ralph E. Reaves, the new preacher at Taylorsville, N.C., gave us a splendid definition that he, with the help of others (whom he named and to whom he gave credit, but we did not put their names down), has formulated. It is, with the exception of one word, the most precise definition we have seen. We share it with you:

"Inspiration is the inbreathing of God into chosen men that they may receive and communicate divine truth without error."

Personally we would omit the word "receive" from the definition (the reception is revelation), and we would change (while admitting that either word will do the job) the word "communicate" to "transmit." Thus our preference would be: "Inspiration is the inbreathing of God into chosen men that they may transmit divine truth without error." As N.B.

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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Hardeman used to say, "That's not nearly it; that's it!"

JESUS IS LORD!

Peter concluded his sermon on Pentecost by saying, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36.) God has made Him Lord . . . of heaven and earth. But there is yet one thing He must subdue before He reigns supreme, namely, the human heart. While He is Lord of lords and King of kings, He becomes Lord of any person only when that person willingly submits to Him as Lord – He does not force His Lordship on anyone. To make Christ Lord one must surrender his life to Him in full and complete obedience to His will. His greatest desire and our greatest need is for us to make Him the Lord of our lives. This is God's plan for us. And He has graciously extended to us the invitation to submit to His will and thus to become joint heirs of heaven with Christ. Christ has not conquered all until He has conquered our hearts. God has made Him Lord of heaven and earth. Let us, therefore, make Him the Lord of our lives.

ANSWERED PRAYER

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (1 John 5:14, 15.)

Our confidence is in God. We believe that He is a loving, caring, hearing heavenly Father who is concerned with His earthly children. John affirms that if we **know** God hears us we then **know** that we have the petition which we ask of Him. It is simply this: if we **know** God hears then we **know** that He answers our prayers. This is the confidence that we have in Him. But notice in particular that there is a modifier attached: we must ask according to His will. We do not approach God with just any kind of request and expect Him to provide it. If this was the case, many of us would ask for things that would destroy us. John says that if we ask anything **according to His will** He hears us. Thus God hears . . . and He supplies according to His will.

If we ask according to His will we **know** that He hears us, and when we **know** that He hears us we **know** that our petition is granted. Prayer is not a matter of persuading God to our side; it is more of persuading us to God's side. For if we pray properly we must pray, "Thy will be done." And when the will of God is done our prayers are answered. Suppose one prays for a successful business. He is asking God to supply it, but he wants the will of God to be done. His attitude is right. But suppose God says, "It is not my will for you to have a business." The petition has been granted, even though the business was not given. Whatever God does is His will. And He answers every prayer according to His will. Thus we have the assurance that when we pray according to His will we have our petition. We therefore know that our prayers are answered – we know because we prayed for the will of God to be done and He did His will in response. This is our confidence . . . and our boldness in prayer.

TONGUE LOVE

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18.)

There is a lot of talk about love in our time, but most of it is just talk and nothing more. It is idealistic (as opposed to actual and real), shallow, and mushy, having no substance beyond words. But real love, Scriptural love, is not something done with the mouth – it must come from the heart. It is not a mouth or tongue exercise. When John says, "Love not in word, neither in tongue," he is not saying that we should not tell others of our love for them. This ought to be a constant practice. No one grows tired of a sincere expression of love. But John is saying that we should love truly and not just say that we love. There are some who loudly preach love but whose actions belie their words – they are high on saying but low on loving. In short, they seem to think that love is a mouth exercise. While they are saying love to one's face he must watch them or they will stab him in the back. All such is mouth love, and it goes no deeper than the root of the tongue. While it may be good in theory it is useless in practice.

Love (the kind of love that is commanded of the children of God) is an act of the will. One loves by choice. It is not something fallen into or fallen out of. It is a willed concern and affection. And if we truly love, love in deed rather than in tongue, our actions will speak louder than our words.

FAITH

"Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.)

Faith is not mysticism on one hand or absolute knowledge on the other. While it may partake of both (depending on how you define "mysticism" and "knowledge"), Biblical faith is simply the belief of (objective) testimony; its substance is of things hoped for and it rests on firm evidence of things not seen. It is not faith in faith, faith in self, faith in subjective reason, emotion, or experience; it is based on an objective standard, the inspired Scriptures. When faith is weak, or when it needs strengthening, we do not turn the searchlight inward to explore ourselves, but outward – outward to reexamine the "substance" and the "evidence."

We are indebted to Dr. C.R. Vaughan, a Presbyterian preacher of the nineteenth century, for the following illustration: "Suppose a traveller comes to a bridge and he is in doubt about trusting himself to it. What does he do to breed confidence in the bridge? He looks at the bridge; he gets down and examines it. He don't stand at the bridge-head and turn his thoughts curiously in his own mind to see if he has confidence in the bridge. If his examination of the bridge gives him a certain amount of confidence, and yet he wants more, how does he make his faith grow? Why, in the same way; he still continues to examine the bridge."

So it is with faith. We need to look at the objective standard: for ultimately in that we must place our trust. If we find the standard weak, our faith must of necessity be weak; but if the standard is strong, infallible, immutable, then our confidence in it can be strong. The strength of faith, thus, depends upon how much the standard is trusted.

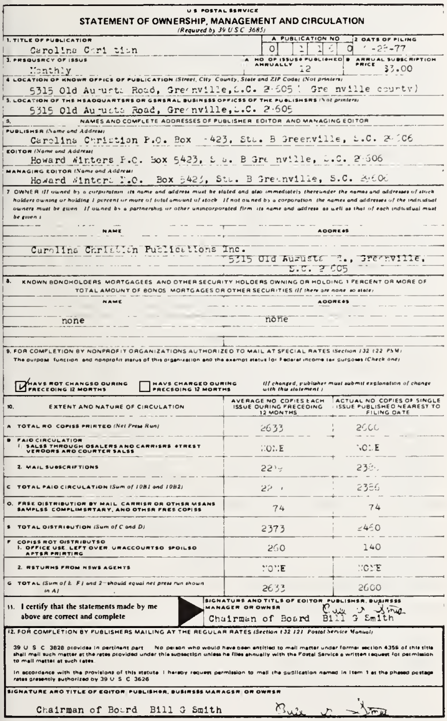
No one has ever lost faith or had it weakened by a serious study of the Scriptures, the foundation of faith. Men lose their faith when they turn to worldly wisdom, philosophy, emotions, experience, or some other human source for the fuel to keep it alive. The Bible says, "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.) Faith can never be stronger or better than its source; it can be no truer than the testimony upon which it is based. Thus when one turns to a subjective or human source of faith, his faith can be no stronger than subjectivism or the philosophy upon which it is based. But when one turns to the Scriptures (the proper objective standard) there are no limits to the strength of his faith: for his faith is based on an objective foundation that is both sure and certain.

CHRISTIAN EDUCATION

Youth is a time when all of us have to make some very serious choices, and one of the things that every young person is faced with is the amount and content of his education, and there can be no question about the fact that both the amount and content of his education will determine the course of many other aspects of his life. We therefore believe that every Christian young person who can ought to choose a Christian college. There are many reasons for this but the three basic ones are: (1) because of what he is taught – every subject is taught from a Biblical perspective; (2) because of who teaches him – every teacher is a Christian, devoted to Christ and the inspiration of Scripture; and (3) because of his associates during the process of his training – other Christian young people.

While we do not know at this time how it is going to turn out (our daughter married young and did not go on to college and the boys are still in high school), we started early with our children (by the time they could understand anything) telling them that they would be going two years to Freed-Hardeman College. No options were granted. F-HC was just a two-year school then. We told them that after they had gone to F-HC for two years they could make up their own minds where they would go (with the condition attached that they would choose another Christian college). Later F-HC became a four-year school and we began telling them that they had to go there for two years, but at the end of two years they could choose where they would go from then on, providing only that they had matured in judgment enough to choose Freed-Hardeman for themselves for the next two years. While F-HC is not the only Christian college, it is our choice. Young people may choose from a large number. But regardless of the one chosen, we think every Christian young person owes it to God, to himself, and to the world in which he lives to choose a Christian education. While it is possible to be and remain a Christian while going to a secular school, and it is conceivable that one may even come out stronger by having done so, one misses some very vital things in life when he does not go to a Christian school – he misses being taught the Bible on a college level, he misses Christian teachers (for the most part), and he misses being associated with other Christian young people on a large scale.

So put us down among those who favor Christian education.



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The Holy Spirit – What He Does Not Do

Howard Winters, W. Jefferson, N.C.

It seems to me that one of the things which contributes most to a misunderstanding of the Holy Spirit and His work is to ascribe to Him work, influence, and positions He was never given to fill. In short, we call things the work of the Holy Spirit which are not the work of the Holy Spirit. In my little booklet **The Holy Spirit – His Indwelling and Work** I discuss 12 such things – things the Holy Spirit was not given to do. I did not exhaust the subject, and now I would like to discuss another – the 13th.

The Holy Spirit was not given to purify the soul in a second work of grace (sometimes called sanctification) or by a baptism of the sin-stained human spirit in the Holy Spirit. According to certain theories (and because they vary I will have to state them in a very general way rather than be specific) forgiveness of sins (salvation or pardon) is a work of grace that removes the guilt of sin. But the total job is not yet done because the love of and desire to sin, along with its stains, are still there. It is possible to remove them, but it takes a second working of grace, a working so great that it separates one from the power and temptation to sin to the extent that he can live above it and without committing it. The Holy Spirit, in a miraculous way (usually called the baptism of the Holy Spirit), comes in and performs directly a second work, overwhelming the human spirit, taking charge of the individual, and removing the love of and desire for evil, thus freeing the soul from all stains of sin – the stains that remained after pardon. Adam Clarke, the well-known commentator, presents this view in a very powerful way in **Clarke's Theology**, pp. 182-209. Making a sharp distinction between pardon and purification, he says: "What then is this complete sanctification? It is the cleansing of the blood that has not been cleansed; it is washing the soul of a true believer from the remains of sin; it is making one who is already a child of God more holy, that he may be more happy, more useful in the world, and bring more glory to his heavenly Father. . . . Arise, then, and be baptized with a greater effusion of the Holy Ghost, and wash away thy sins, calling on the name of the Lord." (P. 206.)

Surprisingly enough, Moses E. Lard, one of the most powerful and influential leaders in the Restoration Movement, was tinted a little with this theory, or perhaps a similar theory. He reluctantly and somewhat doubtful of his conclusions (an unusual stance for Lard) set forth his views in the first volume of **Lard's Quarterly** that all Christians are baptized in the Holy Spirit. His conclusions were based on 1 Corinthians 12:13. One of the reasons given for believing this was, as he states it, "Though sins be remitted, their stain may still cleave to the soul. Immersion in the Holy Spirit would free it from all these and render it pure and holy. Let it now be true that this is the object for which the soul is immersed in the Spirit, and we should then have a most expressive reason for denominating the Spirit Holy, namely, because it renders the human spirit holy." (P. 280.) While Lard did not deny that his views were speculative, he did feel that they offered the best explanation of 1 Corinthians 12:13.

The present-day Pentecostalism grew out of this concept. While they have a different twist in their manner of expressing it, they still hold to the basic idea that one must possess more than Christ offers in the forgiveness of sins and in following the instructions given in the Scriptures for Christian living. They seldom refer to their experiences as sanctification. With them it is the baptism of the Holy Spirit. And they make this experience the dynamics for the new life, a life in which sin has little or no power over them because of the leadership of the Holy Spirit. In the final analysis, it is just the second working of grace with a new twist. According to them, following Christ in simple, trusting obedience may take one to heaven, but it takes the more abundant working of the Holy Spirit to give meaning and dynamics to life. Pat Boone expresses this clearly in his book, **A New Song**. Describing the difference between before the experience (when he was just a Christian) and after (when he had received something not given him when he became a Christian), he says: "Up to this time I had been a churchman, paying my dues. I'd been investing regularly in the institutional bank: church attendance, contributions, and all the rest. The 'treasure' was accumulating in my heavenly account all right, but I was afraid to write checks on it. In other words, I didn't know how to claim the promises that Jesus makes in the Bible to those who'll believe Him. The trouble was, I'd lived in God's house 21 years without meeting my landlord! I knew a lot about him – but now I've met Him." (**A New Song**, p. 6.) As you can see, just being a Christian, enjoying the forgiveness of sins and having a hope of heaven was not enough: it was a cold, dry, dreary legalistic, and burdensome way to live. But then came the "experience" which changed all of that. The Holy Spirit directly purified his soul, solved all of his problems, and gave a new glow to living – what being a Christian alone could not do the experience did; what the Christian system lacked, the experience gave.

While all this may be meaningful to the modern Pentecostal, it is simply not Scriptural – it is not the purpose for which the Holy Spirit was given. The miraculous gift of the Spirit was not given to remove the final stains of sin from the soul or to directly make life more dynamic. The household of Cornelius clearly demonstrates this. When Peter went to preach for them, he says, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." (Acts 11:15, 16.) "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. . . ." (Acts 10:45-48.) Had the Holy Spirit been given them to sanctify them, cleanse their souls from every stain of sin, both original and acquired, then they and Peter could have then and there proclaimed their salvation as a present reality. But Peter commanded them to be baptized (in water) in the name of Christ. While they had already received the baptism of the Holy Spirit, they had not received the forgiveness of their sins or sanctification, unless, of course, one makes the ridiculous claim that their souls were cleansed but their bodies had to be baptized in water for the remission of sins. The fact of the matter is that the Holy Spirit was not given for the purpose of personally and directly removing sins from the soul. His purpose was to reveal and confirm the revelation of God's will, the scheme of human redemption. When one accepts and obeys God's plan of salvation, the Lord saves him, not in part but the whole. The Holy Spirit saves and sanctifies through His word.

If we can ever learn the real purpose and work of the Holy Spirit and stop ascribing to Him things which He was never given to do, we will save ourselves from being carried away with many an error.

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The Brooks Avenue Church In Raleigh

Howard Winters, W. Jefferson, N.C.

It was my pleasure to attend for the first time the annual Labor Day-weekend seminar in Raleigh, September 2-5 (I could not stay, because of previous commitments, for the whole period). I had heard many things about both the church and the seminar (ranging all the way from rank liberalism to fantastic) but nothing had prepared me for what I saw. It is nearly impossible for most of us to conceive of a thing of this magnitude being located in the Carolinas, especially something that has reached the proportions of the seminar. There were over 500 people, from 22 states, registered. And undoubtedly many others came for short periods who did not register. Attendance for the Sunday morning worship was 900, and 650 returned for the evening service. Imagine that in the Carolinas! Frankly, I was staggered.

It was staggering because of what I heard. I heard the truth powerfully preached by Al Bergeron (one of the local preachers and also one of the elders), Lindsey Garmon, Richard Rogers, Wyndham Shaw, and Dale Smith. There was not a whiff of compromise with error heard. Of course each speaker spoke with love and concern, but he spoke the truth plainly and firmly. I readily concluded that nothing but a strong and sound church could support and promote such Scriptural preaching.

It was staggering to see what the Raleigh church is doing. It is served by three full-time ministers: Al Bergeron (who concerns himself with preaching and helping to oversee the whole program), Dan Allison (whose special responsibility is with youth), and Wyndham Shaw (who specializes in campus work). The magnitude of the program can be seen in the fact that over 150 (yes, you read right – 150!) non-Christians are being taught each week, both on college campuses and in the community. Further, from 50 to 75 non-Christians are brought weekly by the members to hear the truth preached. The fact that scores are being baptized is not accidental.

It was staggering to see the zeal, commitment, enthusiasm, kindness, and concern among the members. They are friendly and have a special knack of making everyone feel important and wanted – making them feel a part of the total work. To illustrate their concern and love for the cause of Christ, they took hundreds of people into their homes, housing and feeding them at their own expense, for the duration of the seminar. Hospitality is not a lost virtue at the Brooks Avenue church.

It was staggering to see the success the church has experienced. The success is seen in scores of new converts, new devotion among the older members, new goals, and especially in changed lives. The church has just moved into a beautiful new building, seating approximately 750. But the building is considered only incidental to the success. Not one time did we hear anyone say or even hint at the idea that the strength of the church was in its building or that it had built hoping for success. The strength I saw, and which was displayed in many ways, was in its people, their faith and commitment.

It was staggering to see the results. While Raleigh is in an area where little or no progress is made locally by most churches, the Raleigh church is growing rapidly. It has reached scores of college students (perhaps its best work in the long run), and they in turn are settling in all parts of the state (and country) and teaching many others. The full impact of the church's work will not be known for years (in fact, not until the judgment) because of the fact that the campus ministry is reaching youth for Christ from all sections of the state and nation. But wherever these students have gone when they graduate, the local church begins to take on a new sense of mission. As more and more of these take their places in communities, the churches will have more and more energetic workers.

It was staggering to think of the future. While the church now has one of the most fantastic work programs (a program that works) I have ever witnessed, the work has really just begun. What the future holds, no one knows; but if the brethren there will hold their present course, remain true to God and His word, continue to be filled with love and concern for one another, and keep the zeal and concern for the lost, the future is theirs – they will be able to change the corner where they are and give light to a world that is lost in darkness.

In fact my experience was so staggering that I came away saying to myself, "It is high time brethren stopped being critical of the Brooks Avenue church and start trying to learn from them – trying to learn how they are reaching so many with the truth and how they are able to instill in nearly all those reached (about 90% we are told) such tremendous commitment and devotion."

A YOUTH'S VIEWPOINT

Raleigh Seminar

Frank Luedtke, Cary, N.C.

A few weeks ago I attended the seminar at the Brooks Avenue church in Raleigh. The theme of the seminar was "Hear What the Spirit Says to the Churches." While I was not able to attend the whole program, I did hear some of the great lessons presented and was able to enjoy the heavenly fellowship. It was a tremendous experience to sit among Christian friends and hear "What the Spirit Says to the Churches." All the lessons were prepared and presented in such a way that I could easily see the point. It was a pleasure to see and hear such men as Richard Rogers, Dale Smith, Al Bergeron, Lindsey Garmon, and Wyndham Shaw. Young people and adults, brothers and sisters in Christ, came from 23 states.

During the seminar discussion groups met and evaluated the speakers and the lessons. There were also special classes on different subjects. My choices of classes were "Personal Spiritual Development" and "Christian Relationships." I am looking forward to the seminar in years to come. I love my Christian friends, and it was really great to see so many of them . . . and to make new friends. To those who are reading this article, I hope you will plan to attend the seminar next year and see just how much one can get out of it and how many brothers and sisters in Christ you can meet.

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North Carolina Lectureship In Retrospective

Robert Goff, Statesville, N.C.

The first annual North Carolina Lectureship was hosted by the Linville Forest Church of Christ September 19-23. The theme was the text of Hebrews 13:8. The lectureship program was overseen by the good eldership of the Linville Forest church. They are G.W. Goodman, Fred Gordon, Ken Jerkins, and James Taylor. The church is served by Bill Dorriety and Perry Green as preachers. Both of these men did an excellent job of seeing that all things went as scheduled. We are indebted also to the ladies of the Linville Forest, Castle Heights, South Fork, and Warner's Chapel churches for providing delicious meals each day.

There were 32 North Carolina preachers participating in the program in addition to several college personnel.

From the reports that I have heard from many others, I believe that my feelings are representative of almost everyone in attendance. It is truly great to be associated with so many men who are as capable of proclaiming the good news of Christ as these men are. Those of us who preach regularly were made to realize even more our responsibility of preaching the word (2 Tim. 4:2) and not another gospel (Gal. 1:9).

Besides the lectures held throughout the day, there were many reports given on the various activities of the church in North Carolina. For example, the South Fork church in Winston-Salem is preaching the gospel by means of television. The results of that program, to date, have been 13 baptisms. Then there is the Carolina Bible Camp held each summer. Some of our black brethren are actively pursuing the establishment of a home for the elderly which will be located in Iredell County. The Agapa Program is under way in North Carolina which will be of service to children. The **Carolina Church Directory** is a booklet compiled by Bill Smith every two or three years and it lists all the churches in North and South Carolina, along with vital information about each. (These are available for $1.00 each through Carolina Christian Bookstore.)

The **Carolina Christian** publication, with Howard Winters as editor, is a monthly publication with excellent teaching articles as well as news of the happenings in the two Carolinas.

During these reports I was made to appreciate not only the cooperative spirit between the churches in North Carolina but also the very fine spirit of cooperation between the churches in North and South Carolina.

Every preacher in North Carolina and every church library ought to have a copy of the **First Annual North Carolina Lectureship Book.** It is available and may be ordered from the Linville Forest Church of Christ, P.O. Box 12819, Winston-Salem, N.C. 27107. Price, $2.50. This year's lectureship book was dedicated to the Jericho Church of Christ at Mocksville. The Jericho church is the oldest known congregation in North Carolina.

Attendance for this year's lectureship averaged **over 100** for the daytime sessions and **272** for the evening services. A record for the Linville Forest church was both set and broken during the week. On Wednesday night there were **410** present (a record). That record was broken on Friday night when 418 came together to listen to the singers from Freed-Hardeman College engage in congregational singing and a lesson at 8:00 by brother William Woodson from Freed-Hardeman College.

Next year's North Carolina Lectureship will be the week of September 18-22. The elders of the Linville Forest congregation have agreed to oversee the planning and to host next year's event. Already planning has begun to make next year's even better than this year's.

Perhaps this is an opportunity to clear up some misconceptions about lectureships. It is often thought by brethren throughout the brotherhood that a lectureship is for the preachers and elders.

While it is true that during the daytime sessions there are more preachers in attendance than others it certainly is not true that the lectures are just for elders or preachers. Every Christian man, woman, boy and girl should take advantage of the opportunity to attend as many sessions of every lectureship possible. The result will be growth in the Lord.

Why not mark September 18-22, 1978, on your calendar and resolve that you will let nothing keep you from attending the second annual North Carolina Lectureship?

Redeeming The Time

Johnny Melton

Paul insisted that a Christian should be "Redeeming the time, because the days are evil." (Eph. 5:16.) The term "redeeming the time" means buying up the opportunity. Time is the most important commodity the human being possesses, and yet often it is the least valued. In commenting concerning the value of time, Thomas Edison stated simply, "Time is the most important thing in the world." Another wise sage, Benjamin Franklin, commented, "Dost thou love life then do not squander time, for that is the stuff life is made of."

In thinking about time and the importance of it, our thoughts settle about the brevity of life. If a man should live out his natural life expectancy, he will be on earth but a short time. David said, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." (Psalm 90:10.) In reality the "threescore and ten" that constitute an average lifetime are but a few days. Listen to Job: "Man that is born of a woman is of few days, and full of trouble." (Job 14:1.) In view of the brevity of life we should all make wise use of our time. It is foolish to reason, "Someday I will dedicate my life to the Lord." Life is too uncertain. None of us has a guarantee that we will live out our threescore and ten years. The Wise Man urged, "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." (Prov. 27:1.) Consider also the advice of James: "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:13, 14.)

Understanding the brevity and uncertainty of life, the following inspired words are quite meaningful. "Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am." (Psalm 39:4.) "So teach us to number our days, that we may apply our hearts unto wisdom." (Psalm 90:12.) "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9:4.) Yes, we should all evaluate our lives and realize what frail creatures we are. We should dedicate our lives to the acquisition of knowledge and understanding. We should then go to work in the vineyard of the Lord, for at best we will have but a short time to labor before the night of death o'ertakes us.

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Maturity

Henry L. Fuhry, Asheville, N.C.

"When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways." (1 Cor. 13:11.) When we entered this world we all entered as babies, but we are not supposed to remain babies all our lives. From infancy we pass through childhood and adolescence to enter, if our growth is complete, into adulthood. As adults we are independent persons responsible for our own behavior and able to compete lovingly, pleasantly, kindly, and effectively with our fellowmen. There are, of course, various ways of maturing, such as physically, emotionally, spiritually, socially, and intellectually. A person may not mature evenly in all these areas and many people really never grow up. They are adults in body, but still live in childish ways. Not all people put away childish things, as Paul did, when they become adults.

The one part of our personality that probably is stinted in maturity more than others is that of emotions. It is not an uncommon thing to find men and women showing manifestations of childishness. These manifestations may include pouting, crying, self-centeredness, desiring to have their own way, yelling, temper tantrums, fighting against restraint, inability to cooperate, inability to or lack of desire to communicate, and failing to coordinate efforts with others.

It is natural that in all of us there are some immature elements. Someone has said, and rightly so, "Scratch an adult and you find a child." The act of growing up or maturing is an effortless thing, in and of itself. We cannot make ourselves mature, but we can decide if we shall mature at least emotionally, and we can determine to a considerable extent the direction in which we grow. Emotional maturity does not just happen. We need training in this area just as we need training of body and mind. Emotions left to grow and develop by themselves will not grow as they should. Take a child for example – if he is given to temper tantrums and is not corrected and put in the right direction, he will in all probability develop a warped emotional maturity. He will likely be in difficulty constantly if he does not always have his own way. Most of us like to say "yes" to our children, but there are times when "no" is more proper. When such a response is in order, we must say "no" and we must make it stick, rather than give in. This is the type of training that children need in order to grow into emotionally mature adults.

Every person will mature in his own way. Every person is different. No two people are exactly alike. Identical twins may look so much alike that outwardly you cannot tell them apart, but inwardly they are different. Their minds will develop differently and their actions will mature differently. There are as many ways of growing up as there are persons who grow. But there are general characteristics of emotional maturity which we can look for and cultivate ourselves.

The truly mature person is not self-centered. He is not overly proud. Of course all should have some pride, but it must not be the all self-consuming type. This is the childish pattern. The child centers interest on himself and his wishes. He wants what he wants right now! The mature person is more concerned with things outside himself than he is with self. In his dealings with people, incidents, and things, his motives are general and not personal. He looks beyond the present to the future. If he truly matures or grows up, goals and causes command his attention instead of his seeking to enhance self. The mature person is able to stand back and view himself as he really is. He can lay aside his own feelings as he looks at himself. He does not place stress on his liabilities, nor does he strain for vain things. "Vanity of vanities, says the Preacher; all is vanity." (Eccl. 12:8.) In a mature person there is no wide gulf between what he thinks he is and what others know him to be. He is able to face facts as they are and not as he wishes they were. He balances and weighs the factors in a given situation instead of yielding to impulse or permitting his own desire to rule his judgment. A truly "grown-up" person has confidence. He knows what he can do and he knows what he cannot do and he has the wisdom to discern the difference. He sets definite goals for himself and works diligently and intelligently toward those goals. Then when he attains such goals, he sets new goals. He does not permit himself to drift.

The mature person does not let his ego (the I or self) get the best of him. All of us have this characteristic and there are things we do that help to satisfy that ego. But we cannot let these things overwhelm our every action. On the other hand, none of us enjoy being downgraded or ridiculed. But a mature person will keep both of these under his control and will take proper action to handle situations involving either in a satisfactory manner. A mature person profits from criticism, from suggestion; he is willing to accept ideas and thoughts from other persons, giving them due consideration and using them to an advantage if they are found to be effective. He does not consider criticism as a "slap in the face" or a thrust at himself.

How is our maturity quotient? We must take constant inventory. We must look at ourselves honestly and critically and take appropriate corrective measures, if in order.

Professional And Civil Laws

David Bugg, Hayesville, N.C.

You may be wondering why this subject is included in a study of the preacher's duty in times of death. The best way to show the need of this subject is to remind you of something I said in the first article. "Sometimes you will be informed of the death by the police." Now with this in mind consider the fact that people are naturally curious.

The laws that govern our profession, as well as civil laws, demand that we do not divulge any information we may have concerning the case. James says, "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:2.) You have no right to give out any information other than that listed in the obituary. If the family wishes for you to know the details of their loved one's death they will tell you. You may know much of the suffering, because you have been with the family, but this is to be kept in confidence.

If the notice of death is given by the police and foul play is suspected, you are to aid in their investigation in whatever way they deem best. However, any information gained must not be given to the general public. You are not to withhold any evidence or information from the authorities.

Professional codes require that you be dressed in a proper manner when visiting with the family at any time.

Both professional and civil laws require that the utmost respect be shown for the dead.

A good passage to remember is James, chapter 3.

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Drunkenness Is Everybody's Business

Drunkenness and the drinking of alcoholic beverages have become accepted practices in our society by the majority of people. But that in no way means that they have been approved by God or that their evils have been diminished. The Bible still says, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." It then goes on to instruct, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:29-32.) "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." (Prov. 20:1.)

But with all its attendant evils, sometimes someone will say in justification of drinking, "It's my business if I drink; it doesn't hurt anyone but me." Ah, but there is where he is wrong, dead wrong. Drinking is not a private affair. The public (of which each one of us is a part) must pay for drunkenness in both money and in its terrible consequences. For example:

1. Every taxpayer subsidizes the cost of drinking. A few years back a news release shocked this country (that is, if this country can be shocked anymore), even those who have always expected the worst from the consumption of alcoholic beverages. The release said, "A recent report to Congress by the National Institute on Alcohol Abuse puts its cost at $25 billion and nine million warped lives each year." Without calling attention to the nine million warped lives, let us look at the cost for a moment. The total sales of alcohol the year the news release appeared (1972) was estimated to be in the neighborhood of $15 billion. While we have not taken time to check the exact percentage, we suspect that the total tax collected from the sale was approximately $4 billion. Yet the cost to the American public in that year was $25 billion. This simply means that for every dollar of tax collected from the sale of alcohol the taxpayer had to foot a $6 drunkenness bill. But that is not all: for every dollar in retail sales, the public had to put up another $.70 (they actually had to put up the $1.70 because the sales price of alcohol does not go to pay the cost incurred by drinking). How long are we going to stand for such foolishness? It is our business when others drink because we have to pay for it with our tax dollars.

2. Everyone suffers the terrible consequences of drinking. The cost in money is only a small part of what we must all pay. The millions of warped lives (approximately four percent of the total population), the alcoholics who have lost all control of themselves as far as drinking is concerned, touch every one of us. We not only subsidize their drinking, we must help support their neglected families, pay policemen to protect our families from them, and build institutions to put them in when they become incapacitated. Every time we go out on the highway our lives are in danger of being snuffed out by a drunken driver.

During the Carolina Lectures with the Cape Fear church in Fayetteville we had the great privilege of staying in the home of the J.D. Mandels. We talked about many delightful things and enjoyed the fellowship of each other as only Christians can do. One of the things they spoke of more than once was their two precious children, a son and a daughter. How it saddened us to read recently in the Cape Fear bulletin that the son of this fine Christian couple had been killed in a car-motorcycle accident. But a sadder part of the accident was that it had involved a drunken driver. Now where is the drinker who can convince brother and sister Mandel that it is the drinker's business if he drinks, that nobody will get hurt but him? The next one killed by a drunken driver may be us, or our children, or a dear friend. Then whose business will it be?

The fact is, drinking is everybody's business . . . everybody's business because of the terrible cost everybody must pay. We therefore think that it is long past time that good people refuse to pay for drunkenness and drinking by rising up and abolishing this curse from the earth.

Antidote For Fear

Roy Z. Kemp, Greensboro, N.C.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41:10.)

One of the weaknesses of mankind is that he is capable of feelings of fear, doubt, and uncertainty. The Bible speaks much of these things, and Jesus had much to say about them.

In Exodus 14:13, Moses told his people, "Fear ye not, stand still, and see the salvation of the Lord. . . . " He also reiterated: "Fear not: for God is come to prove you . . . " (Ex. 20:20) and "Be strong and of a good courage, fear not, nor be afraid. . . . " (Deut. 31:6.)

The psalmist sings, "I will not be afraid of ten thousands of people, that have set themselves against me. . . . " (Ps. 3:6.)

The prophet Isaiah on many occasions admonished his people against being fearful. "Say to them that are of a fearful heart, Be strong, fear not . . . " (35:4); "Fear thou not . . . " (41:10); "Fear not. . . . " (41:13, 14.)

In the sixth chapter of Matthew, Jesus encourages us to be courageous and of a strong heart and to be filled with hope. In Luke 12:32, He says, "Fear not. . . . " One of the great blessings of becoming a Christian and serving Christ is that we must learn not to be afraid, but to have courageous hope.

A love of Christ instills faith, confidence, and trust. It delivers us completely from all fear, doubt, and uncertainty. Fear is debilitating and harms us both physically and spiritually. Fear weakens us and leaves us powerless and helpless. It can ruin us, and it is a fault which we must struggle to overcome.

There is one type of fear, however, which is to be praised and sought. Yet, actually, this is not really fear at all; instead, it is more a feeling of awe and wonder. The psalmist expressed this feeling beautifully when he wrote: "The fear of the Lord is clean, enduring for ever. . . . " (Ps. 19:9.)

And Proverbs 9:10 tells us, "The fear of the Lord is the beginning of wisdom . . . " and in 10:27 we read, "The fear of the Lord prolongeth days. . . . "

Jesus taught us that we were to come before God with a penitent heart, make full confession of our sins and surrender our hearts to Him. When this act is taken, fear and uncertainty will vanish from our vocabulary. Belief and faith and trust will grow within our hearts and give us the strength we need to carry on with anticipation and expectancy.

The love of Christ is the greatest antidote for fear.

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The Case Of The Missing Tabernacle

James S. Woodroof, Searcy, Ark.

Twenty years ago my wife and I moved from Nashville, Tennessee, to Hickory, North Carolina. We worked with the church in Hickory for three years, from 1955 through 1957. We were fresh out of David Lipscomb College, had great plans for the future, and had a lot of growing up to do. During the course of those three years we went back to the Union Avenue church in Memphis, Tennessee, that was supporting us. While on that visit, I saw something that interested me. It was a miniature tabernacle that had been made exactly to scale by a fine Christian woman. I was amazed at the detail and the beauty of it. I could see how great use could be made of it on the mission field. Lessons could be taught. A VBS series could be conducted, and many other uses could be made of such an exhibit. I asked the maker of the tabernacle, Mrs. Lia Scott, if she would be kind enough to loan me that tabernacle for a brief period of time. She was gracious enough to grant me that request. Little did I realize how many hours had gone into the making of it or I would never have asked to borrow it.

However, having borrowed it, and having used it for the purpose for which I borrowed it, I have not seen that tabernacle again. I did not realize until just recently how valuable the tabernacle was. I had thought it had been prepared during a vacation Bible school at Union Avenue, and that was the extent of the preparation of it. I was wrong. It took countless hours and immaculate planning and skill to produce it.

At different times during the 20 years I have made inquiries at the Hickory church to see if perhaps the tabernacle had been stored in one of the rooms or a closet of the church building. No trace of it has been found. It occurred to me in recent months that a congregation in the Carolinas might have borrowed the tabernacle for a similar use. However, I do not remember that such a loan was made. The reason I am writing this article is to ask those congregations in the Carolinas to take an inventory of their teaching supplies, materials, audiovisual aids, etc. See if, by chance, there is an extra tabernacle on hand. It will be greatly appreciated if you will contact me, at the address below, if you should find such a tabernacle. Or, if you have any information leading to its location, please forward that information to me: 712 East Race Ave., Searcy, Arkansas 72143.

Licensed Nazarene Preacher Converted

Marvin Bryant, Mobile, Ala.

John Roland Mayberry, Jr., age 39, and his wife, Judye, were baptized into Christ September 11, 1977, by Ray Starnes in Monroe, N.C. Brother Starnes is a convert of four years ago from the Southern Baptist Church in Charlotte, N.C. Roland Mayberry is the third denominational preacher that brother Ray Starnes has been able to reach in these four years.

In search of truth, brother Mayberry has found himself in the Southern Baptist, Free Will Baptist, Independent Baptist and, finally, the Nazarene churches. He was licensed to preach by the Nazarene Church in January of 1977. For many years brother Mayberry has been associated with law enforcement. Presently he is a deputy sheriff with the Union County Sheriff's Department, Monroe, N.C., and Lieutenant of the Detective Division.

Just two weeks after his baptism, September 25, 1977, brother Mayberry had the pleasure of baptizing a fine couple from Marshville, N.C., into Christ. He looks forward to working with the new mission work in Monroe, N.C., and assisting brother Ray Starnes and the church there in any and every way. His home address is 212 Elizabeth Avenue, Monroe, N.C. 28110. Phone (704) 289-2333.

Who And What Was Jesus

David Pharr, Rock Hill, S.C.

Millions of words have been said and written about Jesus Christ. So long as the world exists, the pens and voices of men will never cease to give tribute to Him. Nor will the testimony end when the ages of the earth are no more. Books, songs, pictures and more are evidence of His influence in the affairs of men. Of the innumerable books that have been written about Him, there is one which is perfectly accurate. That is the Bible. All else that is written and said must be based upon the inspired record of the Scriptures. If you want to know about Jesus, read God's word.

The Bible teaches that **Jesus Christ on earth was the heavenly Son of an earthly mother**. Mary was His mother. But He had no earthly father. His mother was betrothed to Joseph, who was told by an angel: "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Many years before, Isaiah had prophesied that a virgin would be with child and would bear a son. Unbelievers say the virgin birth was impossible. But with God all things are possible. His conception was a miracle.

Again, the Bible teaches that **Jesus Christ on earth was the earthly Son of the heavenly Father**. Mary was His mother; but God was His Father. He was born as flesh and blood; but He was **God** in the flesh. John speaks of Him as the Word and declares, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-2, 14.) I do not profess to understand how, but Jesus was the child of a woman and the only begotten Son of God.

It may be said, therefore, that **Jesus Christ on earth was as human as if He had not been divine**. He was a man, with all the feelings of men. What our flesh knows He knew also. What He suffered was real. Being God's Son did not lessen the pain. His death was real. He was touched with the feelings of our infirmities. Yes, on earth Jesus was as human as if He were not divine.

But as we examine the life of the Saviour further, we see also that **Jesus Christ on earth was as divine as if He had not been human at all**. His words and deeds all demonstrate His divinity. The testimony of Jehovah was "This is my beloved Son." Had He been merely a man, He could not have saved us. But He was more than man; He was God. On earth He was the Son of man, but He was also the Son of God.

How glorious the reality! How marvelous the person of Jesus! He was the perfect combination of humanity and divinity. He was and is everything that His mission to the world required. He is the Saviour of men.

How long has it been since you read the story of the life of Jesus? You can find it in Matthew, Mark, Luke, and John. Read all four books. It will refresh your spirit and give you greater faith. *(The main points of this article came from another writer, whose name I cannot remember. – D.P.)*

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A Successful Gospel Meeting

Michael D. Stone, Kannapolis, N.C.

Many today think the day of successful gospel meetings is over. Therefore, some congregations are having less meetings now than in past years. It is the firm conviction of this penman that churches should have more and not less gospel meetings. The church in Kannapolis, where I preach, has concluded the most successful meeting in its history. Six were restored and attendance records were broken at almost every service. This was my first experience preparing for a meeting with this church. This great evangelistic effort was conducted October 2-7, 1977, with Bobby Duncan as preacher. I shall suggest some things that should help us in having better gospel meetings.

First of all, the church needs to select a preacher. Not every preacher is effective as a meeting preacher. Some are good in local work but not in meeting work. Just because you like a certain preacher and he has been a friend of yours for years does not qualify him for meeting work. In selecting a preacher, be sure he is sound in the faith. There is no excuse for any congregation to invite a man who has a reputation of being liberal, fellowshipping with liberals or tolerating the liberal thinking and actions in others. We do not need those preachers in North or South Carolina. Also, use a variety of preachers. There is nothing wrong with inviting a preacher back but, brethren, not every year. The church will appreciate the variety, and interest will be renewed in meetings.

Second, the church must want and prepare for the meeting. Some meetings are killed by the very people who sponsor them because of their indifference. Promote the meeting. In preparing for our meeting, I preached three Sunday morning sermons on the meeting. If a meeting is worth having, it is worth promoting. Some congregations act like their meeting is some **top secret** event by not letting others know about it. Send a notice to area congregations. Take advantage of the free newspaper and radio advertising avenues available. Purchase handbills to be passed out in the community. So many times we find ourselves wanting the reward without the labor. You show me a church that really wants a good gospel meeting and I will show you a church that will have a good gospel meeting. Good luck to you in your meetings.

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Construction has begun on a classroom annex at Providence Road in Charlotte. Henry Reynolds has resigned from the eldership there. Brother Reynolds has been an elder for 21 years – five at Raleigh and 16 in Charlotte. He plans to continue to teach and work in other capacities at Providence Road.

The North Main church in Salisbury has moved into its new facilities at a new address. An extended report will appear in our next issue.

Bob Wheless is now working in Henderson as Youth Director for the Dorsey Avenue congregation.

Richard Pectol is one of the evening speakers for the November Lectureship at Northeastern Christian Junior College in Villanova, Penn.

A note in the South Fork, Winston-Salem, bulletin says that Boyd Cribb and Don Burroughs are leaving Greensboro and that Bob Bolick is moving from Reidsville to Dawson, Ga. A Family Enrichment Seminar is planned for Nov. 11-13 at South Fork.

Brooks Avenue in Raleigh has completed its new building.

North Carolina Baptisms

Broad Street, Statesville, 3; Corinth,

Woodleaf, 1. Total: 4.

Winston-Salem, South Fork

JACK HOOTS, Reporting: The elders of the congregation at South Fork Church of Christ have withdrawn fellowship from Wayne Seay. Any desiring further information may contact the elders of South Fork Church of Christ, 205 Keating Drive, Winston-Salem, N.C. 27104.

Kannapolis

MICHAEL D. STONE, Reporting: In October the Kannapolis congregation conducted a gospel meeting with Bobby Duncan of Jasper, Alabama, doing the preaching. It was the best-attended meeting in the history of the congregation. Six were restored with two of these placing membership. Brother Duncan has been invited back in 1982.

SOUTH CAROLINA

The recent meeting at Central in Spartanburg brought forth "visible" results. Nine were baptized and 10 were restored. Bob Plunkett was the visiting speaker.

St. Andrews Road in Columbia has invited Bob Brandon, a former missionary in Thailand, to work with them as Personal Work Director. Claude Flynn of Montgomery, Ala., is scheduled for a gospel meeting Dec. 4-6 at St. Andrews.

Crawford Road in Rock Hill recently purchased a small bus.

HOUSEPARENTS NEEDED

The Southeastern Children's Home in Sumter, S.C., is in great need of a faithful Christian couple to serve as houseparents. We have a very interesting contract to offer. Those who are interested should contact: Mr. R.W. Senn, P.O. Box 1484, West Columbia, S.C. 29169. Telephone: (803) 796-1384.

South Carolina Baptisms:

Myrtle Beach 1; Central, Spartanburg, 10; North Charleston 1; St. Andrews, Columbia, 4; Augusta Rd., Greenville, 5; Northeast, Greenville, 1; Greer 2. Total: 24.

Felton Spraggins, Doraville, Ga.

Upon the request of the Academic Committee, the elders of the Chestnut Drive Church of Christ have named Maurice Lusk III as Academic Dean of the Southeastern School of Evangelism. This position was created after many hours of study to give additional administrative strength to the overall program.

Brother Lusk grew up in Virginia and West Virginia and was converted by Steve Kepley in 1968 in Atlanta, Ga. Since that time brother Lusk has been very active in the Lord's work and has prepared himself for preaching the gospel. He has 12 years of preaching experience, working with the Greenbriar congregation in Atlanta, Ga., and congregations in Charleston, Miss., and Somerville, Tenn. He and his wife, Helen, have two sons and two daughters.

Brother Lusk received his Bachelor of Arts degree from Atlanta Christian College and has completed his resident work toward the Master of Arts degree in New Testament Greek from Harding Graduate School of Religion. He also attended the University of Virginia and is a member of the Society of Biblical Literature. Brother Lusk has an accumulation of 32 hours in New Testament Greek, 39 hours in Biblical studies and 25 hours in doctrinal/apologetical studies. He joined the faculty of Southeastern in 1975 and has been the instructor of Greek, Apologetics, Logic, Biblical Ethics, Biblical Hermeneutics, Christian Doctrine and Restoration History. During his work at Southeastern he has served as editor of the **Southeastern Evangelist** and has been very active in the Academic Committee.

It is the firm belief of the elders and the Academic Committee that brother Lusk will bring a new dimension of strength to the efforts of Southeastern School of Evangelism.

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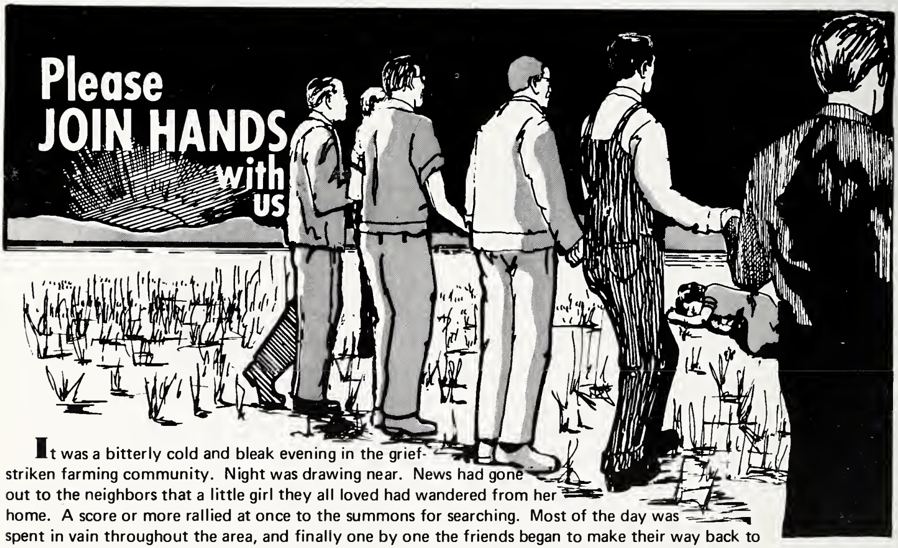

It was a bitterly cold and bleak evening in the grief-striken farming community. Night was drawing near. News had gone out to the neighbors that a little girl they all loved had wandered from her home. A score or more rallied at once to the summons for searching. Most of the day was spent in vain throughout the area, and finally one by one the friends began to make their way back to the farm house where the search began. They were exhausted from their frantic and frenzied work, running here and there with no results. With only the last rays of sunlight beaming, someone exclaimed: "Let us join hands so we can be sure no area will be neglected!" They hastened to follow the suggestion and 'ere long someone stumbled—yes, across the body of the child. She had died from exposure, still clutching tightly a tiny ragdoll as if to protect it from the winter's storm. As the friends gathered around, the weeping mother clasped the lifeless body to her heart and cried out, **"Why didn't we join hands sooner?"**

Should churches of Christ have joined hands sooner in a diligent search for lost souls in neglected areas? Perhaps we have done as well as we could by going here and there into the highways and byways. Hundreds of thousands have been found and rescued from sin. But the truth is, there are still vast untouched fields right here in our own America! Christians are few and congregations are weak or non-existent in some places after almost two centuries efforts. Where we are strongest, we are still weak (about 10% of the population), and where we are weakest we can only count one New Testament disciple in populations of 10,000 souls.

When Jesus fed the multitudes He planned it so that none would be overlooked or neglected while others might get multiple servings. His disciples worked together to accomplish the marvellous feat. Today, we urge that you and your congregation join hands with us in a planned and determined effort to reach every family in every house in the United States. It can be done, beginning in the neglected North and sweeping across the continent. We can enter every house with the pure gospel of Jesus Christ in a relatively short time.

The vehicle—the printed page (The Star) and the postman. The plan is to reach every home within three years or less. We ask sister congregations to reach into "emergency" funds if necessary and commit $100 per month (or more if possible) to the task. Individuals are urged to contribute $5, $10 or more per month. Set aside Dec. 25th for a special contribution to "PLEA." Mailings will begin immediately, saturating every home of an entire state, then moving on the next state as rapidly as God supplies the means through His people. Several men are now available for speaking at your congregation. Please join hands with us now. It may not be too late.

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CAROLINA CHRISTIAN

VOL. 19, NO 12 DECEMBER 1977

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Salisbury, North Carolina (See page 6)

EDITORIALS

DEAD CHURCHES

The Laodicean church was a dead church, and like most churches which are dead, it did not know it. The Lord sent a message to the church, saying, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:15-17.) It boasted that it was rich and had need of nothing. And measured by human standards or by material possessions most would probably class this as a thriving church. If we put the concept into modern measurements we would probably say that it had a beautiful and commodious meeting house (the pride of the community); it had well-to-do members (everybody who was anybody was a member); it had an elegant and scholarly preacher (he had his Ph.D. from the University of Egypt); it had a strategic location (in the most desirable section in town – meaning that no poor or blacks lived there), etc. Yet it was dead.

In its own eyes the Laodicean church was a self-contained, self-sufficient, self-centered, self-directed, and a self-judged church. It had need of nothing, not even for the Lord Himself. When a church, any church, gets in such an unholy, ungodly, indifferent condition it is dead – dead to the Lord and to its mission in the world, dead whether it knows it or not. There was really only one thing wrong with the Laodicean church (and all dead churches): the Lord had been shut out. It was no longer His church. He stood at the door knocking (Rev. 3:20). But He was on the outside, indicating that He could not enter His own house, His own church. Any time the Lord is on the outside of the church, we can be sure of one thing: deadness is on the inside.

* * *

LONG SERVICES

Before we learned the truth we preached a considerable amount for the Pentecostal Holiness Church. One thing characterized them that is the exact opposite in most churches of Christ. They had and loved long services. They sang long. They prayed long. They preached long (the preachers preached until they got ready to quit, oblivious to any time element). They testified long (usually everyone in the house was asked to give a testimony). They simply had no quitting time – no one thought that the services should be limited to "the worship hour." But even more amazing, we do not recall ever having heard a single person complain in any way about the length of the services, even though the morning services extended well into the afternoons and the night services would often be going strong at midnight.

How can we explain the difference be-

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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tween them and us? Why are we so time conscious while they completely ignored time? Were they more devoted than we are? We think not (in fact, we consider the average member of the church far ahead of the average Pentecostal). We think the reason, for the most part, is psychological (and here a non-psychologist is giving a psychological solution). Theirs was a meeting-house religion, a religion that had little or no meaning outside the church building. Religion was to them an emotional "high" (that will sound familiar to some brethren!). Outside the church building they faced the real world, a world with problems they chose not to cope with. Consequently they lived a depressed life, loaded down with inferiority complexes and anxieties. In the church meetings they could really come alive, forget their problems, and feel that the Lord was specifically blessing them with special gifts of healing, speaking in tongues, joy, and brotherly love – the Holy Spirit became sweet to their taste, all of which came only (or with rare exceptions) in the church meetings. Outside religion was almost useless, and there was little or nothing to entice them homeward. They had something in their meetings that they could not have anywhere else.

But how different it is (or should be) with New Testament Christians. Christianity is just as meaningful outside the church building as it is inside, or perhaps in some cases more so. Worship is only a part of the total Christian life. Challenges of the public services are no more fascinating or exciting than other aspects of the Christian life, such as work, home relationships, teaching activities, recreation, having and maintaining friendships, etc., all of which are considered acceptable service to God. Prolonged services are not necessary to a happy life when Christianity is properly viewed. All services to God are equally exciting.

HUMAN SUFFERING

There are those who think that human suffering cannot be reconciled with the Biblical concept of God. In view of this, it should be observed:

1. God is. This truth is certain and sure – the foundation upon which everything in the universe is built. To deny God is unscriptural, unreasonable, illogical, and (we think) impossible (not impossible to disbelieve, but impossible to remove the concept of God from the mind – even the proclaimed atheists often curse, deny, and defy God, who they say does not exist).

2. Human suffering is also a fact of life. Those who say that suffering cannot be reconciled with the Scriptural concept of God reason that if God is absolutely good He could not permit suffering (it would be an evil thing for Him to do) and that if He was all-powerful He would not permit it (He would eliminate it). Thus they conclude that since suffering is, God is not. However we believe that it would be just as reasonable (and probably a lot easier) to deny suffering – just make it an illusion. Personally we would rather disbelieve in suffering than deny God.

Here we have an immutable truth (God is) and an undeniable fact (human suffering). Whether we are able to reconcile the two or not will not change them. But this matter is too serious for surface skimming. We need to look deeper. To say that the goodness and power of God cannot be reconciled with human suffering is to base a conclusion on profound assumptions – assumptions that can never be established as true. For example, it must be assumed:

1. That man can know, by his own powers of reason, all the ends God has in view – that man can see the end and know that the means to the end are wrong.

2. That all pleasure is good and all suffering is evil – that there is no vice in pleasure and no virtue in suffering.

3. That man was made for uninterrupted pleasure – that pleasure is the highest and only good.

4. That pleasure cannot be attained through suffering (which is contrary to many cases where suffering has been the means of bringing out the best in men).

God is. Suffering is. Whether we can explain them or not is of little consequence, but whether we accept them or not makes all the difference both in this world and in that which is to come.

DRAW NIGH TO GOD

James says, "Draw nigh to God, and he will draw nigh to you." (James 4:8.) What does it mean for us to draw nigh to God? And what does it mean for Him to draw nigh to us?

There are those whose answer would involve different forms of experience and emotionalism – that His Spirit communes with our spirit, resulting in a physical sensation. They would say that to draw nigh to God means to be turned on, to take a trip, to get high on Jesus, etc. When they can create a certain emotionally charged atmosphere by turning down the lights, holding hands, touching toes, or by a thousand other sensitivity gimmicks they say the Lord is so near to them – God becomes so real to them that they can feel Him through and through. The nearness of God is thus based upon feelings – God's presence is known by physical sensations. Unfortunately man cannot live all the time on such emotional heights. He must come down into the valley of real life, and when he does he is emotionally drained, blown out, empty. God is then at a distance.

But this is far from what James had in mind. When he urges us to draw nigh to God he is simply exhorting us to do His will – to draw near to God by obeying His word. James also says: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:18, 21, 25.) The man who is blessed, the man who draws near to God, is one who has been begotten by the word, saved by the word, and continues to be a doer of the word. The more of the will of God one knows and does the closer he is to God. There is no other way to draw nigh to Him.

When God draws nigh to man, He blesses him with all spiritual blessings (Eph. 1:3) such as the forgiveness of sins, sonship, and the hope of eternal life.

All this seems simple enough. But unfortunately the vast majority of religious people have been deluded into seeking a physical sensation rather than a spiritual manifestation – they seek something to feel rather than something to do. This misses the whole purpose of Christianity.

SEND ME!

In Isaiah 6 the prophet saw a vision of God, high and lifted up. His glory filled the whole earth. The vision of holiness so impressed him that he cried, "Woe is me! for I am undone; because I am a man of unclean lips . . . for mine eyes have seen the King." The messenger of the Lord then touched his lips with a coal of fire from the altar and said, "Thine iniquity is taken away, and thy sin purged." The Lord then asked, "Whom shall I send, and who will go for us?"

The Lord is still saving and still asking, "Whom shall I send, and who will go for us?" He is waiting for our reply.

Whom shall I send as missionaries to dark Africa, to hungry India, to communist China, to atheistic Russia, to all the remote nations of the world – who will take My message to them?

Whom shall I send into industry – who will represent Me there?

Whom shall I send into show business that will keep the faith – who will represent Me there?

Whom shall I send to your next-door neighbor – who will teach him of Me?

Whom shall I send into the slums – who will go there for Me?

Whom shall I send to hospitals – who will tell the sick of Me?

Whom shall I send to the bereaved – who will carry My words of comfort to them?

Whom shall I send to the lost – who will tell them the sweet, sweet story of Jesus and His love?

Whom shall I send to the prisons –

who will speak My word to the men in cages?

Whom shall I send to bind the wounded – whose hands will show My tender care?

Whom shall I send to heal division and make harmony among My people – who will be My representative for peace?

Whom shall I send to be lights in this darkened world – who will shine for Me?

Whom shall I send to the drug addict, the alcoholic, the hardened criminal – who will show My love and mercy to them?

Whom shall I send to the assembly of the saints, to give, to sing, to pray, to teach, to commune – who will go for Me?

Who will go for the Lord? Isaiah replied, "Here am I; send me." Who will give the same answer? Who will go where He sends?

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35.)

DEBATE TAPES AVAILABLE

In 1969 the editor of **Carolina Christian** met Fred Waggoner of Carbin, Kentucky, in a public discussion of instrumental music in Christian worship. Waggoner affirmed the first two nights that it is as Scriptural as antiscriptural. The last two nights we affirmed that its use in Christian worship is sinful. We think the debate was a little unusual because it deals more with the aspect of worship itself than most such discussions and also because we think we proved beyond doubt that there are ordinances of divine worship under the New Testament (a thing which Waggoner denied).

Over the years several have asked if transcripts or tapes of the debate were available. They were not. But now after nearly nine years Danny Best has prepared a master tape with the whole Winters-Waggoner Debate (eight hours). It is on one 60-minute and five 90-minute cassettes. The quality is very good, and he has agreed to make copies for a reasonable price. The following should cover all costs, including shipping: $15 for regular tapes, $20 for the best quality. Because this is a service and not a money-making proposition we cannot make these available through retail stores (if we did so the price would have to be at least $20 and $25). So order directly from Danny Best, Star Rt., Box 886, Mulga, Ala. 35118 or Win-More Publications, P.O. Box 117, W. Jefferson, N.C. 28694.

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The Church In Salisbury

Joe Adams, Salisbury, N.C.

Many years ago the church was started in Salisbury but was disbanded after some members moved away and others lost interest. For a while the faithful attended area congregations until they decided to conduct Bible studies in one another's homes. The decision was made to reestablish the Lord's church in Salisbury, and so a place was secured in which to meet and conduct services. It is believed that the first service was conducted in October 1944 in a rented hall over the former Earl's Office Supply on West Innes Street. There were approximately 15 in attendance.

Once the congregation became firmly established, it began to look for property on which to erect a building. Property was purchased at 1021 North Main Street, and the church moved into a new building in May 1948. A few years later it built an addition and bricked the entire structure. The building at North Main Street served the congregation until July 18, 1977.

In 1975 seven acres of land were purchased on Highway 601 North, just one-half mile north of Catawba College. Construction of a new building was begun in March of 1977, and the first services in the new facilities were held on Sunday, October 9, 1977.

The new 7,000-square-foot structure includes an auditorium and educational wing. The auditorium can regularly seat 250 people, and an overflow area can also be used to provide two large classrooms. This overflow area can provide an additional 100 seats. The educational wing provides an office, rest room facilities, six individual classrooms, and a fellowship hall, which can be divided into two classrooms. The total cost of the project, including land, is in excess of $220,000.

Today the congregation stands stronger than ever before. There are 100 members and an average attendance of 140 on Sunday morning.

For the first time in its history the church has appointed elders. Cecil Pinkston, Lillard Russell, and Willie Tabor now oversee the congregation as elders, and Bud Hartle, Paul Klontz, Wayne Mullis, and Lindsay Sells serve as deacons.

Eight gospel preachers have served the congregation since its beginning. They are in order of their service: Jim Binkley (1944-1951), P.L. Manning (1951-1954), Bill Williams (1954-1955), Paul Sikes (1955-1960), Paul Kelsey (1960-1962), J.H. Blackman, Jr. (1963-1965), Maynard Booher (1965-1971). Joe Adams, Jr., has been with the congregation since July 1971.

He Cannot Sin

John Waddey, Knoxville, Tenn.

Two verses in 1 John, chapter 3, demand our special attention. Verse 6: "Whosoever abideth in him sinneth not. . . ." Verse 9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

These words are used by some to prove that once a man is saved, he can never be lost. They argue that since he cannot sin, per 1 John 3:9, how could he possibly be lost?

Many Christians who fully understand that a saved person can become unfaithful and lose his salvation are perplexed by these passages and do not know how to explain them.

The problem is one of translation. Both the King James and the American Standard translations leave the distinct impression that the Calvinist is correct in his "once saved, always saved" doctrine. The Greek text, however, leaves no such impression. The problem lies in the translation of the Greek tenses.

Two modern translations make the true meaning of these texts abundantly clear. They are the **New Testament** by Charles Williams and the **Amplified Bible**. Charles B. Williams is a Baptist, former Dean of Southwestern Baptist Seminary and professor of Greek and Ethics at Union University. His translation is acclaimed to be one of the finest. Especially does he excel in his knowledge and translation of the Greek tenses. Dr. R.J. Mantey, Greek scholar of Northern Baptist Theological Seminary in Chicago, writes, "Dr. Williams has succeeded in surpassing all other translators of the New Testament in bringing out the tense significance of the Greek verbs. . . . also he has indicated the true sense of the Greek present tense wherever it is vital to clear understanding, e.g., 1 John 3:8, 9. . . . we conclude that it is the best translation of the New Testament in the English language."

Billy Graham, the world's most prominent Baptist, endorses and highly recommends the Amplified Bible.

The renderings of these two translations make it abundantly clear that the verses under consideration in no way teach that it is impossible for a Christian to commit an act of sin.

Williams: "No one who continues to live in union with Him **practices** sin." (3:6) Amplified: "No one who abides in Him – who lives and remains in communion with and in obedience to Him (deliberately and knowingly) habitually commits (practices) sin." (3:6.) Williams: "No one is born of God makes a practice of sinning, because the God-given life principle continues to live in him, and so he cannot practice sinning, because he is born of God." (3:9.) Amplified: "No one born (begotten) of God (deliberately and knowingly) habitually practices sin, for God's nature abides in him – His principle of life, the divine sperm, remains permanently within him – and he cannot practice sinning because he is born (begotten) of God." (3:9.)

Even without these modern translations we would know that the passages do not teach the impossibility of apostasy, by noting what John said in chapters 1 and 2.

"If we [Christians] say that we have not sinned, we make him a liar, and his word is not in us." (1:10.)

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father. . . . " (2:1.)

The truth of the matter is that while the Christian can commit a sin, he cannot habitually continue to practice sin if he wants to remain faithful. If he keeps on walking in the heavenly light (1 John 1:7) and the divine seed is abiding in him (1 John 3:9), his faithfulness will always cause him to quickly realize his sin. His conscience will prompt him to repent of it and make appropriate confession (1 John 1:9).

The disciple who becomes unfaithful will soon be sinning wilfully and there will be no sacrifice available for his deliberate sin (Heb. 10:26).

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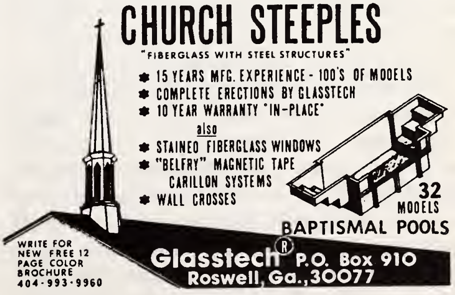
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Carolina Christian – A Recommended Publication

Michael D. Stone, Kannapolis, N.C.

I do not know of a brotherhood publication more worthy of our support than **Carolina Christian**. There are some publications by our brethren that I would not recommend to anyone because they are not true to the old paths. Christian homes need to have good, sound, religious material such as **Carolina Christian**. Congregations need to receive a bundle of **Carolina Christian** each month or mail a copy directly into each home.

Howard Winters has done an excellent job as editor of **Carolina Christian**. Perhaps some of you know brother Winters and, if so, then you know of his conservative views and can appreciate him even more. Never at any time have I seen an article of his which I considered not true to the Book. Few men have done so much for North and South Carolina as has Howard Winters.

How can we help **Carolina Christian** to have an even greater influence? The fact that you are reading this now indicates that you somehow received a copy. Do you have a personal subscription or did it come in the church bundle? Every congregation needs to receive a bundle of **Carolina Christian** each month to be passed out to the entire congregation. The elders here in Kannapolis, where I preach, have a bundle sent to the church each month. We have recently doubled our bundle amount because we need the additional copies and because we believe in **Carolina Christian**. See if the elders or leaders where you worship will consider a bundle each month for the church. Also, have you thought about giving a subscription to **Carolina Christian** to a friend? It is the conviction of this penman that one can be taught the way of salvation through **Carolina Christian** because it is full of Bible teaching. Of course, no publication should take the place of the Bible; however, some people may read a publication like **Carolina Christian** when they would not read the Bible. **Carolina Christian** will help one to appreciate and love the Bible.

Do you appreciate brother Winters and **Carolina Christian**? Will you show it by helping to increase the circulation? Brother Winters did not request this writing and, due to his humility, will be reluctant to publish it. I am hereby respectfully requesting that it be published in **Carolina Christian** – a recommended publication.

In Defense Of Martha

Roy Z. Kemp, Greensboro, N.C.

The world of Christian belief will always have two types of individuals, the assenters and the dissenters, and as the poet Rudyard Kipling expressed in a poem, "Never the twain shall meet."

These two types are the Martha and the Marys; there will always be impatience between them. Mary will see life only in terms of worship and aspiration; Martha will see it in terms of activity and service. Neither is wholly right; neither is entirely wrong. There should be a meeting place halfway between the two, each one giving in a little on one side and being willing to take a little on the other.

It would appear that Jesus believed that Mary had actually chosen the better part when He chided Martha slightly because of her complaint to Him. He said: "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." (Luke 10:42.)

We should not believe that Jesus condemned Martha for her attitude, but that His answer was more of a gentle rebuke and an explanation. Service to the Lord is very important, for faith without works is dead (James 2:17). The greatest faith is worthless unless it is backed up with positive action.

We should also not believe that Martha

was in the wrong; undoubtedly, she adored Jesus as much as Mary, but she was thinking of service to Him in a physical and material way. She knew He needed food and drink for His physical sustenance just as they had need of Him for their spiritual sustenance. Perhaps in her great love and adoration Martha thought too strongly in this way, letting her maternal instinct go too far.

Had Martha not done as she did, Jesus would not have had the material comforts and nourishment which He needed. Had Mary been alone and spent all her time at His feet in silent adoration, all would have gone hungry.

The spiritual must take precedence in our human relationships because our spiritual nourishment is the greater, yet physical nourishment is necessary to keep our bodies alive and well so that we may fulfill our part in the Lord's work.

Mary is not to be too highly praised and Martha is not to be too severely condemned!

Though she would hear the wisdom from His lips,
Kind Martha knew the Master must be fed.
She chose to do the many household tasks,
To cook the meal and make the goodly bread.
Someone must furnish food and drink for Him,
And Martha knew great love within her breast;
She knew He spent Himself in feeding others
And that He needed food and drink and rest.
When Mary did not seek or choose to help,
Poor Martha, vexed, spoke a complaining word.
There were so many tasks that must be done;
So much was needed for her Christ and Lord!

Harding's 13-in-1 Bible Workshop

Tom Alexander, Charlotte, N.C.

When I was on the campus of Harding College this past spring, I was introduced to a very special program that was then in the final stages of preparation. It was to be the boldest undertaking in the area of lectures and workshops in Harding's history. The plans for that program are now complete, and Jerry Jones, workshop director and chairman of the Bible department, wants brethren in the Carolinas to know about it.

On August 7-10, 1978, Harding will host a 13-in-1 Bible Workshop. During this three-day period, 13 different workshops covering almost every area of church work will be conducted. To give you an idea of the scope of the program, consider these areas which will be covered: Biblical Studies, Bus Ministry, Church Leaders, Deaf Workers, Educational Directors, Mental Health, Missions, Personal Workers, Preachers, Visual Aids, Christian Women, Youth Workers, and Campus Ministry. Participants will receive a minimum of 16 hours of intensive instruction from well-qualified teachers from across the brotherhood.

Dr. Jones has written, "I believe the 13-in-1 workshop will provide a great spiritual feast for entire families. It will be an opportunity for whole churches to come and whole families to be together at one time. The fellowship to and from Searcy will provide a great opportunity for sharing. After the workshop is over brethren can go home and share the ideas they feel will best work in their local situation."

Many **Carolina Christian** readers will perhaps be interested in this great program. Due to its scope and the large attendance anticipated, the workshop director urges you to make your plans as early as possible to attend. If you would like more information about the workshop, you may write for a 20-page brochure which covers every detail. Write Dr. Jerry Jones, Department of Bible, Harding College, Searcy, Arkansas 72143.

Every Cloud Has A Silver Lining

Johnny Melton

Tho' the stormclouds rise about us;
Tho' the arch above is dark;
'Round the cloud or after tempest,
There is always heaven's mark:

When the haze of ill surrounds us,
When the heart is filled with fear,
And the art of sin confounds us,
There is help for souls sincere.

There are nights of tears and sorrow,
There are moments bleak and dim;
Thro' the darkness shines the morrow,
Time will have its silver rim:

Every cloud has a silver lining!
Every plight has a brighter hue!
Every cloud has a silver lining!
Every care has a blessing, too!
After night a lovely morning!
After storm a calm anew!
If we look for the silver lining,
When the Lamp of God shines through.

– L.O. Sanderson

These words demonstrate the Christian's attitude toward the troubles, disappointments, heartaches and trials he is called upon to face in this world. There is no one immune to the realities of life. Storm clouds appear in the lives of all men. Our attitude toward God and toward ourselves will determine whether or not our experience will be a profit or loss.

Concerning the affairs of this life, Paul proclaimed, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.) Notice the teaching of this passage. Paul does not make the broad, unqualified statement that "all things work together for good [period]." Rather, he emphasizes two basic conditions.

First, " . . . all things work together for good to them that love God. . . . " Without a love for God, nothing in our lives will truly be good. When we love God, then we understand that He is the Master of the universe and that nothing happens without a purpose. We also realize that we can profit by growing stronger in our love for God and each other by coping with the affairs of this life.

Second, " . . . to them who are the called according to his purpose." This is not some mysterious, miraculous call. God calls men through the preaching of the gospel (Rom. 1:16; 1 Cor. 1:17, 18). Not everyone accepts the "call" of God. Certainly, those who reject God will not have all things working in their behalf for good. Quite to the contrary, when a person refuses to have a knowledge of God, then God gives him up and turns him over to the destructive power of sin.

As Christians looking at the events of our lives, we can find the good things. We grow stronger in the face of difficulties. Our faith is greater when we overcome the trials. We should, therefore, heed the admonition of James: "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience." (James 1:2, 3.) There is a place for dark clouds in our lives. Someone has said, "All sunshine and no rain makes a desert." Another thought is, "Before you can have a rainbow, you have to have the rain." Every cloud does have a silver lining; everything that happens, when accepted properly and evaluated in the light of God's word, will draw us closer to God and work together for our good.

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Alabama Christian School Of Religion Extension

Sam Soper, Jr., Clinton, S.C.

If the opportunity were extended to you to further your education in the word of God would you take advantage of it? Would you avail yourself of the opportunity to better study and consequently understand God's revelation for man today?

The church of our Lord now has that opportunity for those in the Carolina and Georgia area. Arrangements have been made to establish a cluster of the Alabama Christian School of Religion. The school will begin meeting at the building of the Mauldin church of Christ on Monday, January 9, 1978, and will meet each Monday. Registration and classes will begin on this date. Early registration is encouraged and can be done by contacting this writer at: P.O. Box 746, Clinton, S.C. 29325. The brethren in Mauldin have consented to their building being used for such a work as this because of their realization of the need for such. It is our prayer that other brethren will likewise see the need for such a school and will muster support behind this effort to strengthen the Lord's church in the Carolinas and Georgia. (See 1 Cor. 15:58; 2 Tim. 2:2.)

The classes will be taught by men who are working in this area and will be classes which will be helpful to all. Plans presently include a class being taught by Tommy Alexander of Charlotte, N.C., on the book of Acts. Other teachers are Harold Peacock of Aiken and John Price of Barnwell. Other men are still being sought to help teach; if any reader would be interested in teaching or might know of someone who is qualified, please contact this writer at the above-listed address.

Classes will be offered for both credit and audit. Credit hours may then be applied toward a degree program if so chosen. Also we need to point out that prior college work may possibly be applied, which work is not limited to the field of Bible or to schools from our brotherhood.

Let me emphasize that these classes are not limited to preachers, but are designed to be of help to every member of the Lord's church and will equip all for service in the Master's kingdom.

One of the best points about being able to study in this type of situation is its cost. All are concerned with the rising cost of education, but here is an opportunity which does not come every day. Classes can be taken for credit for the low cost of only $19 per quarter hour or audited for as little as $6 per quarter hour. Can you find a better opportunity anywhere?

Congregations can also help. When a congregation contributes $50 per month on a continuing basis, the preacher of that congregation or a member may take courses for credit with that amount applied toward the cost of his tuition. When a congregation contributes as much as $100 monthly, the preacher may take courses for credit without cost, and as many as seven other members of that congregation may audit courses without cost.

Brethren, this effort needs the support of every Christian who is interested in the growth of other Christians and the Lord's church. We need to be unified in prayer and in our support of this effort for the cause of Christ. Only through the efforts of concerned Christians can an idea like this become a reality and grow.

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The Lord's Church Must Grow

Wayne Hatcher, Statesville, N.C.

The pages of God's word are filled with directions to grow in our love and in number. The major emphasis is surely upon a spiritual growth which results in a numerical growth by addition of souls to the saved as we see in Acts 6:1, 7. Such passages as Ephesians 2:21; 4:15; 2 Thessalonians 1:3; 1 Peter 2:2 and 2 Peter 3:18 all mention the fact and need of growth as Christians. I guess the problem is not in seeing the need of growth, but is in doing something about it.

It seems that in the past few years we have seen a kind of stagnation and a stalemate in church growth in many places. This does not mean that the church has stopped growing completely because it has not. However, we are no longer said to be "the fastest-growing church in the United States" as we once were. We are being replaced in some areas by false teachers who are more committed, more alert, and more evangelistic. There just is no excuse for such action because we still have the Bible that contains all "the truth [that] shall make you free" (John 8:32), but we are not reaching people with it because we are not taking it to them. We must realize that people usually will not come to us; we must go to them with the gospel.

There are some areas where the church is multiplying because of personal involvement and individual dedication. When we practice what Jesus came to do, "seeking the lost" (Luke 19:10), the church will grow! But what about the other places where growth is something long forgotten? What can be done? I would like to offer some suggestions that I pray will be helpful to each of us.

For one thing, **we must have the desire to grow.** Any congregation content with "church-going" and "sermon-listening" will not and cannot grow very much. When I hear expressions like "I like a small church" then I know the stop sign is not very far away for that congregation. I also like the closeness of a small group, but that does not give others the opportunity to be saved by the gospel, does it? With this "mini" attitude, we like the little group that we already have and are content with coming and going the exact same way as we have done for years. We must not be guilty of thinking too small. We must want to grow because it will not come by accident. It takes each of us being involved and wanting to grow.

A second reason for the lack of growth is **the danger of "spectatoritis."** Far too many Christians think that they are just spectators in the arena of Christian living. This danger lurks on the horizon with a dark cloud over a congregation with this attitude. There are good brethren who want to sit in the stands and cheer when someone else scores or makes the necessary sacrifices. Let someone else make the personal sacrifices and do the work and then hear cries go up: "Look what we did!" Then when those who are trying to do something make a mistake or do not measure up we hear "Look what they have done (or have not done)!" A statement like that is a sure sign that person is not involved with the family of God. You can just about count on it that that person thinks of Christianity as just being a church member, belonging to a certain congregation, being at services once or twice a week, giving the Lord a tip on Sunday as we would tip a waitress and then growling about everything "they (the church) are not doing for me." The question is, what are you doing for and through the **church** to bring honor and glory to Christ's name? (Eph. 3:10, 21) Christianity is a personal matter. No one can be a Christian for us. God calls each of us by the gospel (2 Thess. 2:14) to serve on the team and cooperate with the others in order to gain victory for truth and righteousness. Are you a spectator or a participant? Do you have the desire for the church to grow? It begins with you and me, and if you do not have the desire, it is no wonder the church is not growing in many places.

A Tribute To Clifford S. Davis

Betty Spurlock, Doyle, Tenn.

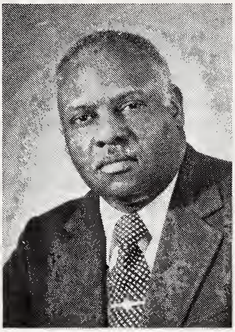
Evangelist Clifford S. Davis of High Point, North Carolina, is a man unequaled, to my knowledge, in dedication to his work. He took time out from his busy schedule again this year, as he has for the past three or four years, to conduct our gospel meeting at the East End Drive Church of Christ, August 14 through the 19 in McMinnville, Tennessee.

September 4 through 9, he was back home with the congregation he serves as minister. While back home, a meeting was held at the Olga Avenue Church of Christ, with A.J. Adams of Houston, Texas, doing the preaching. On September 18 brother Davis began a meeting in Aiken, South Carolina. As usual, it went well.

Throughout the rest of the year, he has various guest speaker and lectureship engagements to fill. These include Houston and Abilene, Texas, and his native state of Florida among others. From January till April of 1978 his time will be spent doing office work, getting ready for another busy year in his Back to the Bible Crusades and working on another book. One booklet was on sale last summer entitled **A Man With a Mission: Clifford S. Davis**, with highlights of the Back to the Bible Crusade from 1957 through 1977. This is a great booklet written by two great Christians – his daughter, Creasie Davis, and a friend, Howard Winters.

It has been said, "Behind every great man there is a great lady." After reading the booklet which is dedicated to his wife, sister Pearl Davis, I believe she can be compared to one of the many faithful women that we read about in the Bible.

Brother Davis has the equipment he needs to do the work that he desires to do. He has a tractor truck, two van trailers, two van trucks, a tent, and a well-equipped office, plus the experience and sincere desire to continue his efforts to "preach the gospel to every creature" (Mark 16:15). I am sure he would prefer the praise for his accomplishments in establishing churches in areas where he has preached to go only to the Master that he has and does serve so well. Together, Christ and brother Davis did it. He is always willing and able to represent our Saviour whenever and wherever he is needed.



Clifford S. Davis

GLEANINGS OF ENCOURAGEMENT

Listening

Henry L. Fuhry, Asheville, N.C.

Listening and hearing are very similar in meaning and certainly carry the same application. Listening is to give attention with the ear and to attend closely for the purpose of hearing. Hearing is to perceive by the ear, to listen to, to learn by the ear or by being told. Job 34:2 says, "Hear my words, O ye wise men; and give ear unto me, ye that have knowledge."

Calvin Coolidge once said, "No one ever listened himself out of a job." Did you ever stop to think that when you are talking you really are not learning? By the same token, when you are listening, you are learning. When someone is speaking to you do you really listen? There are many infractions of good listening that we must overcome. This applies to us when we are listening to a sermon, listening to our children, discussing matters with our spouse, chatting with friends, and so on. Some of the shortcomings that just about all of us are guilty of in the area of listening are:

1. **Daydreaming.** This means we are

not concentrating on what the speaker is saying. We may be thinking of what we are going to do after services or tomorrow; wishing the speaker would finish; thinking of various recreational activities, etc.

2. **Applying the worst to ourselves.** Thinking that because the person is relating mistakes, errors, omissions, or how to overcome them. Or how we can be better Christians (and when listening to a sermon we ought to do more of this instead of applying what the preacher says to someone else), that he is directing those words directly to us.

3. **Agreeing with the speaker because we want him to say something we want to hear.** Because we are biased or prejudiced on the subject we hope the speaker will tell us something we want to hear. We place everything he says into the frame to fit our thoughts. We may be hearing every word the speaker utters but we are hearing them as we want them to be.

4. **Failing to get the full facts.** A speaker is telling us something. We tune in only partly and as a result we get only certain points of his talk with the result that our conclusion is illogical.

5. **The preacher is bringing us a sermon.** After his sermon is over, how much of the lesson do we really remember? This is a pretty good gauge of how well we listened.

Giving and receiving facts in oral communication is an everyday occurrence. All of us know how easy it is to talk. Listening is much more difficult. It takes a lot of concentration. It is much more complex than a telephone conversation; a letter to a friend; a "gab" session; asking for a favor – more difficult than almost any other form of personal communication.

One reason why listening is so difficult is that we generally think faster than we talk. If we will slow our thought process down to the speaker's speed, listening will be more effective. How well the hearer can concentrate on the spoken word will determine how well he really can listen.

As Christians and humans we must learn the art of listening. We must practice this art if we are to really learn to listen. As Christians we must hear the word of God and apply it. As individuals we must listen carefully in order that we fully understand what is being said in order to understand it thoroughly and thus take proper action.

What can we do to improve our listening habits? There are several things:

1. **Listen. Really listen.** Don't just go through the motions of keeping quiet. Concentrate upon what is being said. It is possible to keep quiet and look at the speaker and still not hear a word he says.

2. **Try to comprehend the major points being made by the speaker.** Fight off immediate conclusions that may come until the speaker is finished. Then review the gist of what he has said in the light of the conclusions.

3. **Most all of us will have preconceived notions about what is being said.** We think we are right in our ideas. This is human! If we hear something that challenges our belief we should hang onto it until the end of the talk as there may be some truth in our ideas and this will lead to a fuller understanding of what was said.

4. **Curb the urge to break into the conversation.** We may have to put our hand over our mouth to do so, but do it if necessary. We cannot hear and talk at the same time. Wait until it is your turn to speak. Do not break in merely because the speaker pauses. He is using good speech technique when he pauses. Be sure he has finished before beginning.

5. **Do not be concentrating upon what you want to say or the reply or answer you want go give.** If we do we will be totally occupied with our own thoughts and are sure to miss out on most of the important facts of the speaker's talk.

6. **Look straight into the speaker's eyes.** Try to anticipate what he is going to say next. We will be amazed at the anticipation powers we will develop. Weigh carefully the facts that are presented. Listen attentively to the inflections of his voice; hear the melody in voice – when does he raise it; when does he lower it?

7. **Be courteous; wait your turn.** We will want the same courtesy from our listeners. Do not monopolize the conversa-

tion with authoritative statements such as, "Now look here," "Now let me tell you," "Now let me say something," etc. Help the speaker and yourself by asking intelligent, meaningful questions when the time is appropriate. Do not be argumentative just for the sake of being different.

Listening (or hearing) is only one part of everyday successful living. Our ability to listen properly and to really hear what is being said may not solve all our problems, but it certainly will not create any new ones.

James says, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." (James 1:19.)

The Holy Spirit—What He Does Not Do

Howard Winters, West Jefferson, N.C.

In our study, under the same heading, last month I mentioned the fact that in my booklet **The Holy Spirit – His Indwelling and Work** I have discussed 12 things the Holy Spirit was not given to do. I discussed a thirteenth thing last month. Here I want to add the fourteenth.

The Holy Spirit was not given to reveal the will of God on a given subject repeatedly – to reveal the same truth over and over again, instantaneously and on all occasions. The Spirit was given to guide the apostles into all truth (John 16:13), but this function was not designed (even in the apostles) to replace the intellect or to set one free from the necessity of study. While the revelation of truth was His fundamental mission, once truth was revealed and made available to man, each one was then responsible for learning it from the divine and original source. This fact will become clearer as we proceed.

But Pentecostals (and others, even some in the Lord's church, who believe in the direct operation of the Holy Spirit) think that the Spirit continues to reveal to them truths already revealed in the New Testament. Their speech and their literature are literally filled with statements to the effect that the Holy Spirit directly revealed to them things which are already taught in the Scriptures, the inspired revelation of God's will to man. For example, David J. Du Plessis, telling how the Spirit works, says, "The first truth that dawns on a person upon whom the Holy Spirit moves is the fact and the guilt of sin. Then He reveals the resurrected living Christ as Saviour and again as the mighty Baptizer in the Spirit." (**The Spirit Bade Me Go**, Plainfield, N.J.: Logos International, 1970, p. 39.) There are two thoughts expressed here to which I wish to call your attention: 1. The Spirit reveals the resurrected Christ; and 2. He reveals the resurrected Christ as Savior. Both of these are vital to New Testament teaching – they are two of the fundamentals the New Testament was written to reveal. Why would the Spirit reveal these truths directly when they are both at the heart and core of the New Testament Scriptures? The whole concept is based on a total misapprehension of the work of the Holy Spirit. It assumes that the Spirit continues to reveal over and over the same truths, even though they are clearly and forcefully taught in the New Testament.

There are forms of this folly surfacing in the church among Bible-believing people who should know better. I was informed, by a reliable source, that a gospel preacher here in the Carolinas (he has moved away now, but unfortunately the concepts he held on the Holy Spirit are still with us) said, "When I am studying with people the Holy Spirit reveals to my mind just the right passage of Scripture to use." While this would be rather convenient (especially for those of us plagued with a poor memory), it is simply not true – it is a form of the Pentecostal view that the Holy Spirit continues to reveal things over and over again. But if this were the case, then why the Scriptures at all? If He reveals the proper verse, why not just reveal the contents of the verse? What would be the difference in principle? Would one be more miraculous than the other? Those who seriously consider this matter must conclude that if the Spirit continues to reveal truth directly to and through men, the fundamental need of the Bible is lost – there is no necessity for a revelation in a book when the same revelation is being delivered through living men.

The fact that the function of the Holy Spirit was not to reveal the same truth directly and repeatedly to each individual can be established from many Scriptural considerations, three of which follow:

1. The faith (the gospel system) was once and for all delivered to the saints – that is, it was delivered once and once delivered it would not be repeated. Jude says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) The word "once" is translated from the Greek **hapax**, meaning, according to Vine, "Once for all, of what is of perpetual validity, not requiring repetition." One of the verses he gives for the establishment of this definition is Hebrews 9:28, where it says, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Christ was offered once and that once was for all – repetition of His death is not necessary. And so it is with the faith. The American Standard Version renders it, " . . . the faith which was once for all delivered. . . . " The Holy Spirit thus revealed, confirmed, and delivered the truth, and when it was committed to the written word it became the responsibility of each one to learn the truth, not by a direct revelation, but from the written word of God.

2. Paul, an inspired man, rebuked Peter, another inspired man, for separating himself from Gentile Christians. Peter was guilty of returning to the racial discrimination of the old Jewish dispensation after the truth that God was no respecter of persons had been revealed to him. Paul said, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. 2:11-14.)

The question here is, why did Paul have to rebuke Peter? Why did the Holy Spirit not reveal to Peter on this occasion the fact that he was departing from the truth? Why did the Holy Spirit not rebuke him directly? (Of course the Holy Spirit did rebuke him, but he did it through Paul; we are here speaking of a personal and instantaneous revelation, such as present-day Pentecostals claim.) The fact is, He had already revealed the truth on this matter to Peter (see Acts 10-11), and Peter had fully understood that all men were equally acceptable to God upon their obedience to Him. If Peter had momentarily forgotten this, he could have easily been reminded of it by reviewing the revelations through him. In fact, this is precisely what was required of him as well as all other Christians. There was, therefore, no need for a repeated revelation of that truth.

3. The apostles and elders met at Jerusalem to consider the claims of those who taught that it was necessary for the Gentiles to be circumcised and keep the law of Moses before they could be saved. This is recorded in Acts 15. The question had come up in Antioch when certain Jews came to that city trying to bind the law of Moses on Christians. When Paul and Barnabas clashed with them over the issue, the church determined that some of them, including Paul and Barnabas, should go to Jerusalem and confer with the apostles and elders. This they did. And when the apostles and elders were

assembled the question was warmly discussed at great length. But to settle the matter, both Peter and James refer to the incident recorded in Acts 10-11 when God had revealed that the Gentiles were to be accepted on the basis of gospel obedience, not on obedience to the law. This settled the matter.

Again we ask, why did the Holy Spirit not reveal to each of them the answer and save the time and trouble of their coming together and having "much disputing"? Simply because He had already revealed the truth on this subject and they could study it and know it without additional help. The Holy Spirit did not reveal the same things over and over again for them . . . or for anybody else. Once revelation was given, those with spiritual gifts could study it as everyone else could and did to learn the truth.

I therefore conclude that it was not the function of the Holy Spirit, even in men who were miraculously endowed, much less those who had no miraculous gifts, to repeatedly reveal the will of God directly and on all occasions. Those who think otherwise have, in my judgment, utterly misapprehended the work of the Holy Spirit in the scheme of human redemption.

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THINKING THINGS THROUGH

The Use Of Titles

Christians are the sons of God (Gal. 4:4-6), and sonship is the highest honor God has ever bestowed upon the sons of men – no achievement or position, secular or religious, equals this. For this reason there is but one class of people in the church of Christ, namely, Christians. And any practice that distinguishes between Christians or gives some a place of honor over others is foreign to original Christianity. But this is precisely what titles of honor do, and we believe that it is why the use of them is prohibited by Christ Himself. The titles per se are not necessarily wrong (we do not suppose that it would be wrong to call a man what he is when it is needful), but it is the distinction they make among the children of God that must be shunned. A Father class, a Reverend class, a Doctor class means that there is also a non-father class, a non-reverend class, and a non-doctor class.

Jesus said, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:8-12.) J.W. McGarvey makes some wise comments on these verses. He says, in part, "The ostentation which showed itself in the dress of the Pharisees and in the greediness for popular applause was also seen in their fondness for honorary titles. Rabbi means teacher, but it was used not merely to point out the fact that one was a teacher, but as a title of honor; and it is only the latter use of it that is here prohibited. . . . Its use in an honorary or complimentary style is alone prohibited. Our modern titles, Reverend, Right Reverend, Doctor of Divinity, etc., are all of the prohibited class and should be scrupulously avoided by men who desire to please God." (**Commentary on Matthew and Mark**, p. 197.)

With McGarvey, we believe the principle of Matthew 23:8-12 still applies to the church today. But the use of high-sounding titles, titles of distinction, has become more and more prevalent among us. We seldom hear a preacher introduced anymore simply as a preacher of the gospel. He is loaded down with titles, some academic, some otherwise. (While one might be justified in parading his academic degrees in academic circles, we see absolutely no need for it in the church – in fact we think we see a violation of the teaching of Jesus in it.)

Since all Christians are the sons of God, we think the highest honor we can bestow upon him is to call him a brother in Christ (a brother because he is a brother and not as a title). Jesus said, "All ye are brethren." What could be better than that? And if a man is a brother, what difference does an academic degree make? Is he more of a brother if he has a Ph.D. degree? Or is he less a brother if he has no degrees at all? If our answer is no, then why make the distinction between them in things pertaining to religion? To make such distinctions exalts one above the other, a thing prohibited by Jesus.

Once this matter of giving titles of honor starts, where will it stop? We ought to learn the answer from Roman Catholicism. In his book, **Pope John XXIII, Pastoral Prince**, Randall Garrett says that when Cardinal Angelo Roncalli was elected Pope his official titles became: "His Holiness, Pope John XXIII, Bishop of Rome, Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of Vatican City, and Servant of the Servants of God." (P. 145.)

Once this business of making distinctions between Christians is begun it must be constantly expanded because classes develop within classes, and each class must have its distinction. One could not just call the Pope Bishop of Rome. That would not distinguish him from the other bishops of the world. Take the title "doctor" for example. There are so many earning doctorates now that we are going to have to distinguish between the good doctors and the bad one – the ones who made high grades and the ones who made low grades, the ones who are in great positions of honor and the ones who are in lesser positions of honor, the ones who have two or more doctor's degrees and the ones who have only one. We definitely need titles now to distinguish between doctors. There are some sound doctors, some profound doctors, some common doctors, some ordinary doctors, and some doctors who have abandoned the doctrine of Christ. Once we start making distinctions there is no stopping place short of the titles of the Pope (and we suspect that more titles will be added to his name from time to time). There are some who have earned their doctorate except for their dissertation. What shall we call them? Minus-Dissertation Doctor.

When one stops to think about it, the plan given by Jesus is superior. If we will all just be Christians we will not have to be concerned about how to make distinctions.

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Johnny Melton is moving from Union, S.C., to Charlotte to work with the Plaza congregation.

Charles Fetters is moving from Dixon, Ill., to the Eastchester church in High Point.

Bob Ross is now working with the congregation in Elkin. The Ross family is moving from Roanoke Rapids. Bob is a graduate of the evangelism school in West Monroe, La.

In a meeting at Albemarle in November, four were baptized and three were restored.

Larry Wilson is now the preacher at Wilson.

Charles Clark will be working with Westside in Charlotte in cooperation with Al Furline. This good congregation continues to grow.

The congregations in the Statesville area are cooperating in taking clothing to Cherokee to be distributed to those who need it.

Bob Martin visited North Main, Mocksville, to report on the work in the Fiji Islands. North Main fully supports the Bible correspondence work being done by the Martins in the Fiji Islands. The Martins are returning to the Islands for two more years.

A citywide campaign is scheduled for June 18-23 in Statesville. It will be held in the Senior High School building. T.A. Isaacs and Frank McElveen will be the speakers.

North Carolina Baptisms

Providence Road, Charlotte, 5; Linville Forest, Winston-Salem, 3; Albemarle 4; North Main, Mocksville, 1. Total: 13.

Kannapolis

MICHAEL D. STONE, Reporting: For the month of October, the Kannapolis congregation averaged 95 per Sunday in attendance. This is a new record for the church. On October 30 the contribution was $2,336.11, which is also an all-time high. We appreciate **Carolina Christian** very much.

SUPPORT NEEDED

Carl Hogue, a graduate of East Tennessee School of Preaching and a retired Navy man, has moved to South Port to work full time with the church there. His retirement pay is approximately $500 per month, but he has a family of six. To do the work he must have some additional outside help. Here is a golden opportunity for some church, or churches, to put (or keep) a man in the field for about half the cost of most preachers. Mrs. Frank Vanover has informed us that brother Hogue is just what the church in South Port needs. If you can help or are interested in more information, contact Frank Vanover, 16 Ash St., Boiling Spring Lake, South Port, N.C. 28461.

SOUTH CAROLINA

The S.C. Lectures in Aiken were rich and useful. A wonderful spirit prevailed and excellent lessons were presented. The two congregations in Aiken cooperated to make this an outstanding lectureship. A book of the lectures is available at a cost of $3. Write to the church, 1956 Whiskey Road, Aiken, S.C. 29801.

HOUSEPARENTS NEEDED

The Southeastern Children's Home in Sumter, S.C., is in great need of a faithful Christian couple to serve as houseparents. We have a very interesting contract to offer. Those who are interested should contact: Mr. R.W. Senn, P.O. Box 1484, West Columbia, S.C. 29169. Telephone: (803) 796-1384.

Sid Fulford reports two baptisms, three restorations, and four to place membership during October at Essex Village, Charleston.

Jack Nadeau spent October in Germany. He reports wonderful success in preaching there. The Nadeaus spent several years in the German work. They are now with Shandon in Columbia.

The Duncan church celebrated its 45th anniversary on Nov. 20. Two former ministers, Glen Moreland and Raymond Climer, were the guest speakers.

Jim Stutts is now working at North Charleston.

St. Andrews, Columbia, is expanding their ministry into the use of buses.

"Hymns From Harding" is now broadcast Sunday afternoons at 12:45 from WEAB in Greenville.

As a result of the October meeting in Greer, three were baptized, two were restored, and seven came forward to request prayers.

Clyde Moore, formerly of Chester, was injured while moving to the Moores' new

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home in Pennsylvania and was hospitalized in Lexington, Va. The last report indicated that he was improving.

Charlotte Avenue, Rock Hill, had a display in the Rock Hill Mall during the last week of October. Literature was distributed to promote Bible correspondence courses and home film studies.

South Carolina Baptisms

Crawford Road, Rock Hill, 1; Shandon, Columbia, 1; Myrtle Beach 2; Augusta Road, Greenville, 2; North Charleston 2; St. Andrews, Columbia, 1; Northeast, Greenville, 2; Greer 3; Edgewood, Greenville, 1; West Columbia 1; Essex Village, Charleston, 2. Total: 18.

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EDITORIALS

NEW VOLUME – NEW CHALLENGE

With this issue **Carolina Christian** begins its 20th year of service to the Lord's cause in the Carolinas, and the seventh under the present editor. Needless to say, the paper has had some stormy times during its 19 years, both financially and from lack of support. Yet it has survived and is now stronger than ever before. We start the 20th year with the highest circulation, by far, in our history. And while the paper is not financially comfortable, it is in good shape. As far as we can see there is no threat on the horizon from either circulation or finances (but we have learned from experience that a crisis can develop overnight). However, there are two areas where help is desperately needed:

1. Better cooperation from **all** in writing articles, news items, biographies, stories of work, faith, and courage, etc. We could especially use some stories about churches, along with pictures of their buildings (preachers or elders) to run on the front cover.

2. More subscriptions. We live on subscriptions . . . or die from lack of them. The only way we can hold the price down now is to absorb increasing cost by increased circulation. Renew your own subscription ($3 per year). Get a club of five or more ($2.50 each). Or better still, ask the church where you worship to take a bundle or send the paper directly into each home (either can be done for 15¢ per copy per month, and we will bill the church either monthly, quarterly, or annually).

Last year was the best year **Carolina Christian** has ever had, but we want to make 1978 even better. Will you help? This is our challenge to you for the new year.

SERVANT OR HIRELING?

All men (and Christians in a special sense) belong to God, and man's relationship with God must be that of a servant, not that of a hireling. When a servant does all that he can do, when he does all that is required of him, he has earned no reward; he has merely done what he should have done – done what was rightfully due his master. Jesus, in making this application to His disciples, said, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17:10.)

Three things should be noted about this verse:

1. **Doing what is commanded.** This involves the whole principle of obedience. God commands – this is His prerogative; man obeys – this is his duty. All that man is, all that he has, and all that he can do belongs to God. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.)

2. When one does what is commanded,

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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he is still an **unprofitable servant**. Not a displeasing servant; not a servant who has failed to do what he could; but a servant who gives only that which is due his master. Man is God's possession and God owes him nothing, but man owes God everything. He is unprofitable in the sense that he can never go beyond that which he owes his Maker.

3. When one obeys all the commands of God **he does that which is his duty to do**. Man is a creature of God. Hence he is not his own. (In a special sense, Christians have been bought with a price, I Cor. 6:19, 20.) Thus man, along with all his service, already belongs to the Creator. And what belongs to God could never be used to purchase redemption. While man could not be redeemed short of obedience, short of doing his duty (that is something that belongs to God whether man is redeemed or not), his obedience does not purchase salvation. Salvation is a gift of God (Eph. 2:8, 9; Titus 3:5.)

While God saves only those who obey Him, salvation is not the wages paid for obedience. All the rewards of God are by grace, not by wages due.

DOERS OF THE WORD

"But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.)

What does it mean to be a doer of the word? Everyone would surely agree that it simply means to do what the word teaches. When the word gives a command, it is to be done; when it gives a prohibition, it means to refrain. Thus to do the word is to follow the instructions given in the word – to do what the Lord has commanded. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." (James 1:23, 24.)

It is amazing to consider the number of people who say they are doers of the word, and who expect to be blessed for so doing, but who argue time and again that something the word clearly teaches (as necessary in the scheme of human redemption) is not essential. They go through the Bible selecting certain commands (such as the command to believe) as essential but conclude that certain other commands (such as baptism) are not. But the truth about the matter is that the Lord gave all His commands to be obeyed, and He did not give us the right to decide which ones are to be obeyed and which ones may be safely omitted. Our function, in His service, is to be doers of the word, regardless of what it says. Anyway, how could one be a doer of the word by leaving undone anything that it teaches?

But James emphasizes this further by saying, "Be ye doers of the word, and not hearers only, deceiving your own selves." There is a vast difference in doing the word and hearing it only; there is a difference in doing and knowing it; there is a difference in doing and believing it. There are some who hear the word who do not do it. Others know the word but do not follow it. And there are some who believe the word but do not obey it. But the blessing is not promised to those who hear, know, or believe the word; it is promised to the doer. If one expects to be blessed simply because he hears the word, knows the word, or believes the word, he deceives himself. He falsely believes that he is pleasing to God and that God will reward him with salvation without his doing the word.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:25.)

KNOWING GOD

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2:3, 4.)

The knowledge of God has often been perplexing to people. They wonder how a finite being can know an infinite God.

John here solves this problem for us. He says, in essence, to know God is to know His will. We **know** that we **know** Him if we keep His commandments. You cannot walk up to God and introduce yourself as to another person, nor can God introduce Himself to you in that way. We cannot know God in this sense. We are in the flesh. God is a spirit (John 4:23, 24.)

There is a growing number of people, even in the Lord's church, where people ought to know better, who talk of having a personal confrontation with Christ. Of course there is a sense in which we can be confronted with Christ, and in this sense every Christian is. And if we have a confrontation at all, it certainly must be personal. But what we are objecting to is that some say they actually meet, in a real and personal sense, both Christ and God, that they actually know them as persons, just as one knows his family or next-door neighbor, and furthermore that they literally communicate with them on a person-to-person basis, not necessarily by prayer, but by direct encounter.

In the introduction to his book, **A New Song**, Pat Boone says, and we paraphrase because it is copyrighted, that he had lived in the house of God for 21 years but had never met his Landlord. For all that time he was in the family of God, obeying the will of God, was a child of God, and had he died he would have gone to heaven to spend a blissful eternity at home with God, but he had never met the Master. Then he had an experience, a personal confrontation, and his relationship changed: he met both God and Christ through the Holy Spirit and knew them on a person-to-person basis.

This is the kind of personal confrontation and knowledge that we contend is neither Scriptural nor possible (when miracles have ceased). And John forever refutes the whole concept by saying that the way we know God is by keeping His word. Thus the only way to know God, Christ, or the Holy Spirit is to know Him through His revealed will. There is no other way to know Him. Thus to know the will of God, and to do His will as it is revealed in His word, is to know God.

WHY THE SECRECY?

The ultimate purpose of the church is to evangelize. This simply means that its fundamental work is to proclaim Christ and His saving message to the whole world. But Christians are frequently mute and never mention the Lord and His power to save to others. They often act as if truth were an exclusive possession. Sometimes it seems as if they are trying to keep the gospel under a bushel. Why? We do not know, but we might consider the reason the ancient Romans did not spread the names of their gods abroad.

The Hebrew-Christian concept of God is of an all-powerful self-existent one who, by His almighty power, made the world and all things therein, and who, by the same power, sustains all created things, and who, out of His love, grace, and mercy, has provided for all men everywhere the means of salvation through His Son, Jesus Christ. But the Romans had an entirely different concept of their gods. They conceived of everything having its own god – every act, every place, every situation, and every thing. The gods of one place or nation could be enticed to move to another place or nation (if the price was right!).

Walter M. Chandler, in his monumental work, **The Trial of Jesus**, says, "When a foreign city was besieged and captured, the Romans, after a preliminary ceremony, invited the native gods to leave their temples and go to Rome where, they were assured, they would have much grander altars and would receive a more enthusiastic worship. It was a religious belief of the ancient masters of the world that gods could be enticed from their allegiance and induced to emigrate." (Vol. II, p. 200.) But this also worked both ways. The same writer goes on to say, "In their foreign wars, the Romans frequently kept the names of their own gods secret to prevent the enemy from bribing them."

Now we know that the Romans kept their gods a secret to keep others from bribing them – to keep from sharing them with other nations. But why do we hold the gospel when it's our very purpose to preach it to every creature on the whole face of the earth?

The Lord's Church Must Grow

Wayne Hatcher, Statesville, N.C.

In a previous article we began this discussion by noting the need to grow in spirit and number. Ways to grow and reasons why we may not grow were begun. First, we must have the desire to grow and not to be content with just "churchgoing" and "sermon-listening." Second, we saw that we must avoid the danger of being only spectators in the arena of spiritual service.

A third suggestion necessary for church growth is **wanting and having a workable knowledge of the word of God.** Far too many Christians are missing this area and are doing nothing about it. Jesus told some believing Jews in John 8:31, 32: "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." Notice in verse 31 Jesus said, "**If ye continue in my word.** . . . " We can only conclude then that if we do not continue in His word, we shall not be made free.

Hosea, a prophet of the Old Testament, expressed the same thought: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. . . . My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." (Hosea 4:1, 6.) A people of any age who are void of or ignore the word of God and God Himself cannot continue to endure as a nation very long. See Romans 1:18-31.

The church of our Lord certainly is not exempt from falling. It went into apostasy in the early centuries because of the word being suppressed. It will happen today if we lack a love for truth and righteousness. The apostle Peter said, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Peter 2:2.) Instead, we have a generation of people, both in the world and some in the church, who couldn't care less about studying the word of God and learning how to apply it in everyday life. Why we even have a few brethren who would rather listen and do what some preacher says rather than see what the Bible says. To some degree we have developed a "professional clergy" just like the denominations. Some people will not listen to what a preacher says unless he has two or three degrees after his name. I am not against higher learning, but I wonder if the danger lies in placing too much emphasis on the man instead of the word. For we still need to "search the scriptures daily" to see if the things said are so, no matter who it was who said it. After all, we will be judged by the standard of God's word, John 12:48, not man's. Brethren, know the word!

We really need to hunger and thirst after righteousness (Matt. 5:6), but how many in the Lord's church really do? Just look around you and begin with self. How many are actively involved in regular Bible study at services and privately? The poor percentage of those who attend the services of the church tell us a lot. A Christian should want to be at every service humanly possible. Many sermons are prepared for our growth. Bible classes are geared to help us mature in the faith. Many Bible correspondence courses are available, but not enough people are interested enough to take them. Many good periodicals are published, such as **Carolina Christian**, for our needs. Excellent tracts are available. On and on we could go, but the point is, we – the church – can only mature spiritually as the individual Christian studies, prays and lives what he learns. Let us beware while we enjoy physical plenty that we do not suffer spiritually because of a shortage of the word of God (Amos 8:11-12). May God help us to grow to greater heights.

Buried With Christ

Johnny Melton

> *Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.*
>
> (Col. 2:12, 13.)

There are many people in this world who refuse to accept the Bible's teaching concerning baptism. These people cannot support their case with Scripture, because the Bible plainly teaches the necessity of baptism (cf. Mark 16:16; Acts 2:38; Acts 8:36-39; Rom. 6:3, 4; Gal. 3:26, 27; 1 Peter 3:21). Therefore, they present what is referred to in logic as **Argumentum Ad Hominen**, or argument against man. For instance, one preacher was heard to say, "Anyone who teaches that baptism is necessary to be saved would not recognize the truth if it slapped him in the face!"

As a matter of record, I will state with Jesus, "He that believeth **and is baptized** shall be saved . . . ," and with Peter, "Repent **and be baptized** every one of you in the name of Jesus Christ for the remission of sins . . . ," and again with Peter, "The like figure whereunto even **baptism doth also now save us. . . .** "

The statement by Paul in Colossians 2:12, 13 gives us some insight into the nature of baptism.

First, baptism is a burial. "Buried with him in baptism. . . . " (cf. Rom. 6:3, 4.) Sprinkling or pouring will not fit the New Testament pattern.

Second, one is raised from the tomb of baptism a new creature, "in newness of life" (cf. Rom. 6:4), "through the faith of the operation of God. . . . " That statement is important, for it declares that baptism is an act of faith. When one is a true believer in Jesus he will obey the commands of the Master. By faith, he will repent of past sins. By faith, he will confess the name of Jesus. By faith, he will be baptized.

Third, before being baptized one is dead in sins (cf. Col. 2:13; Rom. 6:2). When one is dead he is to be buried. In baptism individuals are "quickened together with him," being "forgiven . . . all trespasses." That is why Peter declares, " . . . baptism doth also now save us. . . . " (1 Peter 3:21.)

Please notice the significance of the observation that baptism is a burial. Who is to be buried and when is one to be buried? Obviously one is to be buried when he is dead! It is a crime against nature to bury one when he is alive! Yet that is what the majority of people teach!

Most folks have been taught that one is saved, born again by faith only and then **after** they have been made **alive** in Jesus Christ they are baptized. That is burying someone who is alive! The above doctrine is tantamount to saying that Jesus died on the cross, He was resurrected, and after He was made alive He was buried. It just is not so.

Jesus died because of sin in the world, He was buried, and He was raised by the "glory of the Father" (Rom. 6:4) by the "operation of God" (Col. 2:12). Men and women are "dead in sins" (Col. 2:13) and must be "dead to sin" (Rom. 6:2); they are to be buried with Jesus "by baptism into death" that "as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.)

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The Grumbler Song

Joe DeYoung, Greenwood, S.C.

In country, town or city,
Some people can be found
Who spend their lives in grumbling
At everything around;
O yes, they always grumble,
No matter what we say,
For these are chronic grumblers
And they grumble night and day.

They grumble on Monday, Tuesday, Wednesday,
Grumble on Thursday, too,
Grumble on Friday, Saturday, Sunday,
Grumble the whole week through.

They grumble in the city,
They grumble on the farm,
They grumble at their neighbors,
They think it is no harm;
They grumble at their husbands,
They grumble at their wives,
They grumble at their children,
But the grumbler never thrives.

They grumble when it's raining,
They grumble when it's dry,
And if the crops are failing,
They grumble and they sigh.
They grumble at low prices
And they grumble when they're high;
They grumble all the year 'round
And they grumble till they die.

A Negro evangelist used to delight his audience by singing the above song – and we smile as we read it, too. But as we reflect more soberly, we realize that ingratitude is a deadly thing. Remember the Israelites and how they constantly "poor-mouthed" both God and their leaders? Moses also used a song, the words of which are found in Deuteronomy 32. Verse 18 points out the seriousness of their ingratitude: "You were unmindful of the Rock that begot you, and you forgot the God who gave you birth."

Even in all the vicissitudes of life, we can always find much for which to be thankful – if we will but look. If we do not, we are disobedient to the Spirit's instruction: "Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe." (Phil. 2:14, 15.)

"Give thanks in all circumstances, for this is God's will for you in Christ Jesus." (I Thess. 5:18.)

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The Holy Spirit – What He Does Not Do

Howard Winters, W. Jefferson, N.C.

There are many foolish, erroneous, false, and hurtful opinions concerning the Holy Spirit and His work being preached, believed, and practiced among religious people – false opinions that have replaced the truth in the minds of many. These false conclusions (and the one being considered now is that of ascribing to the Holy Spirit works which He was never given to do) must be rooted out before the Scriptural teaching can be restored in our thinking. This is why I included 12 such things in my booklet **The Holy Spirit – His Indwelling and Work** and why we are giving some additional ones here.

In the ninth thing given in my booklet I say that the Holy Spirit was not given to make the receiver more spiritually minded. I now want to expand on that thought by adding that He was not given to make the receiver more spiritual. While there is no point in trying to make a distinction between being spiritually minded and in spirituality per se (there is no difference unless one means to limit the former to the process of thinking), I do want to expand and broaden the grounds of our thinking a little more than was done in my booklet.

While Pentecostals are becoming more cautious of saying so (they have learned that their attitude of superior spirituality turned others away from them), there can be no question but that they conclude that their experience makes them more spiritual (if they did not there would be little use for them to try to persuade others to receive it). Before the experience (which they call the baptism of the Holy Spirit, the chief proof of which is the speaking in tongues) Christianity is a cold, formal, legalistic system that gives no joy, peace, or power. Or as Pat Boone expressed it, it is living in the Father's house but never meeting or knowing the Landlord. But all this is changed with the experience. Life becomes meaningful, the personality dynamic, and one receives power over self, sin, environment, and others. Before the experience Christianity is nothing more than law keeping, system following, establishment building; after the experience it becomes a spiritual high, personal confrontation, direct guidance, joy, peace, and power from the throne of God. This, by the very nature of the case, makes all those without the experience second-rate Christians – Christians without pleasure, profit, or power, Christians who have the form of Christianity but not the power thereof.

In a booklet called **Hang In There** by Robert C. Whitaker (giving counsel to charismatics on how to stay in the main line churches after they have received the experience, even when it seems that their old spiritual diet is absolutely insufficient for their new spiritual insights) this problem is acknowledged and the author gives instructions on how to deal with it. He states, "How often I hear it said, 'We just cannot stay in that church anymore because we're not being fed.' When the adults are reminded that they can be fed in a home prayer group, private Bible study, and through the tremendous number of available Spirit-filled books, tapes, and magazines, then they say, 'Well, if we had just ourselves to consider that might be all right, but our children aren't getting anything.' " (P. 18.) The author goes on to give instructions as to how one should stay in and little by little impart the rich treasures to others. The whole concept shows that they consider the miraculous reception of the Spirit the means by which a higher spirituality is instilled. While it is conceded that the Holy Spirit makes people spiritual (He does so through the revealed will of God), there is not a shadow of a hint in the Scriptures that He does so directly – that He makes men spiritual by a miraculous reception. In fact, this concept leads to a total misunderstanding of what spirituality is – it replaces true spirituality with emotional and existential experiences.

This being the case, it then becomes imperative that we know what true spirituality is – what the Scriptures mean by being spiritual. We can arrive at a Scriptural conclusion by making four observations:

1. Spirituality is opposite carnality, and carnality involves the carnal appetites, illegitimate desires, and fleshly lusts. It is the attitude that makes the gratification of the flesh the whole of life. One is carnal when he makes the lusts of the flesh the whole of life, the reason for living. God and the things of the Spirit are replaced by the works of the flesh (cf. Gal. 5:19-21). The opposite of this is to let the Spirit, through His instructions, rule the life.

2. When the Spirit rules the life one is said to be spiritually minded (Rom. 8:6) – that is, he has the mind of the Spirit, and he lets the Spirit rule his thoughts. He thinks as the Spirit thinks. But the only way to have the mind of the Spirit is to know His mind through the revelation which He has given.

3. When one has the mind of the Spirit he must live by the things of the Spirit (Rom. 8:5). Paul commanded, "Walk in the Spirit." (Gal. 5:16.) He then adds, "But if ye be led of the Spirit, ye are not under the law." (Gal. 5:18.) To live by the Spirit, to walk in the Spirit, and to be led by the Spirit all embrace the same concept. They all mean to be directed in life and conduct by the Spirit – that is, to live as the Spirit directs.

4. The things of the Spirit (the things that enable us to live by the Spirit, walk by the Spirit, and be led by the Spirit) are found only in the word of God, the revelation of God's will to man (I Cor. 2:9-14). David Lipscomb correctly observed many years ago: "The Spirit of God dwells in the law, speaks through the law; and to hear and obey the words of the Spirit is to be led by the Spirit. To refuse to hear and follow the teachings of the Spirit is to reject the Spirit and to refuse his guidance. . . . There is not a true spiritual thought or idea in the world that is not found in the teachings of the Spirit of God in the Bible." (**Salvation From Sin**, pp. 88-90.)

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Spirituality is, therefore, more than a single characteristic of a man; it is the total being, what one is and how he lives, the totality of living by the things of the Spirit. Spirituality thus has two integral aspects: (1) it is to have the mind of the Spirit – to think as the Spirit thinks; (2) it is to live by the directions of the Spirit – to do as the Spirit instructs through His word. We must conclude therefore that to be spiritual is to know and live by the revelation of the Spirit as given in the inspired Scriptures. To live by the instructions is more than some mechanical process: it is to make the will of God our will, to let the will of God completely control our lives. This control, however, is not exerted by the direct workings of the Spirit, but rather indirectly through the word of God. Thus the more one is absorbed into the will of God, as that will is revealed through His word, the more spiritual he becomes. Spirituality has little or nothing to do with how one feels; it is more what one is and what he does. Spirituality is character, and character is built, not by miraculous impartation, but by applying principles of divine truth.

That this conclusion is true is proven by the fact that the Corinthian church, while it seemingly desired and probably had as many if not more gifts, especially the gift of tongues, than any apostolic church, was the lowest church in spirituality of any church to which Paul wrote. In fact, Paul said, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." (I Cor. 3:1.) Here is a church that had miraculous gifts, that spoke in tongues, that had all the advantages the modern Pentecostals claim (which of course they do not have), and yet it was plagued with more problems and less spirituality than any other church mentioned in the New Testament. This speaks loud and clear of two concluding facts: (1) the Holy Spirit was not given to make the receiver more spiritual; (2) the ability to speak in tongues (even in apostolic times when some were actually capable of speaking in languages they had never learned) is no sign of superior spirituality.

The work of the Holy Spirit is to reveal the will of God (which He has done in the word of God.) When we reject that will and follow the flesh we are carnal; when we accept and follow it we are spiritual. It was never His function to make man spiritual by a direct miraculous act.

Pre-Funeral, Funeral, And Post-Funeral Periods

David Bugg, Hayesville, N.C.

The day for which the memorial services are planned may be divided into three parts: the pre-funeral period, the funeral, and the post-funeral period.

During the pre-funeral period most families desire to be by themselves. Thus you are not required to visit with them in their homes unless called for. You can better spend this time in study, prayer, and attending to last-minute details. Give much consideration to II Corinthians 12:26: "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." You may find it helpful to arrive at the funeral home well in advance of service time. Your time there can be spent in meeting the friends and relatives. If relatives from out of town arrive you can be of great help to them by attending to any needs they may have. As the family arrives meet them at the door and converse with them a few minutes.

As the time for the service approaches the mortician will seat you. Then, if the service is at the church building, the family will be ushered in. Most services follow this simple pattern: a song, the reading and prayer, a song, and the sermon.

Remember, you conduct services for two types of people, the saint and the sinner. I caution you to show the same respect to the sinner that you show to the saint. Remember, he is someone's father, someone's husband, someone's loved one. Your dislike of his actions must never, and especially at this time, be transformed into a dislike for him.

There are also two types of services: those that help and those that hinder. Those that help are first of all short, 15 minutes being plenty of time for the sermon. The services that help are filled with God's words and your love and sympathy. A short reading and prayer is all that is required at the cemetery.

The post-funeral period is the loneliest for the family. It will be wise for you to stop by for a visit the day following the funeral. During this visit do not have too much to say – just listen. As you leave, again ask if you may be of help. Arrange for some of the congregation to visit the family in the weeks to come. This is a time of reorganization for the family; they need and deserve your help. But most of all they need God's help.

As you think about the things I have written, again ask, "What would I want done if I had suffered so great a loss?"

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Getting Along With Others

Henry L. Fuhry, Asheville, N.C.

Have you ever noticed that some people just seem to get along peaceably with all those with whom they come in contact? They have no serious family misunderstandings; they work together with their neighbors; they just seem to "hit it off" with everyone. On the other hand, have you not seen people who just cannot seem to live in peace with anybody? It seems as though everyone they come in contact with has difficulty with them.

"If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12:18.) We have a very real responsibility and should be concerned with our duty toward God, our fellowmen, and ourselves! In fact, if we are followers of Christ, we have an obligation to see that this threefold duty is properly performed. The person who is constantly having difficulty with others, who is always bickering, quarreling, fighting, and is just plain cantankerous with those around him will claim that everybody is "out of step" but him! What is wrong with him? Why can he not get along with others? In order to get along with people certain fundamentals must be observed. The following by no means exhausts the many basic requirements for getting along, but they certainly will help along the way:

1. **We must be patient listeners.** Listening is an art that must be more fully developed and practiced by just about all of us. Many times just listening to the other person, even though he is angry, is the only solution to the situation. Let him talk himself out and almost invariably he will find the answer as he talks.

2. **We must be willing to cooperate and to discuss matters.** Too often our minds are made up and we do not want to be bothered with the facts. If we are willing to discuss troublesome situations with each other there is no problem that cannot be mutually solved. Husbands and wives should be especially sensitive to discussion with each other and with their children. It would be well for all of us to remember the words of Isaiah 1:18, "Come now, and let us reason together," and those in I Samuel 12:7, "Now therefore stand still, that I may reason with you."

3. **Try to develop a pleasing personality.** We should cultivate a personality that is pleasant and kind. This will attract people, while faultfinding, complaining, and pessimism will just as certainly repel them.

4. **Be careful of what we say – avoid gossip.** The tongue can be biting, caustic, and bitter. We must not participate in gossip, or for that fact, even listen to gossip and rumors. "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." (Prov. 26:21, 21.) Paul in his letter to the Colossians writes, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6.) Some people boast that they are very courageous because they always speak their mind; but such is not always necessary, nor desirable. The effect of this practice is best seen when it is tried on those who claim it for their rule!

5. **Be generous with praise and compliments and stingy with criticism.** No one ever gets along with others if he is constantly criticizing them or embarrassing them. Always look for the good in a person and be free with praise and compliments. Try to find things that you can praise a person for. Avoid looking for those things that evoke criticism.

6. **Do not be oversensitive.** If we are to get along with others we cannot be oversensitive. Some things we just have to overlook and let them "roll as water off a duck's back." If we have a subconscious imagination that is overdeveloped we are going to be constantly taking everything the wrong way. People like this are

always on the watch for slights, either by deed or word.

7. **We must be tolerant.** The wise man will listen to others and carefully weigh their suggestions, ideas, and proposals. He will think things through and base his action and words on the information he has available. If we are to get along with others we must not think that the other fellow is our enemy simply because he disagrees with us. A great many of the affairs of life are of necessity matters of opinion. All of us are differently constituted and we should make due allowance for this fact. Some of us are serious-minded, while others view life from a lighter side; some speak sharply and quickly, while others are cautious and soft-spoken. We must not be too quick to take offense at things said or done. "A soft answer turneth away wrath: but grievous words stir up anger." (Prov. 15:1.) The story is told of a mother who, upon hearing that her daughter had been corrected at school, became extremely angry. She angrily rushed to the school building and burst into the principal's office. The principal met her at the door, cordially and in a soft-spoken manner invited her to have a seat. He spoke kindly to her and explained why the girl had been corrected. He also told the mother of the girl's latent capabilities and of the great possibilities that lay before her. The result was that the mother was completely disarmed and her anger was cooled. She thanked the principal and assured him that she wanted her girl to be obedient, truthful, and honest, and to grow up to be a good law-abiding citizen. She further gave the principal assurance that she would cooperate with him in any manner the principal felt necessary in order that the best in the girl would be emphasized. Truly a soft answer turned away wrath.

Abortion

David Pharr, Rock Hill, S.C.

When King Herod learned of the birth of Jesus he wanted the baby destroyed. When he was unable to learn which child to kill, he "... sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under...." (Matt. 2:16.) Jesus escaped into Egypt with Joseph and Mary.

Why did Herod order the death of all these babies? It was for political **expediency**. Such a child might cause him to lose his position. He might be a political embarrassment. Think of it! Killing babies because it was the **expedient** thing to do!

The debate over abortion centers around **expediency**. It is more convenient, less embarrassing, a solution to the problem. The debate in Congress over whether to pay for the killing often arises from what the voters will think instead of from moral principle. The courts' defense of abortion concerns a mother's convenience, not her duty.

Herod killed children a few weeks or months after they were born. Abortion is killing children a few weeks or months before they are born. The difference is not in the action, but in the schedule. For the present, at least, society would be horrified by Herod's actions.

If it is right because it is expedient to destroy a child before birth, why would not expediency justify the killing of children who are born deformed? Or ugly? Or irritable?

Herod wanted the baby Jesus killed. We regard him as ungodly and inhuman for that desire and the steps he took to accomplish it. But consider (it's really beyond imagination): what if Mary herself had decided to have an abortion?

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Conversation With A Baptist

I grew up in an independent church (called the Christian Church, but I do not recall ever having heard preached one single thing, not even the plan of salvation, that would distinguish it from a denominational group), but was strongly influenced by the Baptist Church and its people. In fact, I would have joined the Baptist Church except for a technicality: I had been independently baptized and the Baptists would not accept me on my baptism and I would not consent to being re-baptized by them. While I worked and worshipped with them for a considerable amount of time (I started preaching while attending Baptist churches), I was never actually a member of the Baptist Church. Perhaps some, who were uninformed as to my actual condition, thought I was.

Soon after I learned the truth, and long before I started preaching on a full-time basis, the assistant superintendent of the furniture factory where I worked came by one day and said, "Winters, I want to ask you a question about your religion." (He understood that I had previously renounced all denominationalism as divisive and contrary to the teaching of the New Testament and had become simply a Christian, a member of the body of Christ.)

"Good," I said, "I am always delighted to give a reason for the hope (and faith) that is in me. This is what Peter instructed all Christians to do, in I Peter 3:15."

"What creed do you use?" he asked.

"I do not have a creed in the sense of your question. I simply believe and follow the Bible. Christ is my only creed."

He responded, "I know you follow the Bible. We all do that. But how do you know what to believe?"

"I just believe the Bible . . . nothing more, nothing less."

"I know that," he said, "but how do you know what the Bible means?"

"I believe it means what it says and says what it means. I therefore just believe the Bible. No one tells me what it means. I just believe what it says."

"You know what I mean," he said. "Who tells you what to believe about it?"

I responded, "Nobody. I just believe the Bible. What it says I believe and practice. I practice nothing it does not authorize. In short, I practice what the Scriptures teach and leave undone everything not taught therein. I just believe the Bible, nothing else."

"You don't understand me," he said. "Who tells you what to preach?"

"Yes, I understand what you are asking, but nobody tells me what to preach. I just preach what the Bible says."

"I know that," he countered. "All religious people do that. But how do you know what the Bible says?"

"I just read it for myself. It says the same thing to all of us."

He answered, "But you must have someone to tell you what to believe, preach, and do."

"No, I just believe, preach, and do what the Bible says. That is all."

This ended the conversation, but I heard him muttering as he walked away, "I do not understand that. One must have some kind of a guide to understand the Bible."

What he had failed to understand (along with millions of others) was that the Bible, and the Bible alone, is our guide in all religious matters. And we do not need a man-made guide to help us follow the God-given guide. The Bible says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17.) If this passage is true, if the Bible does furnish the man of God (the Christian) to **all good works**, then nothing else is needed for one to know the will of God. The Bible is, therefore, God's complete, final, and all-sufficient guide. If one believes and practices more than the Bible teaches, he believes and practices too much; if he believes and practices less than the Bible teaches, he believes and practices too little. Thus the Bible, and the Bible alone, is all one needs in order to learn and know the complete will of God for his life. One thing should be clearly understood: no human guide is needed to understand the divine guide.

* * *

Southeastern Children's Home News

We have good news to share with you concerning the Southeastern Children's Home. In the last few months some changes have taken place which we feel will greatly enhance the growth of the home. We hope that you will join us in this enthusiastic effort to provide a more profitable service for those in need. As you may or may not know we had two cottages for needy children in the city of Sumter, S.C. The first one was built in 1971, the other in 1973. During this time the home has had some 20 children in their care. Some have been able to return to their natural parents, some have moved out to take jobs for themselves in the world and some are still with us. We have witnessed a problem of securing house parents for these homes mainly because of the unavailability of jobs suitable to the husband. In view of this condition, it was decided by the board of directors that it would be wise to sell one of the homes in Sumter, S.C., and buy another cottage in a more populated area where the potential of jobs would be greater. This decision had been consummated. We sold one cottage in Sumter and purchased another near the city of Columbia, S.C. This cottage is located in the Irmo community, which enjoys one of the best school systems in the state and is also in one of the fastest growing communities around Columbia. We have already secured a fine Christian couple to serve as house parents for the home here. We are very much encouraged by this change and hope that it will be a means to a greater work.

Had it not been for the great interest manifested by so many of our brethren in the two Carolinas and others this progress could not have been achieved. We are grateful for your interest in the past and trust that you will join us as we seek to go forward in this much-needed work.

At present we have one cottage in Sumter, S.C., and one in Columbia, S.C., and future plans call for reaching other populated areas such as Greenville, S.C., Rock Hill, S.C., and also in North Carolina. We are asking you to search your heart and pray for and continue to send your contributions to Southeastern Children's Home, c/o Hugh L. Palmer, 75 Nash St., Sumter, S.C. 29150.

We are in need of house parents for the Sumter cottage. If you are interested or know of a faithful Christian couple willing to serve please write R.W. Senn, P.O. Box 1484, West Columbia, S.C. 29169 or call (803) 796-1384.

* * *

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Palmetto Bible Camp

Jerry Senn, Greer, S.C.

The board of directors of Palmetto Bible Camp is presently making a concerted effort to re-establish our Key Man Program. We are trying to solicit the special help of one person in each congregation in South Carolina, western North Carolina and north Georgia. This Key Man will be asked to (1) communicate news of the camp to the local congregation, (2) assist in promoting our regular camp program and rental of our facilities and (3) provide feedback or input from those who are interested in the camp work. We are sure there are interested Christians with whom we are not familiar. Sometimes our efforts to communicate with Christians in these areas fall short because of improper or out-of-date addresses. It is our hope that brethren will help us by providing (1) names and addresses of those you feel are not now receiving camp material and (2) suggestions of interested persons to serve as Key Men.

PBC will be conducted five weeks this coming year. We find this necessary due to the demand. We are happy to report that 73 were baptized at camp this past summer. Claude Bearden of Barnwell, S.C., and Ernest Thigpen of Gaffney, S.C., served two weeks each as directors. Our plans are to step up efforts to rent the camp facilities when our regular camp programs are not in operation. We encourage Christians to inquire concerning use of our camp for retreats, workshops, family gatherings, etc. Our desire is to make our facilities available at a minimal cost to Christians for recreational as well as spiritual purposes. Camp sessions will begin June 18 and will run for five weeks.

Those presently working as directors of Palmetto Bible Camp, Inc., are: Tom Bailey, Columbia, S.C.; Haygood Godley, Columbia, S.C.; Arthur Guest, Charleston, S.C.; Jim Lamm, Charleston, S.C.; Ralph Richardson, Charleston, S.C.; Claude Bearden, Barnwell, S.C.; Frank Faciane, Augusta, Ga.; Charles Hicks, Greenville, S.C.; Freddy Reynolds, Greenville, S.C.; Ernest Thigpen, Gaffney, S.C.; and Jerry Senn, Greer, S.C.

We ask the prayers and continued support of our brethren as we attempt to meet the need for Christian camping.

BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: INDIA – J.C. Bailey and Charles Scott, missionaries to India, recently compiled the following statistics about the work here: Since J.C. Bailey went to India in 1963, over 160,000 have been baptized; there are now more than 1,000 congregations of the Lord's church in India; the most successful preacher in the church of Christ today is Bro. N. Prasadadarao, a native Indian who has baptized over 1,000 people (success measured in terms of baptisms); in at least 10 places, churches of Christ are composed of lepers in leprosy colonies; and more than 300 denominational preachers have been converted. Two cyclones and floods have recently devastated areas of Tamil Nadu and Andhra Pradesh states, affecting the lives and property of untold numbers of Christians living in these areas.

TRIESTE, Italy – The work in this Roman Catholic country is slow but progressing. "Project Italy" (trained missionaries from the States) makes many contacts for Christ by presenting a program of choral music on public squares, interspersed with teaching. Following the program, questions are answered, tracts are given and prospects are cultivated. In all Italy we now have 1,000 members scattered in 50 congregations.

SOTIK, Kenya – Missionary Jim Scudder's wife, Faye, died in childbirth last

August. He and his four children and the new baby moved in with their co-workers, Fieldin and Janet Allison. Janet weaned her 10-month-old daughter in order to nurse the Scudder baby girl. Brother Scudder continues his work among the Kipsigis.

WIGAN, England – The Albert Street congregation held a gospel meeting in September while celebrating their 100th year in the same church building.

GUATEMALA – Work is flourishing among the Pocomchi Indian tribe north of Guatemala City. Response to the radio program took missionary Joe Lee into a village where about 50 souls awaited his coming by standing by the road to welcome him for the first time to their village for preaching. Presently there are nine congregations with about 600 to 700 souls who have denounced man-made doctrines in favor of following the New Testament pattern.

ON THE HOME FRONT: HOUSTON, Texas – Reports from Christians who attended the International Women's Year (IWY) Conference here are appalling. President Carter has appointed a commission of 42 women, granting them $5 million to conduct state and national conferences for the purpose of formulating a consensus of women's concerns. With one exception, these women are leaders in the radical women's lib movement. Thus, the state and national IWY conferences were dominated by those who represent the minority, not the majority, of women. Two of our former First Ladies and Rosalyn Carter sat together on the stage of the national conference while the participants advocated sex perversion, the murder of unborn children and the Equal Rights Amendment. Christians are encouraged by those who were eyewitnesses at the conference to write in protest of these "lib"-dominated conferences using tax money to congressmen, senators and the President.

NASHVILLE, Tenn. – Dr. Russell Artist is now retired from teaching biology at David Lipscomb College and lectures widely in a series of faith-building lessons on atheism, evolution and the Bible. While demolishing the false doctrine of evolution being taught by our tax money, Brother Artist helps Christians to get the textbook BIOLOGY: A SEARCH FOR ORDER IN COMPLEXITY into school systems. He can be reached for work in your area at 1057 Parkwood Terrace, Nashville, Tenn. 37220.

NASHVILLE, Tenn. – Batsell Barrett Baxter underwent major abdominal surgery last August and recently had to return for additional surgery. At last report he is progressing well.

NASHVILLE, Tenn. – The Tennessee Speech Association recently named Ira North, minister of the Madison congregation, "Speaker of the Year." The award is given to outstanding speakers who speak "in behalf of the best interest of Tennessee." This is the first time a minister has received the award. Brother North began his 26th year as Madison's minister and became the editor of the **Gospel Advocate** on Jan. 1.

ON THE CAMPUS: DAVID LIPSCOMB COLLEGE, Nashville, Tenn. – Willard Collins has succeeded Athens Clay Pullias as president. . . . ABILENE CHRISTIAN UNIVERSITY, Abilene, Tex. – ACU has set a new enrollment record of over 4,000 students. . . . YORK COLLEGE, York, Neb. – $1.2 million was raised last fall. . . . OKLAHOMA CHRISTIAN COLLEGE, Oklahoma City – The largest gift ever received by OCC was recently consummated in the reception of the $6 million W.G. Davisson ranchland and other assets. . . . PEPPERDINE UNIVERSITY, Malibu, Cal. – Celebrating its 40th anniversary year, PU currently has an enrollment of 8,000 students and operates campuses in Malibu, Anaheim, Heidelberg, Germany and conducts classes in over 150 sites around the world. . . . STAFFORD NORTH, Executive Vice President of OCC reports that an annual survey of Christian colleges indicates an enrollment increase of 4.5 percent this year with a total student enrollment near 20,000.

FROM THE GOOD NEWS: "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18.)

* * *

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

The Westside church in Charlotte, in cooperation with Charlotte Avenue, Rock Hill, S.C., is sending Samson Egeonu to Freed-Hardeman College. Brother Egeonu is from Nigeria and came to this country three years ago to attend college. He was converted a few months ago and now wants to prepare to go back to Nigeria to preach Christ. Arrangements are also being made to bring his wife and daughters here from Nigeria. He has not seen his family since coming to the United States.

In the last issue we prematurely reported that Charles Clark was going to be working with the Westside congregation. Brother Clark, however, decided against the move.

Harold Derr is moving from South Fork, Winston-Salem, to Friendly Avenue, Greensboro.

Sylvia Pectol of the South Fork congregation has made a commitment to spend two years in Ireland doing mission work following graduation from Harding College this spring.

The W.B. Freemans are moving to South Hill, Va., to work with the church there after three years with the Corinth congregation at Woodleaf.

James Stutts ended nine years of works with the Eastchester church in High Point to move to North Charleston, S.C. In his final bulletin at High Point he reviewed his years there. This was not written for **Carolina Christian**, but we thought our readers would enjoy some of what he said:

"During our ministry 73 have been immersed into Christ and about 20 more obeyed during revivals Jim was permitted to be away for. Also, 134 souls rededicated their lives at High Point since 1968. Many have moved away, fallen away or strayed away, while others have grown and reproduced other New Testament Christians. Nevertheless, the seed was sown to the best of our ability. Fourteen marriages, 12 funerals and over 600 lessons excluding Bible classes have been delivered by Jim since 1968 from America to Africa.

"We leave the church with the following programs introduced during our work: A radio program, systematic educational program, bus ministry, campus ministry, puppet ministry, sponsorship of a teacher and preacher-student in a preaching school, a supporting role in a TV ministry, a new educational wing, more adequate pews/pulpit furniture, a personal work director, educational directors, youth director and a foundation for home Bible study. These programs are in addition to those already functioning when we arrived. Obviously, these are works of the body, not one person, but were initiated during the Stutts' ministry. . . .

"Through our work to oppose evolutionary textbooks, pornography and the Equal Rights Amendment, we leave the church with a good reputation for standing upon the truth.

"As we look over our shoulders we see many failures, yet we pray that we may have learned lessons from them so we may not repeat them. We leave with good will and love for all, even those who may have opposed us in the church or community."

The Belmont congregation in Statesville has made plans to construct a new building with seating for 400, 16 classrooms, and other facilities. About four and six-tenths acres have been purchased in southeast Statesville. This congregation, established in 1932, has a membership of 204. C.C. Vaughan is the minister. Since only about 25 percent of the membership are "working people with solid financial status" they are appealing to others for help in raising $50,000 in 1978.

N.C. Baptisms:

Broad Street, Statesville, 1; Abilene, Statesville, 2; Westside, Charlotte, 1; South Fork, Winston-Salem, 2; Jericho, Mocksville, 1; West Jefferson 1; Corinth, Woodleaf, 1; Eastchester, High Point, 1; Providence Road, Charlotte, 1. Total: 11.

SOUTH CAROLINA

Carter Geer is moving from St. Louis, Mo., to the Bypass church in Union to serve as their new evangelist. Johnny Melton has moved to Charlotte, N.C.

The brethren in Myrtle Beach are in the process of selecting additional deacons.

Jerry Senn reports that the new educational facilities at Greer are almost complete. This will provide seven more classrooms, a fellowship area, library, and office. They also plan to install new pews and carpet in the auditorium. Their budget for 1978 is $700 per week.

S.C. Baptisms:

Central, Spartanburg, 3; St. Andrews, Columbia, 1; Augusta Road, Greenville, 1; Shandon, Columbia, 1; Essex Village, Charleston, 1; Greer, 3; Charlotte Ave., Rock Hill, 4; North Charleston, 2. Total: 16.

Charleston

JIM STUTTS, Reporting: I began work with the North Charleston congregation on November 20, 1977, after over nine years with the Eastchester Drive congregation in High Point, N.C. In a November planning session for 1978, 53 of the N. Charleston men met together to specifically commit themselves in working for Christ. Plans, goals and the means for accomplishment in 13 different areas of work were hammered out from 9:30 a.m. to 4:00 p.m. The results of this meeting have been impressive and an air of excitement is evident throughout the congregation. During my first month two have put on Christ in baptism, 11 have rededicated their lives and five have placed membership. The church continues under the strong oversight of elders Ralph Richardson, Neill Graham, and Leo Menard. I presently am available for two meetings during 1978. Worship with us when visiting historic Charleston.

Essex Village, Charleston

SID FULFORD, Reporting: The Essex Village congregation in Charleston will host 24 workers in an evangelistic campaign June 11-30 of 1978. These workers will come as a part of "Campaigns Southeast," an evangelistic work under the oversight of the elders of the Sylvan Hills church in North Little Rock, Arkansas. The team of workers will be led by Jeff Burton from the Harding Graduate School in Memphis. Most of the workers will be students from Christian colleges.

During the campaign, approximately 30,000 persons will be contacted with two purposes in mind: (1) to set up and conduct Bible studies in their homes and (2) to invite them to attend nightly preaching services which will be conducted the last 10 days of the campaign.

Several detailed areas of the campaign are still being determined, but we anticipate a great work in the service of Christ.

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Editorial Book Views

The Spirit of 33: A Plea for New Testament Christianity, various authors; Church of Christ, P.O. Box 654, Aiken, S.C. 29801; 111 pages, paper (mimeographed) $3.

Twenty-two lectures (a few are in outline but the majority are in full manuscript) delivered in Aiken, S.C., at the 1977 South Carolina Lectureship. The lectures cover a broad area of study, but all center around New Testament Christianity. The first day salvation was discussed; the second day worship was the theme; the third day the church, here organization and work, was dealt with; the final day the Holy Spirit was the subject. In our judgment this is a valuable book and makes an outstanding contribution to Carolina literature. It ought to be in every library – private, public, school, and church. But in addition to its present value as great Bible material to be studied, absorbed, and applied, it has historical value. This is the first time full manuscripts of a lecture in the Carolinas have been printed (they have been limited to outlines before). There is a limited number of these available. So get your order in immediately – you will regret it if you do not have a copy of this history-making book. (Note: Order **only** from the Aiken church – address given above.)

More Fun With Bible Facts, Ruby Peterson; Quality Publications, P.O. Box 1060, Abilene, Texas 79604; 41 pages, paper .75¢.

A delightful new book for puzzle lovers. It includes crosswords, cryptograms, sort them out, crosspatch, etc. Those who have the author's previous book, **Fun With Bible Facts**, will want this one.

What's It Worth?, Margaret Long Ragland; Quality; 120 pages, paper $2.50.

Another ladies' book from Quality. This one is an effort at probing our values with questions Jesus asked. It deals with values, discipleship, peace, material things, etc. While in general this is a good book and ladies will find some tremendous studies in it, it has one disappointing feature (at least to us). It is stuffed with quotations from denominational writers and theologians. We have no objection to quoting others when their words add weight or give needed insight, but we get the feeling that many of these quotes are nothing but "stuffers." Some of them are useless and some are potentially misleading.

The Ghost of the Wichitas, Cloyce W. Littlefield; Quality; 224 pages, paper $3.95.

For those who like good clean fiction, this is a good story, both for young and old. It is the story of three young people who spend their vacation looking for treasures buried by Jessie and Frank James, but wind up capturing some criminals. Proves that a book does not have to be "dirty" to be fascinating.

Preaching to Preachers About Preaching, John Waddey; J.C. Choate Publications, Burton Drive, Winona, Miss. 38967; 165 pages, cloth $5.

In this book John Waddey has produced a gem, one that should make a tremendous contribution toward understanding the preacher, his work, his needs, and his problems. It is full of wisdom and insights. It is divided into eight chapters in which 45 different subjects are effectively discussed. The chapters are headed: Encouraging Men to Preach, Training Men to Preach, The Preacher's Work, The Preacher's Relationships, The Preacher's Problems, Some False Concepts About Preaching Exposed, and Rewards of Preaching. The author says some things that need to be said. It ought to be read by everyone, not just preachers alone. Two items, "The Woman Is a Preacher's Wife" and "Have We No Right?" are worth far more than the price of the book. Get it. Read it. And follow its instructions. (Note to preachers: Be sure this one is in the church library!)

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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There Is:

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- —Body
- —Spirit
- —Hope
- —Lord
- —Faith
- —Baptism
- —God

— Ephesians 4:4-6

GUEST EDITORIAL

Keeping The Unity Of The Spirit

Johnny Melton,* Charlotte, N.C.

Religious division has been conceived to be a good thing. The slogan "Attend the Church of Your Choice" has been heralded across our land. It has been suggested that an individual should find a church that fits his political, economic and social preferences. Variety is to be desired; after all, variety is the spice of life!

The divided state of professed believers in Jesus Christ is a dismaying situation indeed! Nothing could be more out of harmony with the will of God today than the state of religious division.

In John 17 Jesus prayed for unity among His followers. The basis for the unity is found in John 17:17. Unity based upon compromise is no unity at all! Unity must be based upon the truth of God's word. Listen to the pleading words of Jesus: "Sanctify them through thy truth: thy word is truth." The word "sanctify" means to set apart for a holy purpose. The purpose for which men are set apart is to worship God. The basis for this sanctification is the truth of God's word. According to 1 John 1:7, fellowship is found in "walking in the light." Unity and fellowship are contingent upon the "light" of God's revealed truth.

In Christian unity doctrine is important. Paul pleaded with the Corinthians to "speak the same thing . . . that there be no divisions among you" (1 Cor. 1:10). The purpose of this special issue of **Carolina Christian** will be to examine the seven-plank platform for doctrinal unity outlined by the apostle Paul in Ephesians 4:4-6: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

Keeping the unity of the Spirit is important. Let us not fail to preach unity among believers. But let us never preach unity based upon anything short of complete Bible authority. We must contend for "the faith" (Jude 3) and never compromise God's saving truth.

**Guest editor*

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"There Is One Body"

Hudson Nichols, Gastonia, N.C.

The Bible clearly teaches that "there is one body" (Eph. 4:4). This body is called the "body of Christ" (1 Cor. 12:27). The body of Christ is the church of the Bible (Col. 1:18), and all the saved are added to the church (Acts 2:47) which is His body (Col. 1:18).

Surely all Bible students know that there is only one religious body, or church, in the New Testament, and that the apostles and early Christians were members of this one church and nothing else. Christ promised to build only one "church" (Eph. 5:25-27). We are told in the New Testament that "the Lord added to the church daily such as should be saved" (Acts 2:47). People were said to have been "baptized into one body" (1 Cor. 12:13). True, we read of many different congregations, in various cities, in the Bible: the church at Corinth, the churches of Galatia, the church at Ephesus, the church at Philippi, and so on. But they were all the same kind, all believed the same gospel and all preached the same gospel.

Let us look at the oneness of the body (Eph. 4:4; 1 Cor. 12:20). There was one builder of one church (Matt. 16:18); one head of one body (Eph. 1:22, 23); one husbandman of one vineyard (John 15:1-6); one Father of one family (1 Tim. 3:15); one shepherd of one fold (John 10:16); one King of one kingdom (1 Cor. 15:25).

Since we see from the Scriptures that "there is one body" (Eph. 4:4) and that body is "the church" (Col. 1:18), if we should find one body with many heads, or one head with many bodies, we would have something that is without New Testament authority. Christ is "the head of the body, the church" (Col. 1:18; Eph. 1:22, 23). The church of the New Testament does not have one head over many bodies, and neither does it have two or more heads over one body. Christ did not build the sects, religious parties and denominations called churches in our country. Certainly, He did not cause such confusion after having prayed for the unity of all who believe (John 17:20-22). God is not the author of confusion (1 Cor. 14:33). Christ built only one church – men built denominations. He said He would build His **church**, singular in number (Matt. 16:18). The church is called "his body" (Col. 1:24). "There is one body" and "but one body" (Eph. 4:4; 1 Cor. 12:20).

Furthermore, there is not a single spiritual blessing promised unto anyone who is not in the body of Christ. The material blessings have no power to save the soul and hence we must turn to the Lord and learn of Him if we would be saved from sin and receive the blessings that are reserved for those "in Him." These blessings are in Christ (Eph. 1:3; 2 Tim. 2:10). Men become enemies of God when they become sinners (Col. 1:21). Sinners, enemies of God, must become God's friends. The act of becoming God's friend is called reconciliation and this involves obedience to Christ (John 14:15). Now, where does one become a friend of God? This reconciliation is in the **one body** (Eph. 2:14-16).

Membership in the New Testament church, or body of Christ, is as automatic as citizenship of the newborn child. The same operation of human nature that brings him into the world also makes him a citizen of the nation in which he is born. Likewise, that which saves a man from sin is that which causes the Lord to add him to His church. (Read Acts 2.)

Let us all "speak the same thing" and be of the same mind and judgment (1 Cor. 1:10) concerning the church "which is his body" (Eph. 1:22, 23). Let us go back to the Bible in all things and respect it as God's word.

"And One Spirit"

Dennis Conner, Clemmons, N.C.

Despite its many divisions and variations of doctrines, the religious world in recent years has developed an acute awareness of the need for religious unity. In spite of the differing doctrines of the scores of denominational bodies, a common denominator has been found on which there could be unity – the Holy Spirit. The modern claim of unity on the basis of the Spirit is represented by the Neo-Pentecostal movement (known also as the tongues or charismatic movement). Neo-Pentecostalism recognizes a literal, personal indwelling of the Holy Spirit in the believer and is not confined by denominational lines. Because of its attractive teaching of the Holy Spirit, it has become the fastest-growing religious movement in the world.

However, inherent in this rapidly growing movement is a misunderstanding of the function of the Holy Spirit that is basic to most all denominational doctrines and bodies. In recent centuries the most influential teaching concerning the Spirit has probably been the Reformed theology of John Calvin, with its emphasis upon the direct operation of the Holy Spirit in conversion. But whether it be Neo-Pentecostalism or Calvinism, we inevitably find the Holy Spirit and His work separated from the word of God. Before we can keep the unity of the Spirit we must first come to an understanding of the Spirit Himself, an understanding which is to be based on the teaching of Scripture.

If one honestly and logically examines the Scriptures, he will come to no other conclusion than that every effect and influence that the Holy Spirit exerts upon and within us is done so by means of the word of truth. In contrast to the thinking that the Spirit dwells in the believer literally, the Scriptures show that He dwells in the believer mediately, or through a means, and that means is the word. In Galatians 3:1-5 Paul writes that the Spirit is received by the hearing of the message of faith, but then we are told by the apostle in Romans 10:17 that faith comes by hearing the word of Christ. The conclusion must be that without the word there can be no receiving of the Holy Spirit.

Further, none will deny that God and Christ dwell in the believer (1 John 4:12, 13; Eph. 3:17), but neither will any agree that they dwell in the believer literally. Ephesians 3:17 teaches that Christ dwells in our hearts through faith. In 1 Peter 1:11 we read that the Holy Spirit is the Spirit of Christ; therefore, the dwelling through faith can be related in respect to both. Again, we are brought back to Romans 10:17, "So belief cometh of hearing, and hearing by the word of Christ." The conclusion is that the Spirit dwells in the Christian through a means, and that means is the word.

In addition, Paul tells the young preacher Timothy in 2 Timothy 3:16 that the Scriptures are adequate to furnish unto every good work. To claim a direct operation of the Holy Spirit upon the believer is to detract from the sufficiency of the Scriptures. Instead, the Spirit relies upon the word to strengthen the believer in the inward man. A direct working of the Spirit upon the believer relieves man of his responsibility to God.

In coming to an understanding of the function of the Holy Spirit, it is imperative that we understand that the supreme function of the Spirit is to glorify Christ. The Spirit does not focus attention on Himself, but on Christ. John writes in John 15:26 that the Spirit bears witness of Christ. In John 16:14 we find the summary of the work of the Spirit in the words of Jesus, "He shall glorify me. . . . " A Biblical doctrine of the Holy Spirit sees the attention centered on Christ, for Christ is the heart of the message of faith.

In so small a space we have tried to cover a subject on which volumes have been written, but perhaps we have presented some thoughts that will lead to a unity of the Spirit.

"Even As Ye Are Called In One Hope Of Your Calling"

Richard Pectol, Winston-Salem, N.C.

The unity of the Spirit is vital to the preservation and the spread of the kingdom of God. And true unity must always result in a unity of hope. A husband and wife, for instance, who expect very different things from their marriage cannot hope to have unity in their home. They must be working toward a common goal.

So it is with God's people. Our unity is not just a vague general togetherness, but a desire and an expectation of a common hope. And it is to this hope that we are called by the gospel. To Timothy, Paul said, God "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace . . . But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. 1:9, 10.)

Our hope is centered in the coming of Jesus, and His death has brought to us a hope of resurrection through the cross. Our hope is not in the social gospel. Our hope is not in this life at all. While we have a fuller life here because of our faith, this is not where our hope is. Our hope is in the life to come. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" (Rom. 8:24.) As Christians, our unity is based upon something that cannot be seen with the physical eye. As a Christian, we may even experience more difficulties at times than the non-Christian, because of what Peter terms "the trial of your faith" (1 Pet. 1:7). But in the life to come, we know we have been called to a better life.

We might further add that our one hope is not in a millennial kingdom. We are already within the kingdom of God if we are His children. We look forward rather to the second coming of Jesus and to the resurrection from the dead (1 Thess. 4:13-18). As Paul states it: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:52.)

This hope becomes the motivating force in Christian unity. Because we do have "one hope," it is easier to be in "one body," to serve "one Lord," to believe in "one faith," and to practice "one baptism." We are willing to endeavor "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

"One Lord"

Gary Roberson, Columbia, S.C.

In discussing how oneness might be maintained in the glorious church, Paul listed seven essential links to the chain of unity. He strongly implied that unless each element existed the Lord's church would not be what God wanted it to be. Furthermore, Paul argued for only one Lord, one faith, one baptism, etc. The unity of the Spirit in the bond of peace could not exist if there were two baptisms, three Gods or three hundred sixty bodies. There was to be only one of each and unless Christ's pattern was followed, unity would never exist.

One vital bond in the chain of unity is the concept of "one Lord." It will be the purpose of this article to discuss the idea of the one Lord from three aspects. First, there can be only one Lord in religious authority. Second, the Bible only authorizes the one Lord to rule in our lives. And third, there will be only one Lord in redemption. I believe it will be shown that submitting to the Lordship of Jesus will cure the ills that plague our religious world.

First there is only one Lord in religious authority. Christ stated in Luke 14:26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The immediate lesson of this text is obvious. In order for one to become Christ's disciple he must be willing to love Jesus above everything and everyone else. Anytime a decision arises concerning one's obligations to God, a true disciple must **always** obey God. Parents, friends and self must be put aside. Recognizing Christ's Lordship involves more than just saying we submit to it. Discipleship includes obedience and sacrifice as well as "talk." Listen to Jesus: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) I believe that every division in so-called "Christendom" can be traced back to a failure to submit to Christ's Lordship in religious matters. Many great works have been done, and many people have been helped in the name of religion. However, unless they were done by Christ's authority and in the manner He prescribed, they counted for naught. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus. . . . " (Col. 3:17.)

Second, there is only one Lord who should rule in our lives. Everyone should recognize that something is going to control what we do. That individual who has not yet made Christ his Lord is ruled by "three other lords": the lust of the flesh, the lust of the eyes and the vainglory of life (1 John 2:16). The only reward these "lords" promise is death (Rom. 6:23). On the other hand, that individual who has taken self off the throne and has crowned Jesus as his Lord receives: (1) a new life (Rom. 6:4); (2) a resurrection from the old life (Rom. 6:5); (3) a way to be alive unto God (Rom. 6:11); (4) freedom from a life of sin (Rom. 6:14); and (5) eternal life (Rom. 6:23). By seeing all that we gain, who would not want Christ to rule his life rather than sin?

Third, there will be only one Lord in redemption. Everyone will have to stand before Christ in judgment (2 Cor. 5:10). Christ will mediate for the saved (1 Tim. 2:5), and God will reward them and punish the wicked. We will not be able to appeal to our works, "religious concern" or our "good parents." We will be judged by the way we complied with Christ's words (John 12:48). Only Christ will have the power to save us (Luke 19:10; Acts 4:12). However, He will have to have been our Lord in our religious worship and service and Lord of our lives before He can be our Lord in redemption. We will not be able to claim Him as Lord then if we have failed to claim Him as Lord now.

Christ must be the only Lord in religion, in ruling our lives and in redemption. The question before every accountable person is, "Is Christ the Lord of my life, and if He is not, what can I do to make Him Lord?" May God help us all to recognize the one Lord and know assuredly that He is Jesus Christ (Acts 2:36).

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"One Faith"

David Pharr, Rock Hill, S.C.

It is considered charitable and broad minded to recognize many faiths. There are the faiths of world religions – Buddhism, Islam, Judaism, etc. There are the faiths of Catholicism and Protestantism. Within the latter there are the faiths of Methodist, Presbyterian, Baptist, and others numbering into the hundreds.

Yet the passage before us says there is "one faith." It is explicit and uncompromising. Many faiths may be recognized by the world – the Bible says there is one faith.

"Faith" as used here means "that which is believed." Jude 3 speaks of "the faith which was once delivered unto the saints." "The faith" is received by hearing the word of God (Rom. 10:17). In Galatians 1:23 we read that Paul preached "the faith." Christians are urged to "continue in the faith" and to be "sound in faith" (Col. 1:23; Titus 2:2). The Corinthians were told, "Examine yourselves, whether ye be in the faith. . . . " (2 Cor. 13:5.) The faith, the "one faith," is the system of doctrine and practice which has been established by Christ. The Scriptures are the only source of instruction in the faith. It follows, therefore, that only those whose religion is in harmony with the Bible are of the "one faith."

We read that "some shall depart from the faith" (1 Tim. 4:1). Others "have erred from the faith" (1 Tim. 6:10, 21). Obviously, such are no longer of the one faith. They may have a faith. They may even have strong convictions about what they believe. But the "one faith" does not provide for a variety of doctrines. There is only one acceptable way.

Ephesians 4:4-6 presents God's platform for unity. Verse 3 commands that we endeavor to keep the unity of the Spirit. The basis for this unity is in the fact that there is one body, one Spirit, etc. Unity should be expected among those who share a common connection with each of the seven things named.

Various efforts have been made to unite the many sects of Christendom. These efforts have followed the idea of some form of organizational cooperation without requiring harmony in doctrinal positions. Such an approach to unity is the opposite of the plan given in Scripture. The world says unite while holding to many faiths. The Bible says unity is for those of the one faith.

Insisting that there is only one faith seems narrow to many people. It is as narrow as the one Lord has made it. He has made it exclusive. He has allowed no place for the faiths of world religions. Neither is there room for the multitude of faiths of the sects of Christendom. Logically, they could not all be right. Scripturally, only "one faith" can be right.

"One Baptism"

Virgil Hale, Albemarle, N.C.

In Ephesians 4:5 Paul wrote, "One Lord, one faith, one baptism." When Paul, by inspiration, said "one baptism," that forever eliminated the possibility of there being more than one baptism in effect at that time. It shall be the purpose of this article to learn (from Scripture) what constituted this one baptism.

That the baptism of Ephesians 4:5 was water baptism can be ascertained upon careful consideration of the following evidence.

In Matthew 28:19, 20 Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." From this statement it can be seen that they (men) were to do two things – **teach** and **baptize**. The baptism referred to here could not possibly be Holy Ghost baptism, because men could not then, nor can they now, administer such. The only baptism that men can administer is water baptism. Therefore this passage, of necessity, refers to such. But how long was this plan (the Great Commission) to last? Jesus said, " . . . unto the end of the world." The following syllogisms help illustrate the point:

1. The baptism of the Great Commission was something men could administer.
2. Men could not administer Holy Ghost baptism.
3. Therefore, the baptism of the Great Commission could not be Holy Ghost baptism. And:

1. The baptism of the Great Commission was to last unto the end of the world.
2. The end of the world has not come as yet.
3. Therefore, the baptism of the Great Commission is still in effect today.

If the above arguments are true, the one baptism of Ephesians 4:5 and the baptism of the Great Commission are one and the same – the one baptism that men administer. As already asserted, it has to be water baptism, and the following passages make this clear: Acts 8:38, 39 and Acts 10:47.

The "one baptism" of Ephesians 4:5 is for the following purpose: to save (Mark 16:16; 1 Pet. 3:21); for remission of sins (Acts 2:38); to wash away sins (Acts 22:16); to put one into Christ (Rom. 6:3; Gal. 3:27), into Christ's death (Rom. 6:3), into the one body (1 Cor. 12:13). All of these passages, and many more that we could cite, show the importance of the "one baptism."

Concerning baptism, some have the mistaken idea that man has a choice as to how he wishes it administered – immersion, sprinkling or pouring. These are three distinctive acts and, therefore, cannot be equal to the one act, baptism. As a matter of fact, three different Greek words are used in reference to the above acts. The word from which "baptize" comes is the Greek word **baptizo** and means "to dip, to plunge, to immerse." The Greek word for "sprinkle" is **rhantizo**, and the word for "pour" is **cheo**. Neither of these two words is ever used in the New Testament in reference to the act of baptism. Aside from the Greek, the Bible itself tells us that baptism is a burial, a planting (Rom. 6:4, 5; Col. 2:12). New Testament baptism is a burial in water and is for the remission of sins. In 1311, at the Council of Ravenna, a religious group decided to accept sprinkling and call it baptism, "but from the beginning it was not so." Other religious groups have borrowed the practice, assuming that it is Scriptural, but it cannot be justified by Scripture.

In conclusion, we have learned that the "one baptism" of Ephesians 4:5 is water baptism; that it precedes the promise of salvation; that it is a burial in water; and that nothing short of this will suffice, because it does not meet the divine standard. Have you been baptized with the "one baptism" for the purposes outlined? If not, you need to do as the jailor and his household did, as recorded in Acts 16:33. You need to do so straightway.

* * *

"One God And Father Of All"

James Meadows, Spartanburg, S.C.

Paul echoes the language of Malachi. "Have we not all one father? hath not one God created us?" (Mal. 2:10.) "But to us there is but one God, the Father, of whom are all things, and we in him. . . . " (1 Cor. 8:6.) "Thanks be to God, who came to show us the way to the Father and to show us the Father Himself. Our appreciation of the Fatherhood of God is deeper than it could have been before Christ came. Now Gentiles as well as Jews have come through Christ to know this one God as their Father." (F.F. Bruce) "The fatherhood of God, all embracing, all-pervading, speaks of family unity and rebukes all discord." (T. Croskery)

God is Father of all by creation, but in Ephesians He is God and Father of all – Jews and Gentiles – in the church. Both were reconciled "unto God in one body by the cross" (Eph. 2:16).

Our understanding of the "one God

and Father" presented in Ephesians will increase our love and motivate us to endeavor "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). **First**, Paul was an "apostle of Jesus Christ by the will of God" (Eph. 1:1). **Second**, grace and peace come from "God our Father, and from the Lord Jesus Christ" (Eph. 1:2). **Third**, the God we serve is "the God and Father of our Lord Jesus Christ" (Eph. 1:3; 1:17; 3:14; 6:23). **Fourth**, He has blessed us with all spiritual blessings in Christ (Eph. 1:3). **Fifth**, He has made a way whereby we can be His adopted children (Eph. 1:5). **Sixth**, He has made known unto us His will (Eph. 1:9-11). **Seventh**, He is "the Father of glory" and gives unto us "the spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17).

Eighth, He "hath put **all** things under his [Christ's] feet, and gave him [Christ] to be the head over all things to the church" (Eph. 1:22). **Ninth**, our God is "rich in mercy" (Eph. 2:4), love and kindness (Eph. 2:4-7). **Tenth**, God prepared the works we should walk in (Eph. 2:10). **Eleventh**, we now have "access by one Spirit unto the Father" (Eph. 2:18). **Twelfth**, we are "fellowcitizens with the saints, and of the household of God" (Eph. 2:19). **Thirteenth**, He is the God of "manifold wisdom" (Eph. 3:10). **Fourteenth**, He is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). **Fifteenth**, He has made it possible for us to be filled with His fullness (Eph. 3:19). With such a God and Father how can we do anything but strive for the unity which His eternal purpose included in the one body?

With such a God and Father we will strive to do those things which please God. **First**, we will practice those good works "which God hath before ordained that we should walk in them" (Eph. 2:10). **Second**, we will give glory to God "in the church by Christ Jesus throughout all ages" (Eph. 3:21). **Third**, we will not walk as we formerly walked in the ways of the world (Eph. 4:17-19). **Fourth**, we will "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). **Fifth**, we will strive not to grieve "the holy Spirit of God" (Eph. 4:30). **Sixth**, we will follow God, as dear children (Eph. 5:1). **Seventh**, we will give "thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20). **Eighth**, we will do "the will of God from the heart" (Eph. 6:6). **Ninth**, we will put on the "whole armour of God" (Eph. 6:10-13) which includes the "sword of the Spirit, which is the word of God" (Eph. 6:17).

God is "above all, and through all, and in you all." "All," in the context of Ephesians, refers to those who make up the church – "he is a common Father to all who believe." He is "above all" through His Son that has "all things under his feet" and who reigns as "head over all things to the church" (Eph. 1:21, 22). He is "through all" in the church through which His manifold wisdom is known (Eph. 3:10) and in which He is glorified (Eph. 3:21). He is "in all" as He dwells in the church "builded together for an habitation of God through the Spirit" (Eph. 2:22).

The Christian believes that he lives in a "God-created, God-controlled, God-sustained, God-filled world" (William Barclay) and that access to the Father through Jesus Christ by one Spirit is his to enjoy (Eph. 2:18).

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The Indwelling Of The Holy Spirit – Two Extremes

Howard Winters, West Jefferson, N.C.

There are many aspects to the study of the Holy Spirit, but perhaps the most vital one confronting us today is that of His indwelling. To have an improper concept of the Spirit's indwelling is to build on a false premise – and that makes this subject more important than most brethren seem to think. While there is little or no difference among professed Christians concerning the fact of indwelling, the great difference is over the method or medium. While we concede that some have had a misunderstanding concerning the method without doing a great deal of harm to their view of the Christian system, this is due, for the most part, to their having held a view in theory that they do not carry out in practice. This in no way proves that there is no harm in holding to a false view. In fact, a misunderstanding of the Spirit's indwelling has led to many errors, not the least of which is to ascribe to Him things which He was never given to do. This in turn leads to a misconception of the total work of the Spirit. And there can be no clear understanding of the scheme of human redemption without a clear understanding of the work of the Holy Spirit, which includes His indwelling. Thus a misconception of any phase of the work of the Holy Spirit is likely to lead to misconstruing, in one way or another, the whole plan of salvation.

We therefore consider it imperative that Christians study the indwelling of the Spirit, both the fact and the method. And we propose here to do just that. But before we come to either we need to observe the two extremes.

When the question of indwelling is considered, there are only three alternatives to choose from: either the Holy Spirit dwells in Christians **directly**, or He dwells in them **indirectly**, or else He does not dwell in them at all. It is my deep conviction that the second alternative is the true one, and that the first and third represent extremes. Let us now study the extremes in a little more detail.

Immediate Indwelling

The word "immediate" as used here means to act directly or without the intervention of another object, to work without means. Thus the immediate indwelling of the Spirit means that He dwells in one apart from any means (such as the word of God) – no medium stands between the person and the Spirit; naked Spirit dwells in naked flesh and blood.

Perhaps the concept of the immediate indwelling can best be seen by comparing it with the immediate work of the Spirit in the conviction, conversion, and sanctification of sinners. Denominationalism, and especially that branch of it strongly influenced by the theology of John Calvin, believes that the sinner is so depraved in heart and mind that nothing spiritual (not even a single word of Scripture) can reach him until the Holy Spirit operates directly upon him, removing the old heart and putting a new one in; and that operation must be immediate because the heart is too hardened, too depraved, to be reached through means. The Synods of South Carolina and Georgia (of the Presbyterian Church) met in 1838 and passed a number of rules, one of which reads: "The inability of the sinner to comply with the demands of the Divine law, to believe the Gospel, or to exercise any holy affections, is absolute and entire; so that regeneration is effected alone by the direct and immediate agency and power of God the Spirit. . . . " (**Thornwell's Life and Letters**, p. 215.)

It was this aspect of the subject that the early leaders in the Restoration Movement had to deal with. The direct work of the Spirit was the point of conflict in the **Campbell-Rice Debate** in the 1840s and still so in the **Hardeman-Bogard Debate** in 1939. Both Campbell and Hardeman, separated by nearly a century, contended that the Holy Spirit works to convict, convert, and sanctify sinners, but that He does so through, and only through, the word of God. His work is always mediate, never immediate. They hammered this point home so logically and so forcefully that, as far as it can be determined, there has never been a dissenting voice raised to their conclusion by any leading proponent of New Testament Christianity.

But some pleading for restoration, who agree that the Spirit works indirectly in conviction, conversion, and sanctification of sinners, now say that He dwells in Christians immediately, that is, personally, literally, and actually, without means. It was not until after the middle of the 20th century that this concept received much emphasis (of course it had been considered before then but had never become an issue). Formerly the question was, How does the Holy Spirit work in conversion? With the new emphasis the question became, How does the Holy Spirit indwell Christians?

The new emphasis gained rapid momentum because some brethren were fascinated with the possibilities of what direct indwelling could mean in awakening the brotherhood to a more meaningful work, worship, and mission for the church. The fascination was caused partly because of a growing existential philosophy in the church, partly because it seemed to make the practice of Christianity more spiritual, and partly because of the Pentecostal movement. As it grew, more and more things were naturally ascribed to the Spirit working directly through the individual. And once the concept of a personal, literal indwelling was accepted, it was found that there were no logical limits to what could be ascribed to Him. What He did in or through one, whether simply illuminating the understanding, filling the heart with peace, joy, and love, personally leading from one street corner to another for more effective teaching, putting words in one's mouth when preaching (I heard one preacher say that the Holy Spirit determined the length of his sermons), or speaking in tongues or performing other miracles, was a matter of degree and not of a fundamental difference. There was nowhere to draw the line and say, "The Spirit is working in me to do this but you are mistaken about the Spirit working in you to do that," for both would have the same evidence.

However there are varying degrees among brethren in their concept of what the Holy Spirit actually does, if anything, for one when He indwells him personally. While some claim He literally dwells there but does all His work through the truth, others have gone so far as to teach that He actually influences the heart and mind by directly guiding, guarding, and influencing. But the difference is a matter of degree, not of a fundamental nature. And in my conception this matter of a direct indwelling is an extreme, and its folly can be seen when we come to show and establish the Scriptural method of indwelling.

No Indwelling

But the other extreme is to say that the Holy Spirit does not indwell Christians at all today. This view concludes that the only manner in which the Scriptures teach that the Holy Spirit ever indwelled anyone was miraculous. Thus when the miraculous ceased, the indwelling ceased. Perhaps the most powerful leader of this view is brother Franklin Camp, a man for whom I have the highest possible regard. And it is my conception that his book (quoted below) has made the most tremendous contribution to the study of the Holy Spirit of any book since apostolic days (with the possible exception of **The Mission and Medium of the Holy Spirit** by Foy E. Wallace, Jr.). Nevertheless, I believe that he swings to the opposite extreme in opposing the direct indwelling.

Brother Camp says, "I believe that the Scriptures teach that the gift of the Holy Spirit refers to miraculous endowments that belonged to the period when these miraculous gifts were for the purpose of confirming the apostles of Christ as His apostles and providing the church with inspiration through these gifts that came through the laying on of the hands of an apostle." (**The Work of the Holy Spirit in Redemption**, p. 131.) This simply says that there is no indwelling of the Spirit for Christians today. This I sincerely believe is an extreme view and it will be shown to be so when we establish the fact of indwelling. For if the Scriptures teach that the Spirit does indwell Christians in a non-miraculous manner (through the means of the word of God), then it is false to say that He does not indwell them in any manner other than the miraculous.

It is my contention that the truth lies between these two extremes – that the Spirit works indirectly in saving, sanctifying, and indwelling.

THINKING THINGS THROUGH

Overcoming Obstacles

In the final analysis, there is nothing in all the world so important as doing the will of God. Everything else in life must take second place to this. Jesus said, "But seek ye first the kingdom of God, and his righteousness. . . . " (Matt. 6:33.) Again, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.) Thus when one knows the will of God nothing, not even life itself (Rev. 3:10), should prevent him from doing it.

But if we are to do the will of God (and thus go to heaven when this life is over) we must learn to see our duty and not the obstacles that lie in the path of duty. Those who see their duty but find excuses for not doing it are permitting minor things to dominate their lives.

An excuse is usually unrelated to the action from which it is used to excuse. And in most cases the excuse takes the form of seeing the obstacles in the way of duty as too great to overcome. For example, the man who does not wish to become a Christian may excuse himself because there are hypocrites in the church. But the same man will never excuse himself from sleeping late because many hypocrites sleep late. He sees the obstacle as greater than the duty. Or again, the nominal Christian can miss services of the church on the grounds that he is tired, has no time, does not feel up to it, the services are too long, etc. He is letting obstacles stand in his way to duty. Because dancing, petting, and fornication are obstacles on the road to purity, many young people excuse their indulgence by saying, "Everyone is doing it." "Everyone" looms larger in their sight than purity. All such are forms of letting obstacles obstruct the view – of letting obstacles become so large that they hide duty. This is folly.

But others counter by saying, "I'm simply not in the mood to overcome the obstacles." In this case, mood has become an obstacle that stands in the path of duty. One young man said, "I am just not in the mood to become a Christian." (Actually, he believed that when God got ready for him to become a Christian then He would provide directly the mood. He overlooked the fact, in the face of constant persuasion, that God had provided the whole scheme of redemption as a means of inviting him to come.) Christians are sometimes heard to say, "We are not in the mood to sing, pray, give, worship, visit, do personal work, etc." But they are letting their mood stand in the way of duty.

I once read a book (I think it was written by Dr. Joyce Brothers) on how to improve the memory. I have forgotten everything in the book except one thought. The author suggested that it is imperative that we learn to overcome our moods. I do not recall what connection this had with memory, but I do know that it is a fact that we must face when we consider obstacles. If we do only what we are in the mood to do we will seldom or never do our duty.

And speaking of mood, what if the student only studied when he was in a mood to do so? What if teachers only taught as suggested by mood? Suppose a preacher suddenly announced some Sunday morning that he was not in the mood to preach? What if elders only ruled or led the Lord's church when dictated by mood? What if a doctor told his patient in the emergency room, "I am not in the mood to practice medicine today"? What if a policeman said, when a murder was committed, "This is just not my day for arresting men"? What if a fireman refused to go to a fire because he was not in a fire-fighting mood? This should be enough to show that when duty calls, the mood must be changed to meet the demands.

Solomon said, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." (Eccl. 11:4.) This simply states that he who waits for all obstacles (whether wind or cloud) to be removed will never sow nor reap – he will never do his duty because he lets an excuse stand in his way. But successful farmers have learned to overcome the obstacles, to plan and to reap in less-than-ideal situations. And so must it be with Christians. We must look beyond the obstacles and see the duty. When duty is viewed, every obstacle lying in its path of performance must be overcome. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." (Eccl. 12:13.)

May each of us be as the youth in Ralph Waldo Emerson's poem, **Heroism**:

"So nigh is grandeur to our dust,
So near is God to man,
When Duty whispers low, Thou must,
The youth replies, I can."

Woodell Enters Third Year As Itinerant Evangelist

Morris Bowman, Remmel, Ark.

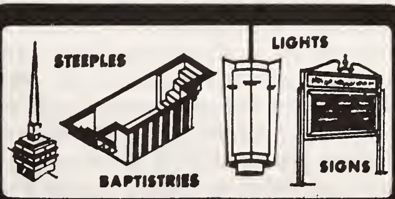
The Remmel Church of Christ, which is a rural congregation located near Newport, Arkansas, provides the oversight of the work of Jim Woodell of Searcy, Arkansas. This congregation also contributes to the support of this full-time evangelist.

Brother Woodell, before going into full-time evangelism two years ago, served local churches in Arkansas, Iowa and Florida. Each of these churches made outstanding growth during his time with them.

Having preached for the Remmel church for some two years, this group recognized that Jim had been blessed by the Lord with an exceptional talent to do evangelistic work. His success in gospel meetings held since he began this work has justified Remmel's faith in Jim's ability to preach the truth. Many souls have responded to the Lord's invitation in meetings all the way from New York to California.

While at home in Searcy, Arkansas, Jim worships and works with the College Church of Christ directing the program of local evangelism. The College church also assists in his personal support. Much of the time spent away from Searcy in 1977 was in Soulwinning Seminars training other Christians to win the lost. He has written a book entitled **Equipping the Saints for the Work of Serving** which was published in July. He has also authored a booklet entitled **Reaping With Romans** and a companion tract by the title of **Are You Saved? You Can Know for Sure!**

We invite any church who would like Jim Woodell's help with a gospel meeting or Soulwinning Seminar to contact him at Rt. 3, Searcy, Ark. 72143 (1-501-268-7351). Or you may contact us, the Remmel Church of Christ, Rt. 3, Newport, Ark. 72112.



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BOWLING UNITED INDUSTRIES

Southeastern Children's Home News

We begin a new year with a continuing dream of progress for Southeastern Children's Home. Now that we have a home in Sumter, S.C., and one in Columbia, S.C., we envision entering other locations in South Carolina and in North Carolina and have faith that it can be done. The board of directors are committed to do our best to cause this dream to come true. Of course this cannot be done without your continued prayers and contributions.

MORE GOOD NEWS: The TranSouth Educational Foundation of Columbia, South Carolina, has endowed the Southeastern Children's Home, Inc., with the B.C. Goodpasture Memorial Fund.

The Goodpasture fund totals approximately $18,000 in cash, stocks and bonds. Income from this fund will be used to defray college and university expenses for any child who has been taken care of by Southeastern Children's Home, Inc. This endowment was named in honor of the late B.C. Goodpasture, a Christian preacher, longtime editor of the **Gospel Advocate** magazine of Nashville, Tenn., and trustee of the TranSouth Educational Fund.

The TranSouth Educational Foundation is an eleemosynary organization that is solely dedicated to the upgrading of Christian education in the Southeast.

Southeastern Children's Home, Inc., of Sumter maintains a cottage-life system of homes for orphaned and neglected children. Presently there is one home in Sumter and one in Columbia, S.C. The Southeastern Children's Home provides a Christian atmosphere and Christian houseparents for children in their care. The board of directors of the Southeastern Children's Home is composed entirely of members of the Church of Christ.

We are indebted to brother Wayne Busey, who is a trustee for the TranSouth Educational Foundation and also a member of the board of the Southeastern Children's Home, who was instrumental in securing this wonderful gift for the home. We do not have words to express our deep appreciation for the generosity shown the home by this foundation. We trust that we shall be able to use this gift to the promotion of higher Christian education for our children and to the glory of God.

Take Heed How You Hear

Thomas F. Eaves, Knoxville, Tenn.

In Luke, chapter 8, we have the very beautiful parable of the sower or, as some prefer to call it, the parable of the soils. Regardless of the descriptive title we have some profitable teachings of Jesus Christ concerning the importance of teaching God's word and receiving the taught word. The parable ends with the words, "And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience." (Luke 8:15.) Without a doubt there are many excellent characteristics of the "honest and good heart," but I am convinced that one outstanding trait is "**Having heard the word,**" i.e., their willingness to hear.

Importance of Hearing

A few verses following the parable of the sower, in verse 18, Jesus stated, "Take heed therefore how ye hear." For years the parable of Luke 8 has been used to emphasize the duty and responsibility of the one who sows the seed which is the word of God (Luke 8:11). Overlooked, however, is the duty and responsibility of the hearer. While it is true that God will hold the sower (preacher or teacher) responsible for the way he handles the word of God, it is equally true that God will hold the hearer responsible for the manner in which he hears the **gospel** of Jesus Christ.

Reverence in Worship

Working with the East Tennessee School of Preaching and Missions I am afforded the opportunity of preaching for many different congregations on a fill-in basis. It is a very tragic situation which exists in many congregations in that groups of young people (not just early teens but young adults) will congregate on the back seats and talk, court, and generally entertain themselves and others during worship. I am sure that many times it is partly the speaker's fault, but what of the hearer's responsibility? I have seen bubbles being blown from a mouthful of bubble gum while speaking about the crucified Savior and the hope of eternal life. Can such activity be considered as reverence in worship to our Creator?

Loosing Young People

Parents in the past have come to preachers and elders with tear-filled eyes, wringing their hands in anguish over the spiritual conditions of their children. They were heard to say, "I just don't understand it. . . . my son/daughter has attended worship services since he/she was a toddler."

Where did they sit? . . . On the back rows.
What did they do? . . . They played!
What did they learn? . . . Not God's word
because they **did not hear!**

My brethren, many parents will continue to agonize over the spiritual state of their children as long as they are allowed to socialize on the back seats of our meeting houses.

It is the responsibility of parents to teach their children the value of worship and hearing God's word and to supervise their children when God's people gather to worship.

Parents, it is the eleventh hour. . . . do you know where your children are? . . . In the house of worship! . . . Do you know in what activities they are engaged?

The Almighty Dollar

Johnny Melton

Today many of us are facing the problems of a faltering economy in various ways. The uncertainty of the economy causes us to be extremely conscious of our money. There is a grave danger that we will continue to place our trust in money and what money can do, rather than in God and what He can do through us.

Throughout history men have been guilty of trusting in riches. All too often men who have amassed great wealth during their lives die the death of paupers simply because they trusted their riches – and their riches failed!

"In 1923, a very important meeting was held in the Edgewater Beach Hotel, in Chicago. Attending this meeting were ten of the world's most successful financiers. Those present were: the president of the largest independent steel company in the world, the president of the National City Bank, the president of the largest utility company, the greatest wheat speculator, the president of the New York Stock Exchange, a member of the President's Cabinet, the greatest 'bear' of Wall Street, head of the world's greatest monopoly, and the president of the Bank of International Settlement. Twenty-five years later:

"Charles Schwab, the president of the largest steel company, had died in bankrupt condition. Sam Insull, president of the largest utility company, died as a fugitive from justice. Howard Hobson, president of the largest gas company, was insane. Arthur Cotton, greatest wheat speculator, had died abroad, insolvent. Richard Whitney, president of the New York Stock Exchange, had just been released from Sing Sing. Albert Fall, member of the President's Cabinet, was pardoned from prison so he could die at home. Jesse Livermore, the greatest 'bear' of Wall Street, had died a suicide. Ivar Gruegar, head of the greatest monopoly, had also committed suicide. Leon Fraser, president of the Bank of International Settlement, had likewise committed suicide."

The Holy Spirit inspired Paul to write: "For the love of money is the root of all evil." (I Tim. 6:10.) Remember: Paul did not say that money itself is evil. Rather, the LOVE of money is the root of all evil. In this time of economic unrest, let us not put our faith in the Almighty Dollar; let us put our trust in God. Jesus declared, speaking of material needs, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

No Regrets

David Pharr, Rock Hill, S.C.

Life has great moments of joy which we cherish in our memory as long as we live. There are also experiences which we would like to forget. Almost everyone remembers certain events with regret. These regrets may be only mildly disturbing, or in some cases they may so frustrate a life that they lead to mental breakdown or illness. We may think that it would be grand if we could go back and undo the mistakes of the past. But we can't. However, while we are unable to do over what is past, we can live now so that there will be no regrets.

In the Genesis story we read that when Esau was hungry he sold his birthright to his brother, Jacob, for something to eat. This was a rash, thoughtless act. Even though he was overwhelmed with hunger, there was no excuse for having dealt so lightly with something so valuable. His regrets are reflected in the New Testament, where we read, "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Heb. 12:16, 17.)

This story illustrates the need for making decisions and taking action which will not later be the cause of regret. Esau could not change what he had done, though he tried diligently. No doubt the memory of his folly troubled him as long as he lived.

It is a certain and obvious truth that we reap as we sow. The notion, however, that somehow the consequences can be avoided accompanies every temptation. Satan would have us believe that we will never regret what we do. But there will be regrets. There are the regrets that are suffered in this life and there will be regret in the judgment for those who have not served God. One of the harvests which follow the fruition of sin is a lifetime of remembrance with shame.

Some are plagued by memories of dishonesty or of worldliness. Some look back with regret to periods of heavy drinking and of the lax behavior which attended such license. Some look back to immorality with great regret and shame. Still others remember years spent with too great a concern for material possessions. Many near the end of life only to realize that they have thought little about spiritual things, while spending most of their waking hours in the pursuit of material things. The regret of some is that they know they have been self-centered and selfish.

Still others are disturbed, not by what is considered a major sin, such as lying, stealing, or adultery, but by the fact that they have failed to live their lives to the glory of God. For the things which mattered most, they had the least concern.

As we have said, there is no way that the fact of our mistakes can be changed. We can, however, live henceforth so that there will be no regrets. Memory of foolish deeds may disturb us, but that memory can be a useful tool in helping us make better choices now. If we have memories of regret now, think of the inward shame of future regrets if we realize that we learned nothing by our mistakes.

We don't want to leave these thoughts without this assurance: No matter what our regrets may be and even though we cannot undo them, we can find perfect forgiveness through our Lord Jesus Christ. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18.)

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Spindale. Martin Davis, a graduate of the Memphis School of Preaching, has been with the church in Spindale since June 1976. He is being supported by the Market Street Church in Athens, Alabama. Lawrence Redding was his co-worker until the first of this year. Brother Redding is now at Freed-Hardeman College. When these brethren arrived there were five women assembling on Sunday afternoons. Since then there have been eight baptisms. Attendance January 1 was 22. They sponsor a weekly 15-minute radio program. They cooperate with the church in Marion in mailing 21,000 copies of a monthly paper, **The Eye Opener**.

Henderson. A new radio program, 9:30 a.m. Sundays on WIZS (1450). Also the church will sponsor four 30-second spots daily during the week.

Statesville. Robert Goff will be leaving Broad Street to move to King in April. He was with the church in King for four years prior to moving to Statesville in 1975.

Statesville. T.A. Isaacs had been named as one of the speakers for the city-wide campaign in June, but will be unable to come due to his health.

Winston-Salem. Harold Derr has moved from South Fork to Friendly Avenue in Greensboro. Don Hartsell has moved from Friendly Avenue to New Boston, Texas.

Charlotte. Johnny Melton, who recently moved there, will preach in a meeting at the Plaza, March 12-15.

N.C. Baptisms

West Innes St., Salisbury, 1; Providence Rd., Charlotte, 2. Total 3.

SOUTH CAROLINA

Greenville. Carl Lancaster has been promoted to Chief of Mental Health Services for Greenville County. Carl was a full-time preacher and is well known in this area.

Duncan. Gospel meeting scheduled to begin March 20. James Meadows, speaker.

Columbia. An item in the Shandon bulletin says that Jack Nadeau's brother, Ted, has moved from Allentown, Pennsylvania, to Greensboro, N.C., where he will work with one of the congregations.

Columbia. C.R. Franks reminds that the Third Annual Preacher-Elder Camp is scheduled for March 6-8.

Rock Hill. David Pharr is publishing a new Bible correspondence course on Acts. It is designed as an advanced study to be used as a follow-up course. Emphasis is on the church, plan of salvation, and Holy Spirit. Printing will be completed in March.

S.C. Baptisms

St. Andrews, Columbia, 3; Augusta Rd., Greenville, 1. Total 4.

SOUTHEASTERN SCHOOL OF EVANGELISM

SPRING LECTURESHIP – MARCH 8-11, 1978

An outstanding array of speakers has been selected to appear on our Spring Lectureship program. They will be discussing "The Errors of Calvinistic Theology." Many preachers, elders and others have expressed delight that we will be discussing this subject. They feel that many of the erroneous ideas prevalent in the church today stem from Calvinism. Probably the majority of those espousing such errors are not even aware that they are practicing Calvinism.

CHURCHES NEEDING PREACHERS

Siler City, N.C., is in need of a full-time preacher. Contact John Ross, Box 704, Siler City, N.C. 27344.

Broad Street church in Statesville, N.C., is looking for a mature man to replace Robert Goff. Contact the church at P.O. Box 1484, Statesville, N.C. 28677.

The church meeting on Buford at Brown St., Gaffney, S.C., is in need of a preacher. Contact the church at P.O. Box 462, zip code 29340.

FOURTH ANNUAL LECTURESHIP EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

MARCH 23, 24, 25, 1978

Theme: Moral Issues Confronting the Kingdom (The Kingdom Contends for Godliness)

Thursday, March 23

10:00-11:00 – Establishment of the Prophetic Kingdom – Thomas F. Eaves

11:00-12:00 – The Kingdom Faces Moral Issues – Jim E. Waldron

12:00-2:00 – Lunch, Daily

2:00-3:00 – Marriage, Divorce, and Remarriage – A Study of Matthew 19 – Roy Deaver

3:00-4:00 – Elders and Preachers Providing Moral Leadership for the Kingdom – Joe Magee

4:00-4:30 – Break, Daily

4:30-5:30 – Discipline in the Home – Virgil Hale

5:30-7:00 – Evening Meal, Daily

7:00-8:00 – Woman's Role in the Church – Wayne Jackson

8:00-9:00 – Mixed Marriages – James Meadows

Friday, March 24

7:00-8:30 – Fellowship Breakfast – "On the Front Line" – Speaker: Richard Powlus

9:00-10:00 – Euthanasia, the New Barbarians – John Waddey

10:00-11:00 – Church Discipline – Stanley Crews

11:00-12:00 – Capital Punishment – Wayne Jackson

2:00-3:00 – Materialism – Clifford Reel

3:00-4:00 – Equal Rights Amendment – Glenn Ramsey

4:30-5:30 – Racism – Bill Nicks

7:00-8:00 – The False Doctrines of the Occult Movement – Robert Taylor

8:00-9:00 – Marriage, Divorce, and Remarriage – A Study of I Corinthians 7 – Roy Deaver

Saturday, March 25

8:00-9:00 – Rapture and the 1,000-Year Reign – M.H. Tucker

9:00-10:00 – The Christian Standard for Dealing With Fellow Christians – James Watkins

10:15-11:15 – Man's Perversions of God's Plan for Marriage – Robert Taylor

11:15-12:15 – Theistic Evolution – Jerry Dyer

The lectures will be printed in both paper and cloth bindings. Pre-publication prices of $3.00 for paper (Tenn. residents include .18 tax) and $4.00 (plus .24 tax) for cloth will be in effect till March 15. Pre-publication orders should be sent to: East Tennessee School of Preaching and Missions, Route 22, Beaver Ridge Road, Knoxville, Tennessee 37921.

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Editorial Book Views

Fallacies of Evolution – The Case for Creationism, Arlie J. Hoover; Baker Book House, Grand Rapids, Mich. 49506; 85 pages, paper $2.50.

This powerful little book closes with the following question: "How much longer are parents going to allow the selective indoctrination of their children – at taxpayer's expense – with an exclusive, prejudiced, anti-religious view of origins that has no genuine scientific proof?" This question becomes more meaningful after you have read the many logical fallacies upon which the theory of evolution is built. While we may not like some of the concessions Hoover makes, all of us can appreciate the work he does in refuting the arguments relied upon to prove evolution. Regardless of how many books you already have on this subject, this one will make a distinct contribution to your library.

Greek-English Lexicon to the New Testament, W.J. Hickie; Baker; 214 pages, paper $2.95.

While we would not profess to be a competent judge of any kind of lexicon, we can say that we have used Hickie for many years. We have found it useful and one of the most compact and concise lexicons available – it gives the definitions of New Testament words (along with many Scriptures) without listing all the critical sources from which the meanings are derived. In short, you get the kernel without having to crack the nut.

Armageddon Now!, Dwight Wilson; Baker; 258 pages, paper $4.95.

While written by a premillennialist, this is undoubtedly one of the most powerful presentations for the folly of premillennialism we have ever read coming from outside the Restoration Movement. It is a history of the failures to properly interpret prophecy by premillennialists since 1917. The author shows the many things the premillenarians have identified as the certain sign of the immediate end . . . and then how that interpretation is replaced when the same prophecy is applied to another event or thing. He concludes (and we have to agree with him both from our own experience and from the thousands of facts he presents) that they are losing their credibility because they continue to see, as they have done in the past, in each political crisis a sure fulfillment of what they consider Biblical prophecies of the end-time events. This is the significance of the title, **Armageddon Now!** The cry, the title suggests, has been given so often and proved to be erroneous that the whole theory is becoming like the boy who cried Wolf! Wolf! when there was no wolf. Then when the wolf came, no one would believe his cry. And so it is with premillennialists. The so-called "prophetic preachers," who always prove to be wrong, are weakening, in the mind of the masses, the credibility of the Scriptures. Such is a shame. But you need to see what is happening and **Armageddon Now!** will pay you rich dividends. We recommend it as a "must" for those who wish to be informed on the status of premillennialism in America today.

Caterpillars or Butterflies, Jane McWhorter; Quality Publications, P.O. Box 1060, Abilene, Texas 79604; 102 pages, paper $2.95.

Another ladies' class book from Quality, and from a favorite author of many. The metamorphosis which changes the caterpillar to a butterfly is compared to the struggle a Christian must go through to be transformed into the lovely nature of Christ. This change in character is discussed from the standpoint of two passages, Galatians 5:22, 23 and Philippians 4:8, in which Paul sets forth the fruit of the Spirit and the things upon which Christians are to think. You will like this one.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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CAROLINA CHRISTIAN

VOL. 20, NO. 3, MARCH 1978

Abilene in Statesville
Site of Carolina Lectures
(See page 10)

EDITORIALS

"CAROLINAS CALLING"

Elsewhere in this issue is an excellent article by our good brother Thomas Eaves of the Knoxville School of Preaching entitled "Carolinas Calling." It points out the vast need of more preachers of the ancient gospel in these two states, and it offers a constructive challenge as to how we can fill the need, namely, by training some of our own men to preach.

For too long now the Christians in the Carolinas have depended upon Christians in other states to supply both preachers and finances to carry on the work here. It is time to change this. While we have made some headway and some strong self-supporting churches have done a considerable amount of mission work, we are still as a whole too dependent on others to supply our needs. Thus we need to remedy this . . . and we need to do it **now!**

And one of the ways to speed up the process is to train Carolina men to preach the gospel in the Carolinas, as brother Eaves suggests. How many native Carolinians are there preaching full time in the Carolinas (or anywhere else in the world, as far as that goes)? We could probably count them on the fingers of our left hand and have a finger or two left over. This simply indicates that we have not been encouraging men to preach. One of our greatest needs is to have preachers who understand our people, their customs, their prejudices, and their peculiarities. Who could better fill this need than native Carolinians?

One of the most successful and effective preachers in both states is David Pharr, who has for 14 years preached for the Charlotte Avenue church in Rock Hill, S. C. David is a native of the Carolinas (a rare breed indeed!). Think of what 50 or 100 men such as David Pharr could mean to the church over the next 10 or 20 years. But where are such men coming from? From our own ranks, nowhere else. We therefore hope a large number of faithful men, from all sections of both states, will respond to "Carolinas Calling."

We have two good schools of preaching to which they can go right at our own back door, the East Tennessee School of Preaching at Knoxville and the Southeastern School of Evangelism in Atlanta. The doors of both are opened to you. Who will accept the challenge? Who will go for the Lord? Who will answer, "Here I am; send me"? And where are the churches which will aid such men financially? The Lord needs both men who will go and churches who will send.

SETTING GOALS

Setting goals is taking aim and firing at particular objects. Every hunter knows that this is the only way to bag game.

After years of hunting, one of our friends brought home a fine deer last year. But he did not just stand on his

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EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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front porch and shoot into the air. He first decided what he wanted and the course he would pursue to attain it. He then went hunting for deer. He found what he was looking for, took aim at it, and shot that particular deer. That is the secret of successful hunting.

Setting goals, taking aim, and firing at particular objects is also the secret of successful work by Christians and the church. As Christians we must determine work by Christians and the church. As Christians we must determine what we are to do and then devote our energies to doing it. We must learn that we can make very little progress by shooting broadside. We must take aim and fire at a particular object. We should therefore set goals – goals that will challenge our very best in reaching. Following are a few goals that each of us might consider:

A goal as to how much we will be giving each week.

A goal of attending every service of the church.

A goal of participating in every work program of the church.

A goal to visit the sick, needy, and the lost.

A goal to lead someone to Christ – aim at some particular individual; the world is won one at a time.

A goal to keep life pure and holy – to make life count for Scriptural, moral principles.

A goal to be more concerned about the needs of others, the community in which we live, and the world.

A goal to study the Bible, to read more sound Christian literature, and to pass Scriptural knowledge on to others.

A goal to put Christ first in all things – to build life around Him, to let everything else take second place to Him.

By having goals we can do more than just shoot into the air. We have something definite before us – a particular object at which to take aim . . . and shoot! When we shoot at particular objects we are far more likely to reach our ultimate goal, the salvation of human souls from the wreck of sin.

THE TRUTH

Truth is a precious gem. Solomon said, "Buy the truth, and sell it not." (Prov. 23:23.) This simply teaches that truth is too priceless not to attain, and once it is attained it is too valuable to part with for any price – no price would justify the selling of truth. Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32.) This verse is built around three vital concepts: (1) **Truth.** Thus truth is. Those who deny this are kicking against the goals of both reason and revelation. (2) **Know.** This affirms that truth can be known. "Ye shall know the truth." (3) **Freedom.** When the **truth** is **known** it will make one **free.**

We have long believed that there is great significance in the fact that both Christ (John 14:6) and the word of God (John 17:17) are called truth. Both are the **logos**, the word (John 1:1-3; 17:17). Since both Christ and the word are said to be truth, it must logically follow that the truth (of Christ) is revealed in the word (of Christ). There is no Scriptural way to separate one from the other without doing violence to both. If we accept Christ then we must accept the word; if we accept the word then we must accept Christ. Both are truth – and the one is not without the other. Jesus is truth incarnated and the word is truth revealed. Jesus is truth clothed in human flesh; the Bible is truth clothed in human words. An important conclusion must therefore follow: since Jesus Christ (truth incarnated in human flesh) is no longer on earth in person, and since the word of truth (truth clothed in human words) is here, the only source from which we can derive truth is from the word of God. It is a grave error to conclude that one can have a personal confrontation with Christ and thus come to a knowledge of Him (come to a knowledge of truth) separate and apart from the word of God. The only way Christ is revealed today, the only way He can be known, is through the truth clothed in human words, the Bible. The only way then to determine truth, to know truth, is by the word of God. When one knows what the Bible teaches, about

Christ or any other subject, he knows the truth; but until he knows that, regardless of how much he thinks he knows, he does not know the truth. The truth of the incarnated Christ is revealed in the inspired word of God, nowhere else and in no other way.

NOT OF WORKS

Paul wrote to Titus saying, "But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3:4, 5.) Since the doctrine of salvation by faith only was conceived, men have used these verses, along with Ephesians 2:8, 9, to try to prove that lost man has absolutely nothing to do in his salvation – that his efforts to work or obey only annul grace. But not so.

Salvation is a gift of God. It is offered by the kindness and love of God. And that offer is not made in response to man's merit or works but by God's marvelous grace. Or to state the same thing another way, God's love, mercy, kindness, and grace provided the plan of salvation, the scheme of human redemption, independent of anything man deserves, has done, or can do. The giving of that plan did not in any way depend on the works of man. It is God's free gift, given out of His love and favor rather than by debt or necessity.

But to say that this proves that man can do nothing to be saved, that God has placed no obligation on one in bringing about his salvation, is to overlook an obvious fact: the plan of God, given irrespective of man's merit or work, includes and demands man's obedience (e.g., Rom. 6:16-18; Heb. 5:8, 9; John 14:15; Mark 16:15, 16; Acts 2:38). While the plan is not given as a reward for obedience, one must obey the plan to appropriate its salvation to himself. The plan, given freely by the grace of God, contains commands to be obeyed. And one could in no way accept the plan, and consequently the salvation it offers, while refusing the obedience it demands. Obedience is a part of the plan given by grace.

We must conclude, therefore, that to refuse to obey any command contained in the plan of salvation (whether it be faith, repentance, baptism or any other gospel requirement) would be to reject God's grace and spurn His offer to save. His offer of salvation is made by grace (a free gift from Him), but there are conditions stipulated in that offer that must be compiled with – acts of obedience which are essential to the reception of salvation. When one meets the conditions it does not mean that he has earned or merited salvation by his acts; it simply means that he has accepted God's offer upon the stipulated conditions.

While man cannot earn either the provisions of redemption or the salvation it offers, he cannot be saved without doing what grace requires him to do – he must obey the plan. Grace provides the plan, but the plan demands obedience.

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INSTRUMENTS OF GLORY

John Calvin, author of Presbyterianism, lived 450 years ago; yet he still influences the thinking of nearly the whole Protestant world. While we certainly do not agree with his theology as a whole, there can be little doubt but that he made the greatest impact on the thinking of religious people of anyone associated with the Reformation Movement – Luther led the protest but Calvin supplied the theology. He crystallized the Reformation doctrine and thus determined the faith of millions for hundreds of years. What made him such a powerful figure? And why has his creed (which contains such gross error) lived so long and influenced so many? There is no doubt but that he was a complex being, but it seems to us that the secret of his vast and unusual success lies in three concepts, namely, that all must be done to the glory of God, the Bible is the word of God, and that he was a chosen instrument in the hand of God.

These three concepts ought to characterize every Christian. Every thought, every act, every motive and incentive – everything one says, everything he does, everywhere he goes ought to be done for the glory of God. He is the Creator; we are the creatures. But for a thing to be done to the glory of God (in direct service to Him) it must be revealed in the word of God. Paul says, "Prove all things; hold fast that which is good." (1 Thess. 5:21.) This does not enjoin, as some seem to think, the proving of a thing **wrong** before it is refused, but rather to prove that it is **right** before it is used. Furthermore each Christian is a chosen vessel to be used in the service of God. God made each one for a purpose, and when one fills that purpose he is a chosen instrument in God's service (not in the sense Calvin used the term but chosen just the same) – a chosen instrument to glorify God.

* * *

Carolinas Calling . . .

Thomas F. Eaves, Knoxville, TN.

In North and South Carolina, with their population of 6,077,480 plus, there are 18 counties without a congregation of the Lord's church. With the 185 congregations and 120 preachers there is a deficit of 65 preachers. If these figures (taken from the **1976 Director of Churches of Christ in the Carolinas** compiled by Bill G. Smith) are correct there is a need for 83 preachers in North and South Carolina **right now**. If there were two preachers in each of the counties where there is no congregation of God's people then the figure would rise to 101.

For years many have been working to raise support for and encouraging men to move to the Carolinas that much more might be accomplished for the kingdom of our God. While great strides have been made and tremendous good accomplished in the Carolinas there remains a **need** for more preachers.

A Workable Solution

A common statement is, "Men who move into the Carolinas do not remain or stay for long periods of time." I am sure that there are many reasons for this, but a simple solution to this problem is to train Carolinians to work in their home state. There are many advantages to this suggestion.

A Challenge

Brethren, I challenge you to look out from among your own congregations faithful men and send them to East Tennessee School of Preaching and Missions. We will train them and encourage them to return to their home state. If sufficient numbers could enroll each year they could also work in the Carolinas in campaign work during the time set aside by the school for this purpose. Brethren, if 24 men (12 from each state) would enter each year, after two years this would add 24 preachers a year to the number of preachers in North and South Carolina. Think of the influence this would have in God's kingdom.

Where will we get the men? From godly men in the 185 congregations of God's people. Elders, deacons, school teachers, truck drivers, farmers, and from a hundred other occupations.

Where will the money come from? From the church as she fulfills her mission to train faithful men to preach the blessed gospel of Jesus Christ (2 Tim. 2:2).

What will it cost the students while

attending school? Each student must provide his books and living expenses. There is no charge for tuition; the program is supported by the church as she fulfills her mission to train men to effectively preach God's truths.

But what about my family, my job, and my house? Brethren, the answer to this inquiry is found in 2 Corinthians 8:9 and Luke 18:28-30. It is a blessing to work with men who have sold houses, cattle, trucks, automobiles, farms, and other possessions (left jobs paying several thousand dollars a year) and used the money to train themselves to preach the saving message of a crucified Savior.

What about you, my dear brother in North or South Carolina; why don't you become a part of the solution to the preacher shortage in your great state?

". . . and who knoweth whether thou art not come to the kingdom for such a time as this?" (Esther 4:14b.)

QUESTIONS ANSWERED

The Impartation Of Spiritual Gifts

The following from A. L. Stonestreet of Concord, N. C., was not sent as questions for this department but as an article to stand on its own merit, but because of its contents (and because we could not feel justified in running it without making some kind of reply) we think it can best be handled here. We are giving the item in its entirety with our comments following:

"The belief that only the apostles could lay on hands and impart spiritual gifts seems to be prevalent among Christians and is so taught from the pulpit. I believe we can learn that any of God's endowed ministers could lay on hands and impart spiritual gifts.

"Is it not a fact of Scripture that there was a certain disciple at Damascus named Ananias? And the Lord said to him, Inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Ananias was not an apostle. We do not know what spiritual gifts he possessed. But we do find from the Scripture he was able to fill Saul with the Holy Ghost. And then we find Saul preached Christ in the synagogues, that he is the Son of God.

"Then in the thirteenth chapter of Acts that even prophets and teachers could lay on hands and impart spiritual gifts. For we read, 'Now there were in the church at Antioch certain prophets and teachers; as Barnabas, Simeon, Lucius and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.' That laying on of hands at Antioch gave Saul his apostolic title, Paul. He was not an apostle before then.

"Again we find in 1 Tim. 4:14 that the elders could lay on hands and impart spiritual gifts. For we read, 'Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery [elders].' Paul here was instructing young Timothy to be ever mindful of the spiritual gifts that were in him.

"Can we not from the above Scriptures remove forever from our minds that only the apostles could impart spiritual gifts? The writer believes that any of God's ministers could impart spiritual gifts, even Philip's four daughters because they were prophetesses."

This brief item raises far more questions than it answers. In fact, if we understand it, it answers no questions at all, but is filled with errors, opinions, and assumptions and winds up with no point at all for 20th-century Christians.

However, we are not certain that we

understand what brother Stonestreet is saying. Does he mean to say that the spiritual gifts were imparted by any of "God's endowed ministers" only in apostolic times and therefore ceased when all the first-century Christians were dead? Or is he saying that any of "God's endowed ministers" can now impart spiritual gifts precisely as in the apostolic age? If the former, there is really no point to his article because it would make little or no difference to him today (spiritual gifts have been done away with and none can impart them now). What advantage would it be to Christians in the 20th century if he proved his theory? None whatsoever! But it would make it difficult (if not impossible) to establish from the Scriptures the time of cessation of the miraculous gifts. If the latter (which we get the feeling he meant), he must either show that the spiritual gifts were not miraculous or else admit that the miraculous continues – that God's endowed ministers can still impart the power to work miracles. But if the spiritual gifts were not miraculous, what were they? If they were miraculous, where are these today who possess miraculous power?

The fact is, brother Stonestreet is wrong in his basic assumption: as far as the Scriptures are concerned, **only** the apostles had the power to impart spiritual gifts. No amount of reasoning or twisting of Scriptures or false claims can change this fact. That this power was ascribed to no one but the apostles can be shown by a number of things, but we must limit our observations here to the context of brother Stonestreet's arguments:

1. The purpose of spiritual gifts. While we do not know precisely what he would call a spiritual gift, we do know that such gifts in Bible times were miraculous. Paul mentions nine of these in 1 Corinthians 12:8-10, every one of which is miraculous. And all miraculous gifts were given for the purpose of revealing and confirming the word of God. They were never given for the benefit **per se** of the ones receiving them. They were given by the Spirit to aid in the revelation of God's will (cf. 1 Cor. 12:7-11). While the Spirit worked through some who were not apostles, He did so in a secondary sense. This is why the Spirit's reception has often been divided into the primary (that given to the apostles directly by Christ), the secondary (that given by the laying on of apostolic hands), and the ordinary (that given to every obedient believer at baptism) measures (the Spirit Himself is not measured out, but the power He gives is). Spiritual gifts pertain to the secondary measure of the Spirit.

There are sound reasons for this: by confining the power to impart the gifts to the apostles, the Lord added a strong safeguard against their misuse. The apostles had complete control over who would receive the gifts. This prevented them from falling into unscrupulous hands. And it is my conviction that they did not impart them lightly. Only a chosen few received them and those who did receive them received only a minimal number. Probably no one but the apostles could impart the gifts. While it was certain that the apostles could impart the gifts, it seems obvious that they could not impart the power to others to impart them. While they could impart other gifts, this one belonged to them exclusively.

2. "God's endowed ministers" were none but the apostles. Again we have no idea what brother Stonestreet meant by "God's endowed ministers"; the whole thrust of his argument seems to be anyone who is properly commissioned and sent to preach. If this is the case, then it must mean all Christians, both then and now. But this indicates a total misapprehension of Scriptural ministers. The Scriptures know nothing, absolutely nothing, of a specially endowed ministry (other than the apostles of Christ and those on whom they laid their hands and imparted some special gift). All Christians are working under the same commission and all have the same power and authority. Thus if "God's endowed ministers" can impart spiritual gifts, then all Christians can impart them. It is our contention that only the apostles (and those upon whom they laid their hands) had special endowment, and part of that endowment was the power to impart (to those upon whom they laid hands) spir-

itual gifts. They were the only specially endowed ministers of God and consequently were the only ones who could impart spiritual gifts.

3. The Scriptures cited by brother Stonestreet do not teach, in any shape, form, or fashion, that all "God's endowed ministers" (if by that is meant more than the apostles) had (or have) power to impart spiritual gifts. Notice how farfetched his prooftexts are from the subject at hand:

The first passage cited is Acts 9:10-19, where the record tells of Ananias going, by direct instructions from the Lord, to Damascus to speak with Saul of Tarsus, who had been fasting and praying for three days. Brother Stonestreet says, "We find from the Scripture he was able to fill Saul with the Holy Ghost." But not quite so. While it is true that Ananias was sent to him, laid hands on him, and baptized him it cannot be certainly established that Saul at this time received the Spirit in the baptismal measure (and it certainly could not have been the ordinary measure because that comes in baptism). Rather Ananias was told to go to him, lay hands on him, teach him, baptize him that he might receive the Spirit (the time when the Spirit was received is not stated – the things were done that he might receive Him). That Saul at some time received the baptismal measure of the Spirit (and the ordinary measure at his baptism) cannot be questioned, even though it is not specifically stated in the Scriptures. There is absolutely nothing in the text that indicates it happened at the laying on of Ananias' hands.

Paul received the same measure of the Spirit that all Christians receive when he was baptized. He was obviously baptized in the Holy Spirit at some point between the Damascus road and his proclaiming Christ as Lord. But the baptism of the Spirit is something administered by Christ alone. It was not in the power of any man, not even an apostle of Christ, to baptize someone in the Spirit. This passage, therefore, lends absolutely no support to brother Stonestreet's theory.

It is when we reach Acts 13 that we see brother Stonestreet put on his best assumer. He says that the laying on of hands by the church in Antioch made Paul an apostle ("gave Saul his apostolic title, Paul"). But he is absolutely off course here. There is not a single word in the whole context that even hints at such a thing. Barnabas had earlier left Jerusalem, gone through Tarsus to get Saul, and the two of them went to Antioch and preached for a whole year (there could be little doubt but that Saul was already preaching under his apostolic commission). The church determined to send relief to the needy saints in Judea and did so by the hands of Barnabas and Saul (Acts 11:22-30). Upon their return from Jerusalem the Holy Spirit said, by some means, probably through one of the prophets in the church, "Separate me Barnabas and Saul for the work whereof I have called them." Following the Spirit's instructions, the church laid hands on them and sent them forth (Acts 12:25; 13:1-3). It should be noted however that the Lord, not the church, had called them to the work. Furthermore, it is specifically stated that they were sent by the Holy Spirit (Acts 13:4).

If the laying on of hands by the church had made Saul and Barnabas apostles, they would have been apostles of the church rather than apostles of Christ. The apostles of Christ were chosen by Christ Himself. (Incidentally, "Paul" is not an apostolic title. It was his Roman name while "Saul" was his Hebrew name.) This incident therefore has absolutely nothing to do with the impartation of spiritual gifts.

Brother Stonestreet next cites 1 Timothy 4:14 to prove that spiritual gifts were imparted by means other than by the laying on of the apostles' hands. But again he misses the mark, entirely and absolutely. This verse states the fact that a gift had been given to Timothy by (Greek **dia**, by or through) prophecy. It also states that it was given with (Greek **meta**, meaning, according to Hickie, with, together with, in confederacy with) the laying on of the hands of presbytery. This verse says that the gift was received by prophecy and with (not by) the laying on of the hands of the elders. The gift was received at the time of or in association with the laying on of the hands of the presbytery, not by or through the laying on of the presbytery's hands. In 2 Timothy 1:6 Paul tells us that the gift came by (Greek **dia**, meaning by or through) the laying on of his hands. Thus taking both passages together we can easily see that Timothy received the gift by the hands of an apostle but in association with the laying on of the hands of the eldership. This verse, therefore, proves the opposite of what it was cited to prove.

We conclude from the evidence here presented (and more that could be) that the Scriptures clearly teach that the impartation of spiritual gifts came **only** by the laying on of apostolic hands.

What Does Your Offering Cost?

Michael D. Stone, Kannapolis, N. C.

Satan aroused King David to take a census of Israel. So David ordered Joab to take the census. Joab tried to talk David out of it but to no avail. After the census was taken, Joab reported to David that Israel consisted of 1,100,000 fighting men and Judah, 470,000 fighting men. Levi and Benjamin were not numbered. David should have listened to Joab and not taken the census because it seemed to indicate that he was more concerned with the armed strength of his people than with maintaining his faith in God and His promises.

God was very displeased with King David's action and struck Israel down. David confessed his sin to God, but God was not about to let him get off that easily. The Lord sent the prophet Gad to give David a choice of one of three punishments. The punishments were: (1) three years of famine; (2) three months of defeat at the hands of enemies; or (3) three days of an epidemic from the Lord. David chose the third and 70,000 men of Israel were killed. This seems to be an appropriate punishment since the sin seems to have been the reliance upon numerical military strength.

When David saw the destruction and the angel of the Lord about to destroy Jerusalem as well, he appealed to God for mercy concerning Jerusalem. David told God that these people were innocent, that it was he who was guilty and deserved the punishment. The Lord's angel ordered Gad to tell David that he should go and erect an altar on the threshing floor of Ornan the Jebusite.

When the king came to Ornan and told him what he wanted to do, Ornan offered to give the king the threshing floor. David did not want it given to him so he paid Ornan 600 shekels worth of gold by weight (see 2 Samuel 24). David said, "I will not take that which is thine for the Lord, nor offer burnt offerings without cost." (I Chronicles 21:24.) The king did not want to offer God that which did not cost him anything.

What about us? Are we willing to give to God that which is valuable to us or are we willing only to give God the scraps? If we give to our God that which has cost us little, have we really pleased our God? What does your offering cost you?

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34th Annual Carolina Lectureship

Wayne Hatcher, Statesville, N. C.

THE PLACE

The Abilene congregation, meeting on Highway 64 East at Bell Road, is pleased to be the host congregation for the 34th Annual Carolina Lectures program. We are also pleased to have the other three congregations in Statesville as joint-workers in this effort.

They are the Belmont, Broad Street, and Northview churches. I am also deeply indebted to the valuable assistance given by Stanley Crews, Robert Goff, and Chester Vaughn in planning the program.

THE DATE

April 3-6. The lectures will start at 7:00 p.m. on April 3 and continue daily from 9:00 a.m. to 8:45 p.m. daily through April 6.

THEME

The overall theme is "Spiritual Maturity." Different subjects pertaining to the theme will be discussed by gospel preachers from both North and South Carolina. We have tried to use as many people as possible on the program. We want to encourage every Christian to attend as much as possible. This lectureship is not just for preachers and elders alone, but for every child of God. We believe the theme is a very timely one at this stage of the church's existence in the Carolinas. Your presence is needed and you need to be present at this important event!

LECTURE OUTLINES

An outline of the lectures is to be printed in a book for those who wish to purchase one.

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Displays will be available for books and materials for all to inspect and purchase.

MEALS

The noon meals will be provided by the ladies of the Abilene, Broad Street, and Belmont congregations. On Monday afternoon from 4:00 to 6:00 a light supper will be served by the Northview congregation to early comers who may wish to eat.

LODGING

Overnight lodging will be provided by brethren from the four congregations in Statesville. Anyone wishing a place to stay should call me or write the Abilene church in advance. Some nearby motels are: Days Inn, Holiday Inn, Scottish Inns, Ramada Inn, and Hallmark Inn Motel.

GENERAL INFORMATION

If further information is needed, please contact the Abilene Church of Christ, Rt. 12, Box 108, Statesville, N. C. 28677 or me. Phone: (704) 872-7082 or 872-6152.

SCHEDULE

Monday, April 3

2:00 p.m. – Registration and housing assignments

7:00-7:30 p.m. – "History of the Church in the Carolinas" – Howard Winters

7:45-8:45 p.m. – "Now That I Am a Christian – What?" – Floyd Dethrow

Tuesday, April 4

Theme: "The Christian and His Growth"

9:00-9:25 a.m. – "Let Your Faith Abound" – Ralph Reaves

9:30-9:55 a.m. – "Prayer – Vital to Christian Growth" – Bob Brandon

9:55-10:05 a.m. – Break – Daily

10:05-10:25 a.m. – Devotional: Song – Danny Cleaver; Prayer – Park Terrell; Lesson – Charles Isenberg

10:30-10:55 a.m. – "Study – Vital to

Christian Growth" – Wayland McClellan

11:00-11:45 a.m. – Special Presentations: S. E. Children's Home, S. E. School of Evangelism, Palmetto Bible Camp

Lunch – Daily

1:30-1:55 p.m. – "Worship – Vital to Christian Growth" – Andy Ritchie, III

2:00-2:25 p.m. – "Holiness – Vital to Christian Growth" – Bill Mead

2:25-2:35 p.m. – Break – Daily

2:35-3:20 p.m. – Classes: Men – "Ideas on Counseling" – Paul Coffman; Women – "Christian Woman and Evangelism" – Dianne Wesson; Preacher's Wives Class – "Home Relations" – Freddie Neal

3:30-4:30 p.m. – Panel Discussion – "Christian Motivation" – F.W. Mattox moderator, Jim Wesson, Virgil Hale, and Gary Roberson

Dinner – Daily

7:00-7:30 p.m. – "Involvement – Vital to Christian Growth" – Charles Fetters

7:45-8:45 p.m. – "Duties of Christian Husbands" – Paul Coffman

Wednesday, April 5

Theme: "The Church and Her Growth"

9:00-9:25 a.m. – "Teaching Program – Vital to Church Growth" – Benny Burns

9:30-9:55 a.m. – "Scriptural Preaching – Vital to Church Growth" – Alvin Bullington

10:05-10:25 a.m. – Devotional: Song – Wayne Hatcher; Prayer – Dennis Conners; Lesson – Joe Adams

10:30-10:55 a.m. – "Meaningful Worship – Vital to Church Growth" – Jim Stutts

11:00-11:45 a.m. – Special Presentations: Carolina Bookstore, Carolina Bible Camp and Christian Home, Inc.

1:30-1:55 p.m. – "Fellowship – Vital to Church Growth" – James Jones

2:00-2:25 p.m. – "Evangelism – Vital to Church Growth" – Hugh Campbell

2:35-3:20 p.m. – Classes: Men – "Ideas on Counseling" – Paul Coffman; Women "The Christian Woman's Role in the Local Congregation" – Freida Ramsey; "The Preacher's Wife and Congregational Relationships" – Jacquie Dorriety

3:30-4:30 p.m. – Panel Discussion – "Developing Congregational Outreach" – David Pharr, moderator; Don Neal, Clifford Shaver

7:00-7:30 p.m. – "Organization – Vital to Church Growth" – Bill Dorriety

7:45-8:45 p.m. – "Duties of Christian Wives" – Paul Coffman

Thursday, April 6

Theme: "Fruits of Spiritual Maturity"

9:00-9:25 a.m. – "Faithfulness and Dedication: Fruits of Spiritual Maturity" – Tom Bolick

9:30-9:55 a.m. – "Unity: A Fruit of Spiritual Maturity" – James Meadows

10:05-10:25 a.m. – Devotional: Song – James Huskey; Prayer – Michael Stone; Lesson – Ariel Missildine

10:30-10:55 a.m. – "Soul Winning: A Fruit of Spiritual Maturity" – Wyndham Shaw

11:00-11:45 a.m. – Special Presentations: Agape, Carolina Christian, East Tenn. School of Preaching

1:30-1:55 p.m. – "Leadership: A Fruit of Spiritual Maturity" – Tal Solomon

2:00-2:25 p.m. – "Doctrinal Steadfastness: A Fruit of Spiritual Maturity" – Floyd Farris

2:35-3:20 p.m. – Classes: Men – "Ideas on Counseling" – Paul Coffman; Women – "The Preacher's Wife and Evangelism" – Mrs. Ralph Reaves; "The E.R.A. – What Is It?" – Faye Kirschenman

3:30-4:30 p.m. – Panel Discussion – "Visionary Planning" – Richard Pectol, moderator; Johnny Melton, Jesse Condra and Harold Derr

7:00-7:30 p.m. – "Fruits of the Spirit – Gal. 5:22-23" – Wesley Crews

7:45-8:45 p.m. – "Parent and Child Relationship" – Paul Coffman

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Am I My Brother's Keeper?

Henry L. Fuhry, Asheville, N. C.

"The Lord said to Cain, 'Where is Abel your brother?' He said, 'I do not know; am I my brother's keeper?' " (Gen. 4:9) Responsibility is one of the most important doctrines of the Bible – that is, responsibility of man to his fellowman. But in spite of the plain teaching of the Bible the sin of social irresponsibility, man's lack of care, lack of love, or lack of consideration for his fellowman, is one of the most common sins of our day. Men and women on every hand, even the most religious, are seemingly indifferent to the great duties that relate to their fellowmen. If we are sincere Christians we ought to search for opportunities to be our brother's keeper! If we close our eyes to those around us, if we are so wrapped up in ourselves and can think only of the personal gain that we can get out of life then the opportunity to help others will not be recognized.

God asked the question, "Where is your brother?" All of us are concerned with this question, and each one should regard it as addressed to himself. We must consider it as it relates to all those around us – not only our loved ones and our fellow Christians, but those outside Christ as well.

There are too many of us who are habitual in attendance at church services but go away afterwards and forget all about our responsibility to our fellowman. We just cannot be the type of Christian that God would have us be if we do not profess our Christianity by action. If we hope to win others for Christ, one of the surest ways is to show our interest in them by **doing** for them. If we show others the goodness in us we show them that Christ dwells within us and we will go a long way toward convincing them that Christianity is something they need.

"Where is thy brother?" Where is he morally and spiritually, so far as the influence, however slight it may have been, which you or I have exercised over him? What marvelous opportunities have been afforded us in life for helping others to resist temptation and to stand firm! How have these opportunities been used? Have we used them at all? Where is thy brother? The question is indeed very searching!

Let us look at Cain's answer to God. The first part of his reply, "I do not know," was a falsehood, as most selfish answers are; and behind the falsehood was the sin of irresponsibility. Do not many of us seek the same refuge by rationalizing? . . . by saying, "I am not responsible!" The second part of Cain's answer, "Am I my brother's keeper?" was an insult. His insolence was an indication of the state of heart that led to the murder of his brother. When he had cast off the fear of God, he was then ready to defy Him. Is not that the way it is with people today? Once a person has cast off the fear of God he will usually go right on sinning without restraint! But God's question was not a negative one, and it could not have been answered negatively. We just cannot say we haven't done our brother any harm – rather we must ask, "What is the best that I can do for him?"

The Christian has the same responsibility that other men have, but he has more. Paul teaches us in Acts 20:35, "In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that He himself said, It is more blessed to give than to receive."

The story is told of a young woman, who after her mother died, devoted her life to caring for her father, who was an alcoholic. Her father would come home drunk two or three times a week and would beat her. Finally she sought advice as to whether she had any further responsibility to her father and whether she had the right to leave him. She was told by a kindly minster that she certainly could not be compelled to live under such circumstances and up to then she had fulfilled her duty to her father. She was asked, however, if she went elsewhere would she be happy at night not knowing the condition of her father and whether he might come to harm. She was also asked whether she could not regard the care of this unhappy man with all the suffering and misery it brought upon her as the special service to which Christ had appointed her. The girl looked up, hesitated for a moment and then said, "I will." The finish to the story is that some time later she told with the light of joy on her face that her father had never come home drunk since the night she had resolved to care for him for Christ's sake.

Often as Christians we get discouraged because we feel other members of the church are not doing as much as we think they should. In such situations we should ask ourselves, "What am I doing?" or "Am I doing all that I can?" Remember you and I are the church! So when you or I say that certain individuals in the church or the church as a whole is not doing all that should be done we are in effect saying that "I" am not doing all that I can.

The sarcasm with which Cain asked God, "Am I my brother's keeper?" makes us shudder! Cain even questioned the right of God to question him. He renounced the implication that he was responsible for his brother's welfare. The truth is that all of us are our brothers' keepers. Only men like Cain seek to avoid the responsibility. The refusal to accept responsibility for the well-being of others is to walk after the way of Cain. As Christians we must show by our actions that we consider ourselves to be our brother's keepers. It makes no difference whether they be Christians or non-Christians. If we do not assume this responsibility, how can we teach our fellowmen to accept Christ as their Savior?

Blue Ridge Encampment

More than 600 Christians are expected to attend the 28th annual Blue Ridge Encampment June 19-23 near Black Mountain, N. C., according to Director J. M. Powell of Nashville.

The event attracts Christians from many states for a week of inspiration, fellowship and fun in the cooling atmosphere of the Blue Ridge Assembly facilities in the mountains of western North Carolina.

The encampment, which provides lodging in comfortable mountain cottages and dormitories, has become a favorite gathering place. Powell estimates that more than half the annual attendance is composed of long-time regulars.

This year's program speakers and discussion leaders will feature many well known from the brotherhood of the churches of Christ.

They include John Crosslin, Jim Gammon, Archie Luper, Andy T. Ritchie, Jr., Charles Chumley, Ralph D. Stout, M. F. Norwood, Cleon Lyles, Paul Tucker, Mrs. Paul Tucker, Mrs. Reathel McCready, Marvin Bryant, Robert Shank, J. M. Mankin, Ray Dunkin, Garland Elkins, Guy N. Woods, Carl Walker, James Fowler, Paul Brown, Hugh Fulford and Douglas M. Williams.

The Blue Ridge Assembly is about 11 miles east of Asheville, N. C., just off Interstate 40.

Reservations should be mailed to William Stumbo, Rt. 1, Box 432-G, Fletcher, N. C. 28732.

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Unfulfilled Prophecy

David Bugg, Hayesville, N.C.

Recently I held a discussion with a young man concerning prophecy. The statement was made that there were yet prophecies to be fulfilled other than the second coming of Christ. This is a popular doctrine. Even though it is a popular doctrine it is not a new one. It is the task of everyone to "prove the spirits, whether they are of God; because many false prophets have gone out into the world."

There are three questions we must seek answers for concerning this subject. First, who were the prophets? Second, what did they prophesy? Third, does the Bible have anything to say on the fulfillment of these prophecies?

The prophets are defined as divinely inspired ministers of Jehovah. Abraham and Aaron were called prophets, but not until Samuel do we read of a great deal concerning prophets (Acts 3:24).

Concerning the message of the prophets read Acts 3:18-24. "But the things which God foreshowed by the mouth of all the prophets that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people. Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days." Now the question arises, to what do "these things" and "these days" refer? The occasion on which these statements were made will shed light upon our question. They were made by Peter as a part of the second gospel sermon we find recorded in the book of Acts. Thus the "things" were the events of the gospel and "these days" were the days in which the events occurred. Now someone says, "Oh yes, I have you there." But notice the last phrase of verse 18. "Hath he so fulfilled." This is in the past tense, meaning that the fulfillment had already come to pass.

The message of the prophets referred to either the first or second coming of Christ. God makes His statement concerning the fulfillment of prophecy in Acts 3:12-24. In at least two places in this reading the reader will notice that God has said that they have been fulfilled.

Now let's look at some objections to that which I have set forth. First, in dealing with Acts 3 it is claimed that a play is being made upon words. I fail to see how. I know my mind has not been exposed to these theological seminaries but I have always been pretty much under the impression that "all" meant all. The entire sum or number in the aggregate. Those who have said that all does not mean all have failed to show me why it does not.

The opposition says that all Scripture dealing with the first coming of Christ has been fulfilled, but that those which deal with His purpose shall be fulfilled at His second coming. Also that the promises made concerning the promised land have not been fulfilled. Please consider Joshua 23:14: "And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah your God spake concerning you; all are come to pass unto you, not one thing hath failed thereof." Also 2 Samuel 8:3: "David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his dominion at the River."

God has spoken on the subject of prophecy. The prophets told either of Christ's first or second coming. All concerning His first coming, purpose and work has been fulfilled.

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BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: Approximately 700 full-time workers supported by churches throughout the U.S. are working in 125 nations on every continent, yet we have less than 5% of our evangelists preaching to 95% of the world's population. About 65 nations and territories have not been entered by Christians.

LAI, New Guinea – In spite of the barriers of 800 distinguishable dialects, missionary Ray Lock reports 490 baptisms and the establishment of 11 congregations within the last three years.

NIGERIA, W. Africa – Dr. Henry Farrar, pioneer preacher/doctor/missionary to this country in the early 1960's, is presently a practicing surgeon in the States. However, brother Farrar and nurses from the new Nursing Department of Harding College, have a unique way of spending their vacations. For instance, last November they came here to work in the Nigerian Christian Hospital, where Dr. Farrar performed 118 surgeries in 21 days, besides preaching and teaching Bible classes each Sunday. The hospital staff has a devotional each morning and Dr. Farrar has prayer before each surgical procedure. The patients are given Christian study material, and many conversions have resulted from their stay in the Christian hospital.

CAMEROUN, W. Africa – Some villages have only one or two Bibles in this country of five million. Recently 4,300 Bibles were sent to our missionaries in Kumba for distribution. Over 3,000 were enrolled in the Bible Correspondence Course during 1977 and 139 known baptisms resulted.

IZMIR, Turkey – Dennis Burchett, Tim Brinley, Ric Lehman, and John Seiple are enduring persecution for preaching Christ here. While trying to relight the lamps of the seven churches of Asia, they have been jailed, thrown out of the country and arrested for distributing Bibles. They have been told by the authorities, "No singing! No praying! No reading Bibles!" and they must leave the country every three months to renew their visas, yet they keep returning with the gospel message.

UDORN, Thailand – Ted Lingren reminds Americans of their blessings by reporting that a member of the church here lost his son (three years old) to the dreaded disease diphtheria. After the child's death, which was preceded by high fever, sore throat, rapid pulse and choking, authorites quickly burned the child's body in spite of the pleas by the father for a Christian burial. Later his 12-year-old came down with a high fever and was treated in an infested clinic where flies covered his entire body.

ON THE HOME FRONT: World Radio's "Goodnews" broadcast may be heard on both East and West coasts on Sundays. WOR radio of New York City beams its 50,000 watts over parts of Canada and as far south as Georgia. The Sunday broadcast is at 7:25 p.m. at 710 khz. KFI radio of Los Angeles carries the program at 10:00 p.m. at 640 khz.

WEST MONROE, La. – CROSS (Camper Rally On Saving Souls) is scheduled this year for two locations. This gathering of Christians who love to camp for the purpose of enjoying nature and, moreover, the winning of lost souls in our nation's campgrounds, will meet in Orlando, Florida, June 10-16 and Lexington, Virginia, July 23-28. Write to Larry West for information and reservations, P.O. Box 545, West Monroe, LA 71291, and specify either the Florida or Virginia brochure . . . or both!

LUBBOCK, Tex. – Last June Clyde Thompson became the chaplain of the county jail here. The son of a gospel preacher, Clyde was convicted of murder years ago and spent time on death row. He was baptized in prison by P. D. Wilmeth after hearing the gospel on a guard's radio. Later given a life sentence, he turned from Christ and tried many escapes, resulting in loss of life and eventually confinement for over a dozen years. During this time he became a serious student of the Bible and his life was changed so dramatically, he was released – 22 years ago. Now he has obtained a full pardon and restoration of civil rights. At the Prisoner's Aid Center, which Clyde started and worked at for seven years in Huntsville, Ala., 1,604 prisoners have been baptized into Christ. In one month recently, 33 prisoners have obeyed Christ in the Lubbock jail. For information on how to conduct prison ministries, write Clyde Thompson, Chaplain, 5502 17th Pl., Lubbock, Tex. 79416.

MEMPHIS, Tenn. – Jeff and Pam Burton recall their courtship prior to their marriage as a time of study. Their first date was at Wednesday evening Bible class and later dates involved studying by viewing Bible filmstrips. The Lutheran "altar girl" was converted to the Lord as a result of such "dates" and now they are husband and wife!

FROM THE GOOD NEWS: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. 12:22-24.)

The Institute For The Advancement Of Christian Theism

Gary L. Roberson, Columbia, S. C.

On February 3-4, 1978, a very significant seminar was held at the Holiday Inn (Macon Road) in Memphis, Tennessee. The seminar was planned by the Brownsville Road Church of Christ of Memphis and was conducted by Brother Thomas B. Warren. Brother Warren is professor of Philosophy of Religion and Apologetics at the Harding Graduate School of Religion. The purpose of the seminar was to organize about 70 men who have shown a special interest in Christian evidences into a new institute. It will be known as the Institute for the Advancement of Christian Theism. Its purpose is not to replace the work of the local church nor to serve as an organization like the missionary society. A brochure, published by the Brownsville Road congregation, best summarizes the purpose for its existence:

"In establishing the Institute for the Advancement of Christian Theism, the Brownsville Road Church of Christ plans to provide a reference library of documents, papers and books available to all persons interested in combating atheism. The Institute for the Advancement of Christian Theism (IACT) will utilize mass media, philosophical journals, seminars, pamphlets, books and scholarly debates to accomplish these objectives. It is planned that the impact of this work will be worldwide in its scope (Mark 16:15). Material suited for the various age groups will be prepared."

Basically, the institute will serve as a clearinghouse for material specifically prepared in the field of Christian evidences. Also, it will exist to encourage faithful and able gospel preachers to challenge the skeptical world with the truth of Christianity.

I want to encourage the brethren in the Carolinas to pray for this great endeavor. For much too long, we have allowed the world's greatest leaders and thinkers to go unchallenged. As a result, atheism and agnosticism "run the world," and the truth about God is ridiculed and scoffed at. It is high time that we change the world's attitude about God. It is time that we let the world know that our God is alive and, as brother Warren so aptly stated during this seminar, that "we are not going to leave the world alone!"

If you have any questions concerning the Institute for the Advancement of Christian Theism, please feel free to write me. May God bless the Lord's work in the Carolinas and help us all to be better soldiers of the cross.

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Kannapolis: A Youth Rally is planned for April 28-29 by the Plymouth Street church.

Salisbury: The W. Innes Street congregation recently had a personal evangelism workshop. The report in their bulletin says they distributed 450 brochures to as many homes. In seven two-hour periods they knocked on 300 doors. Over 40 prospects for further visits were gained. They had excellent participation by the members. Bob Danklefsen and five of his students from West Monroe, La., led this project.

Edenton: Terry Harnden will be working with the church as local evangelist. His wife's name is Deborah. Terry is a graduate of the East Tennessee School of Preaching.

Burlington: The speaker scheduled for a meeting February 13-16 at Mebane Street is Cleon Lyles.

Elizabeth City: A tract by Gynnath Ford dealing with unity and instrumental music is being printed under the title "When the Churches of Elizabeth City Met to Unite." They plan to distribute 5,000. Glenn D. Martin is the local minister.

Winston-Salem: South Fork has discontinued its Monday-Friday television program. They report the baptism of Stephen Martin, who has been a Presbyterian preacher for eight years. He has resigned his position with the Presbyterians and will be preaching the pure gospel.

Hickory: Dianne Farris, wife of the preacher, was seriously injured in an automobile accident in January.

Havelock: The Cherry Point congregation reports a new attendance record on January 29 of 237. They are working a prison ministry which resulted in 18 baptisms during the last half of 1977. The church has two bus routes in operation, averaging 80 riders each Sunday. Workers in the congregation conduct an average of 10 home Bible studies each week. In all there were 66 baptisms in 1977. They have special classes for the retarded and also for the deaf. Don Neal serves this congregation.

(The above report from Cherry Point illustrates the value of news reports to **Carolina Christian**. This writer was not aware previously of the great work they are doing over there. It is truly encouraging to learn of it. Brethren in the Carolinas have a special kinship. Sharing good news can mean much to others. Every good report we print will bring glory to God.)

Wilmington: Buford Carroll will conduct a meeting the last week of April.

Hendersonville: An areawide singing is planned for once every three months at Hendersonville and nearby congregations.

N.C. Baptisms

Providence Rd., Charlotte, 8; Burlington 1; Northview, Statesville, 1; Broad St., Statesville, 1; Plaza, Charlotte, 1; Linville Forest 1; S. Fork, Winston-Salem, 1. Total: 14.

SOUTH CAROLINA

Anderson: The ladies of the church are shipping numerous items to missionaries in New Guinea to be used in benevolence and teaching. The Scotts, who have been working with Anderson since 1975, will be moving in May.

Charleston: The Essex Village work continues to prosper with three baptized, three placing membership, and six publicly requesting prayers in January.

Columbia: The Shandon bulletin reports that good progress is being made in their efforts to teach students on the university campus. One has been baptized. Randy McKean is the campus evangelist.

A child of Wallace Beasley, minister of the Windsor Lakes church, has suffered severe burns and is requiring extensive hospitalization. The costs will be extremely high and are not covered by insurance. Brethren everywhere should be interested in helping this good family. Checks may be sent to the Windsor Lakes treasurer, Darwin Cherry, 7600 Edgewater Drive, Columbia, S. C. 29204. Don't forget to pray.

Myrtle Beach: One of the elders, brother Archie Howell, has resigned from the eldership for personal reasons. Two other men may soon be appointed.

Newberry: The brethren are remembering the example of the apostle Andrew who found his own brother and brought him to Christ. They are calling their personal evangelism emphasis "Operation Andrew." Please note a new mailing address for the church in Newberry. It is now P. O. Box 36.

West Columbia: Harvey Allen will be the speaker in a gospel meeting April 9-12.

Rock Hill: James Watkins will preach in a meeting April 23-28.

Greenville: The Northeast church has purchased a new property where they expect to relocate in the future. The new parcel has over eight acres and a nine-room house. The house will be used as the preacher's residence.

North Charleston: A Family Enrichment Series with E. Ray Jerkins will be held April 9-11; a citywide youth forum, April 29. The Third Annual S. C. Women's Workshop will be hosted by N. Charleston March 31 and April 1.

Williamston: A new radio program was begun January 1 on WANS, Anderson. Tapes are being used from World Radio. Time, 10:45 a.m.

Greer: Jerry Senn is writing a weekly newspaper article called "Lifelines."

Union: Gray Flippen reports that seven were baptized and one restored during the last three months of 1977. They now have a bus and are working a route with about 30 regular riders. They continue to use Bible Correspondence effectively.

Spartanburg: Central congregation will be sponsoring 30-second TV messages at various times through the year.

S.C. Baptisms

Essex Village, Charleston, 3; W. Columbia 1; St. Andrews, Columbia, 1; Shandon, Columbia, 3; Newberry 1; N. Charleston 2; Myrtle Beach 1; Palmetto, Union, 7. Total: 19.

Chester

Jesse Ham, Jr., Reporting: Because of ill health (and upon the advice of my doctor) I have resigned the work in Chester, effective March 1 or very soon thereafter. As for my immediate plans, I will be working with the church on the By-pass in Union and preaching by appointment. I would like to conduct some meetings in the area if such can be arranged. I do not intend to quit preaching the gospel but I feel that I must slow down for my health's sake.

The church in Chester is in need of a full-time preacher. Anyone interested should contact the church at 135 Saluda St., Chester, S. C. 29706.

North Charleston, S. C.

JIM STUTTS, Reporting – Between Jan. 1 and Feb. 12 we have seen three baptized into Christ, 18 souls restored and three place membership with us. Although a near epidemic of flu has hindered many in the work here and closed our Christian school for several days, we rejoice in the way our Lord is using so many for the cause of Christ.

I am thankful for the privilege to appear on the program with Phyllis Schlafly in a local anti-ERA rally and was invited to represent churches of Christ in a STOP ERA news conference in Columbia during January.

North Charleston will host the third annual S.C. Women's Lectureship, March 31-April 1. Becky Tilotta Holbrook of Nashville, Arkansas, outstanding author, will be the featured speaker in conjunction with others from S. C. The lecture theme is "God's Hands at Work Through Women." The program will conclude Saturday evening early enough for those driving long distances to return home.

E. Ray Jerkins is scheduled to be with us in a "Family Enrichment Series" April 16-18.

Worship with us when visiting the picturesque Charleston area.

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CAROLINA CHRISTIAN

VOL. 20, NO. 4, APRIL 1978

C284.21/C292

Elders in Cary, N.C. — Jim Bishop,
David Thorton, and Carl Hafer
(See page 9)

EDITORIALS

PROMOTING THE CHURCH

"Therefore they that were scattered abroad went every where preaching the word." (Acts 8:4.)

We live in a time when huge promotional schemes are a vital part of our economic structure, and the philosophy back of it has rubbed off on many Christians and some churches. They want to promote the church in the same style and by the same means. And certainly the church needs promoting and should be promoted with all our devotion and power. But when one looks into the word of God he soon learns that apostolic Christians promoted the church, not by gum and gimmicks, not by sensational programs, not by earthly entertainment, not by any of the modern means of promotion, but by preaching the pure word of God, the gospel of Christ, by showing a powerful faith, by implicit and explicit obedience to all the commands of God, by worshipping in spirit and truth, by giving themselves to carry out the Great Commission, by maintaining the world's most meaningful fellowship, and by instilling a profound hope for the future.

This method of promotion worked then and we believe that it will work now . . . when we truly practice it.

PRAYER – A GRANTED PRIVILEGE

Every Christian should understand that it is God who gives the right to pray. Without His permission, His authority, His promise, His power, His concern, and His grace no man would have the right to pray. One must have permission to approach God's throne. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:1, 2.) Man's sin has cut him off from the presence of God – iniquity has broken the tie between them. And as long as man is separated from God, he has no right to pray: "For the face of the Lord is against them that do evil." (1 Pet. 3:12.) "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." (John 9:31.) "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28:9.)

But, thank God! in His infinite mercy God has provided, through the sacrificial death of His Son and our Savior, the scheme of human redemption, the means whereby the separated can be reconciled. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Cor. 5:19.) The reconciliation results in one becoming a new creature in Christ (2 Cor. 5:17). A new relationship is established – the chasm between man and God is bridged. One becomes a child of God (John 3:3-5; Gal. 3:26, 27; 4:6,

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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7), a joint heir with Christ and all the saints (Rom. 8:17). And as a child one has full access to the throne. As did the king when Esther entered his presence (Esther 5:2), God has raised the divine sceptre to all His children. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16.) Prayer is, therefore, a granted privilege – a right of the child of God only because God has graciously extended it to him. But because we are children, because we have been redeemed by the precious blood of Christ, we can boldly approach the throne of grace with all our needs, difficulties, and heartaches and thus make all our earnest petitions known to Him.

Prayer is possible and profitable then because: (1) we have a Great High Priest in the presence of God who understands the feelings of our infirmities; (2) we are children of God; and (3) as children, God has given us the right to pray.

SOME BE'S

Man is a being created in the image and likeness of God (Gen. 1:26-28). And because he is a free moral agent (a being with the right to choose) he can determine what he will be. The following be's will help us be what we ought to be:

Be faithful – dependability is a desirable trait. (Rev. 3:10.)

Be kind – it will melt cold hearts and make warm friends. (Rom. 12:10.)

Be fruitful – one is known by his production. (Matt. 7:16-20; Gal. 5:22, 23.)

Be active – the world needs to have done what God made you to do. (1 Cor. 15:58.)

Be friendly – only the friendly can have true friends. (Prov. 18:24.)

Be ready – for every good work and for the judgment to come. (Titus 3:1; Matt. 25:13.)

Be present – every member at every service every week. (Heb. 10:25; Acts 20:7.)

Be on time – the early bird gets the worm (or so they say). Tardiness borders on slothfulness. (Prov. 24:30-34.)

Be a Christian – there is no other way to go to heaven!

FEELINGS – THE CAUSE OR THE EFFECT?

For many years we have been refuting the concept in denominationalism that feelings are an evidence of pardon. They have often said that they know they are saved because they can feel it in their hearts (meaning the emotions). But in the past decade some of our own brethren have become infected with this unscriptural idea, except they apply it to Christians only. They say that they know that God is real, that He is near, that He is within, because they can feel Him in their souls, thus equating certain emotional feelings with the nearness and approval of God. But this is just as wrong in our brethren as it is in denominationalism. And it is wrong because it reverses a grand Scriptural principle.

The problem lies in confusing the cause and the effect of feelings. Which is the cause and which is the effect? Does the knowledge produce the feelings or do the feelings produce the knowledge? When one knows that he is pleasing God, that he is doing the will of God (and the only way he can know this is to know that he is doing the revealed will of God), that knowledge (the cause) should produce a happy feeling (the effect). But denominationalism and certain brethren reverse the order. They make the joyful feeling the cause and the knowledge the effect – the joy produces the knowledge rather than the knowledge producing the joy.

Reversing the cause and the effect results in grave difficulties. Man is so constructed by his Creator that he cannot continue to have joyful emotions all the time. He must come down from the mountaintops to graze some in the valleys below – he must experience the "lows" for the "highs" to be meaningful. And if knowledge depends upon the joyful feelings rather than the feelings depending upon knowledge, then when one is in the valley the source of knowledge is gone (if he knows he is saved because he feels good, then when he does not feel good – which is approximately half the time – he does not know that he is saved). On the other hand, when joy is the result of knowledge, and joy departs for a season, the knowledge remains (and the knowledge in turn can produce joy again – knowledge does not depend on the feelings).

Thus we conclude that feelings depend upon knowledge, not knowledge upon feelings. We need to learn to keep this order straight – we need to know which is the cause and which is the effect!

WHITEWASHING CHARACTER

When it comes to character, most of us are better at fooling ourselves than we are others (although we often imagine we have others fooled). And, of course, no one can fool God. But we try! We spend a good deal of our lives hiding skeletons in the closet and hoping that no one will ever open the door to let them out. But character, like sin, will be found out. We cannot hide our true identity forever. Paul said, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." (1 Tim. 5:24.) Whether character is open before or follows after it is sure to manifest itself.

One may outwit others for a while by whitewashing his character, but not for long. Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." (Matt. 23:27.) But when there is rot inside the stench is hard to contain.

All this reminds us of what Samuel Johnson said, as recorded by James Boswell in his **Life of Johnson**: "Derrick [David] may do very well, as long as he can outrun his characters; but the moment his character gets up with him, it is all over." Thus one may outrun his character for a while, but sooner or later it will overtake him. If we have the kind of character that needs to be whitewashed or run away from, we ought to change it. According to Johnson, Derrick did. Boswell adds, "It is, however, but just to record that some years afterwards, when I reminded him of this sarcasm, he said 'Well, but Derrick has now got a character that he need not run away from.' " Thus if you have the kind of character that needs to be whitewashed, you ought to change it . . . **now!**

DEBATE TAPES AVAILABLE

Paul Kidwell, who formerly preached in Charlotte, recently met Eugene Britnell in a two-night debate on the right of congregations to practice benevolence among those not members of the Lord's church. The propositions were:

I. "The Scriptures teach that the local congregation as directed and overseen by its elders (Phil. 1:1) may assist those who are not Christians in the field of benevolence." Paul Kidwell affirmed and Eugene Britnell denied.

II. "The Scriptures teach that the local congregation as directed and overseen by its elders (Phil. 1:1) may not assist those who are not Christians in the field of benevolence." Eugene Britnell affirmed and Paul Kidwell denied.

Many in the Carolinas will want to hear this discussion, and fortunately the entire debate is available on two two-hour cassettes at a cost of $9.90 for both tapes. You may order them from Carolina Christian Bookstore or from National Recording Co., P.O. Box 5010, Texarkana, Texas 75501.

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The Place Of The Mind In Christianity

Dennis Conner, Clemmons, N.C.

What are we to make of the mind? It seems that religious people have gone from one extreme to the other in deciding what to do with this fascinating but basic attribute of the human personality. Modern liberal theology, in its attempts to get at the roots of the Christian religion, has elevated the mind of man to lofty heights, putting great emphasis on the intellect. However, the pure intellectualism that is characteristic of much of contemporary theology has not appealed to the masses, and so a great many people in the modern religious world are understandably opposed to a purely intellectual Christianity. This opposition to such intellectualism has led to the abandonment of the mind by many segments of the current religious scene, an attitude that is just as frightening and damaging in its extreme as the opposite extreme attitude to which it has reacted, and an attitude of which the New Testament Christian should be wary.

None will deny that zeal is essential to meaningful Christian living, but zeal that is not tempered by knowledge and understanding is the beginning of fanaticism. Zeal and knowledge, the emotions and the intellect, are to be complementary forces in the Christian life, but in contrast to this many argue that since man is limited and sinful, he cannot discover God by the use of his intellect, and so God must reveal Himself directly to man. As a consequence of this kind of thinking the emphasis is placed on experience instead of doctrine. Indeed, one of the pleas of the Neo-Pentecostal movement is for experience, not doctrine.

This opposition to the mind is found not only in the rapidly growing Neo-Pentecostal movement, but in other corners of the religious world as well. It was recently my opportunity to study with a young elder of the Mormon church. When faced with questions to which he was asked to give definite answers, the young man's standard reply was, "We cannot trust in man's limited wisdom." He was saying in essence that we cannot really trust our minds. Truth for him was to be found in a prayer experience in which God told him he was right.

The common consequence of such a view is that a subjective experience is often placed above the objective truth of God's word. In contrast to this common mentality, the Scriptures teach beyond any doubt that there is a definite place for the mind in Christianity.

In coming to an understanding of the place of the mind in the Christian religion we must understand that man is created in the image of God (Gen. 1:26). To be created in the image of God means more than the simple fact that man is a living soul. It is true that man is a living soul, but it is also true that just as God is personal, so is man. God possesses moral character, and so does man. God is a rational being, and again, so is man. Because man is a creation in the image of God, reason and rationality are basic attributes of man. Although man is limited in his reason and rationality while God is infinite in His, these mental processes are still vital and integral parts of the character and nature of man. The love that man possesses is also a limited attribute, but none will deny love its rightful place in man's relationship with God. So then, because man has been created in God's image the mind has been assigned a vital role in the nature of man.

We must also realize that the God-given ability to reason is the very thing that separates man from the rest of the animal world. Animals possess brains, they even possess intelligence, but they do not possess the ability to reason. Even David himself recognized this fact when he wrote in Psalm 32:9, "Be not as the horse, or as the mule, which have no understanding; whose trappings must be bit and bridle to hold them in." "Understanding" as used here is a reference to the ability to reason. The rationality of man is contrasted to the irrationality of the animal. This basic difference between man and animal was a matter of fact to David. To relegate reason and rationality to an inferior role in the nature of man is to debase the dignity of man.

In the third place, man is commanded to use his mind. In speaking to rebellious Israel through the prophet Isaiah, God says in Isaiah 1:18, "Come, let us reason together. . . ." In his letter to the Christians at Corinth, Paul says, "I speak to wise men; judge ye what I say." (1 Cor. 10:15.) In the first passage the people of Israel are clearly called upon to exercise their ability to reason. In the second, Paul exhorts his readers to judge what he has said; to use their minds, their reasoning ability, and through this reasoning process to arrive at the right conclusions.

It is also true that the mind plays a vital role in one's redemption. It is accepted by all that God draws men to Himself, but argument arises over the method of the drawing. Is it through a subjective, unexplainable experience that God draws men? Or is the drawing objectively based? In John 6:44-45 Jesus says, "No man can come to me except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." In verse 44 the fact of the drawing is stated. The method of the drawing is revealed in verse 45; it is through a teaching and learning process. The teaching lies in the proclaiming of the word. Learning involves the exercise of mental abilities in making use of that which is heard. It is through just such a process that we are drawn to God. The one who has both heard and learned is then reconciled to God and will be raised up in the last day.

Further, there can be no doubt that Paul understood that there is a place for the mind in conversion. He writes, "Knowing therefore the fear of the Lord, we persuade men. . . ." (1 Cor. 5:11.) There can be no denying that persuasion involves the intellect. Persuasion is the presenting of arguments for the purpose of getting people to change their mind and conduct. In recording the missionary activity of Paul, Luke writes, "And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ to suffer, and to rise again from the dead: and that this Jesus, whom I proclaim unto you, is the Christ. And some of them were persuaded. . . ." (Acts 17:2-9.) Luke says that some were persuaded; they believed and were converted, changing their mind from the views they previously held. The persuasion was the direct result of the exercise of the reasoning process in evaluating the arguments of Paul.

It is important to note that Paul presented his arguments in connection with Scripture. Yes, those of the religious world today who argue that we must not trust in human wisdom are correct to a point. Wisdom and understanding are vain and foolish when they rely solely and ultimately on the abilities of man, but when the mind is guided by the light and truth of Scripture it is an entirely different matter. God gave us a mind and He expects us to use it, but it must be used in connection with Scripture.

Finally, Paul makes it clear in 1 Corinthians 14:14-15 that the mind is necessary for the edification of the believer: "For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." It is maintained among many of the charismatic movement that in the reception of the baptism in the Holy Spirit and its resulting evidence of tongues, the mind is to be

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held in abeyance. Such an experience is beyond rationality, so the mind is disengaged. As an example, a young lady once expressed to me that she used an unknown tongue as a prayer language, but she did not understand what she was saying. However, Paul makes it clear that the mind must be engaged for spiritual edification, and this would hold true whether it be for the edification of the individual or the edification of the congregation.

Many more passages can be cited that deal either directly or indirectly with the place of the mind in Christianity, but hopefully and prayerfully, these will suffice. Is Christianity to be merely intellectual? God forbid! An emotionless religion would be cold and our relationship with God virtually without meaning. On the other hand, it is just as great a mistake to deprive the mind of its rightful place in the Christian religion.

Responsibilities Of Elders And Gospel Preachers

Robert Goff, Jr., King, N.C.

Most of us at some point in our lives have heard others say, and perhaps have said, that the office of the President of the United States certainly was not to be desired by very many people. Why is this true? After all, there is a lot of prestige and opportunities that go with being President.

Let us consider some reasons why we may not wish to be President and then see what this has to do with the title of this article. (1) The President is under a great strain with pressure being applied from every direction, and this writer has often said that he has difficulty working under pressure. (2) The President receives much criticism which is hurtful and intended to show him up before the public as being incapable or at least inefficient. None of us like to be criticized even privately and certainly not before others. (3) The President knows that, regardless of his decision on any given matter, he will not please everyone. It seems that somebody is always unhappy about something that he has done or has not done. (4) He is very much aware that too many mistakes while in office the first term may well cost him his job. (5) In fact, if he displeases the wrong people often enough it may even cost him his life. (6) The President knows, too, that a wrong decision concerning a really important matter could result in war and the loss of thousands of human lives and even the destruction of an entire nation.

Yes, there are many reasons for not wanting to be the President of the great country in which we have been blessed to live.

But, on the other hand, in the view of this writer, there are some similarities in the responsibilities and expectations from the public between elders and preachers and the President.

For example, (1) preachers and elders are constantly pressured by those of the world and weak brethren to refrain from preaching the truth as revealed in the Bible (Acts 5:17-32; 1 Tim. 4:1ff). (2) Elders and preachers often receive undue criticism from members of the local congregation. But this is no different than it was in the first century. The apostle Paul said in 1 Timothy 5:19 that we were not to receive an accusation against an elder unless there were witnesses. This is evidence of a problem with loose tongues in Paul's day. (3) Elders know that their decisions will be very displeasing to those few who insist on having their own way, banking the money and "keeping house." But because they are godly elders they realize that they will one day give account before God and they refuse to let these few hold back the Lord's work. Preachers know that enough "mistakes" in the eyes of some brethren may very well mean that he will be told sooner than he had expected that it's time for a change in preachers. This is not to suggest that there is never a need to replace a preacher because we all know that there are situations when this is in the best interest of all concerned. But it is refreshing to see preachers and congregations work together for 12 or 15 years and longer! Some preachers, however, are misused, abused and then no longer used by a local congregation because they refuse to preach anything other than the pure gospel of Christ. The apostle Paul was the greatest preacher, next to Christ, of whom we can read. Yet he was persecuted and even left for dead on one occasion (Acts 14:19). (4) Elders and preachers know that their teaching and counseling with individuals and their teaching and overseeing (in the case of elders) the work of the church is a tremendous task. A wrong decision or wrong advice could result in the loss of souls for an eternity. This is far worse than the loss of physical lives or the destruction of nations!

Why, then, do men serve as elders over local congregations of the church and why do men decide to spend their lives preaching the gospel?

I can think of several reasons which I would like to share with you. Elders and preachers are servants of God, as are all true Christians. I can think of no greater security than to know that I am one of His servants. There may not be a "white house" here, but we read of "a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1) for all faithful Christians. Elders and gospel preachers are dedicated to helping the lost of the world and the weak of the church see, through their spiritual eyes, the beauty of such passages as 2 Corinthians 5:1, John 14:1-3 and Revelation 21 and 22.

The faithful elder and preacher will not turn from the truth in order to satisfy "itching ears" of brethren and the religious world. Rather, they "put on the whole armour of God" that they may be able to "stand the wiles of the devil" (Eph. 6:1) and they are dedicated to the preaching of the gospel, to the reproving, rebuking ane exhorting with long-suffering and doctrine (2 Tim. 4:2).

The one passage that sums it all up best, in this writer's opinion, is 2 Timothy 1:11, 12. There we read, "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

There are but few qualifications an elder must meet which are not applicable to every Christian. We read of no special blessing in heaven for preachers and elders which are not reserved for every faithful Christian.

But if I may take the liberty of considering a few special blessings that elders and preachers have that other Christians often do not enjoy, due to their not having the opportunity of giving full time to the preaching of the gospel and not having the privilege of being responsible directly for the feeding of the flock, I would ask that we consider the following: (1) Elders enjoy the blessing of knowing that, through their steadfastness, many preachers and other brethren will be eternally blessed, who otherwise might have been lost; (2) faithful gospel preachers have the blessing of knowing that God has used them to plant the seed into good and honest hearts, and souls are thereby being snatched from the fires of hell and translated into the kingdom of God's dear Son; (3) elders and preachers have the opportunity of working with the best people in the world – members of the church of Christ! These are people who love you and encourage you in spite of your weaknesses and they care for you physically if you will let them know your needs.

Thanks be to God for every faithful elder and gospel preacher and for every faithful congregation which makes up the one body of Christ which will one day be delivered up to the Father by the Son.

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Douglas E. Cook, Cary, N.C.

The Cary Church of Christ was established in January 1970. From her beginning the congregation awaited the day when she would be organized in keeping with the commands of God (Titus 1:5; Acts 14:23). One Sunday, December 4, 1977, that long-awaited day came as brothers Jim Bishop, 1423 Lake Pine Drive, David Thornton, 931 Hillview Drive, and Carl Hafer, 408 E. Maynard Road, all of Cary, were ordained as elders of the church by Douglas E. Cook, pulpit evangelist. These men came to be ordained as the congregation assessed them in the light of the qualifications commanded by God (1 Tim. 3:1-7; Titus 1:5-9). The church commends them to the brotherhood as servants of God.

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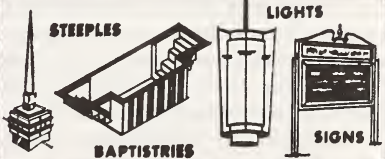
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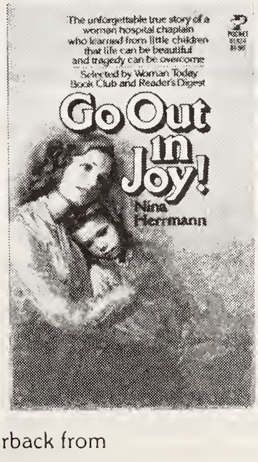
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The Church And The Bible

John Waddey, Knoxville, Tenn.

The psalmist wrote, "Therefore I esteem all thy precepts concerning all things to be right." (Ps. 119:128.) The first Christians were guided by the "apostles' teaching" (Acts 2:42). They were taught to "remember the words of the Lord Jesus . . . " (Acts 20:35). The Lord's church has always thus honored and been guided by the sacred word. However, this has not been the attitude of all churches.

Someone has said that the Scriptures are like the sun and the church is like a clock. A clock is commonly found to be fast or slow. It may even stop, be clogged with foreign matter or broken. The Scriptures came from God. The church, being composed of human beings, is earthly and fallible. As the sun moves with mathematical precision and never needs to be reset or adjusted, so the Scriptures are always the sure standard. The human leadership of churches is often found to be out of harmony with God's word. When this happens, the church always needs to reset itself according to the Bible. Never should man even think of altering the message of divine revelation to match the changing church.

There are two common trends in current religious thought that this lesson is applicable to:

1. The papal concept of the infallibility of the church. Repeatedly the teaching of God's word has suffered as the sun was adjusted to match the clock. Yet in spite of all the efforts, the clock is still incorrect in its time.

2. The theology of many Protestant churches often rejects basic principles of the Biblical message. God's message is emasculated in order to fit their existential humanistic philosophy. This is often styled liberalism or modernism. Such theologians deny the supernatural element of the Bible so they try to interpret it so as to excise the miraculous content.

No intelligent person would ever think of trying to adjust the sun to agree with his inaccurate clock. If there is a discrepancy, the clock must be changed to match the sun. Only a fool would contemplate the former. Really the same is true of those who try to recast the supernatural message of God's word to fit their church doctrines.

The word which Jesus spoke shall judge us all in the last day (John 12:48). Churches of Christ are content to let the word of God speak and then do their best to obey its every precept. Do you share our view? Won't you join hands with us in thus following Jesus?

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Johnny Melton, Charlotte, N.C.

I once heard of a young couple who had been married but a short time. These young people were anxious to get really settled in their new life together so, like many other young couples, they saved diligently until they had enough money to build a house.

Yes, their own dream house! They had planned and revised their plans and then planned some more. Everything was perfect. They had purchased the perfect lot; the plans had been drawn to their specifications; a talented craftsman had contracted to build the house. They were going to be so happy.

The house began to take shape. Day by day progress was being made and the long-awaited day – the day when these young people could move into their new house – drew nearer. They had thought of everything . . . nothing could go wrong now.

Or they thought they had thought of everything. One night, about a week before the house was scheduled to be completed, there was a fire. No one knew how it started; something was said about oily rags, paint, and kerosene . . . The only thing that mattered now was that these young people, who thought they had planned for everything, were shocked into reality with the thought, "We have no insurance!" Everything was LOST.

You see, they had PLANNED to purchase insurance when the house was completed. They had planned to have the best coverage they could find. But there was no need, they had thought, to buy the policy before the house was finished.

As this young husband sought to console his grief-stricken wife, his father arrived at the smoldering heap of ashes that had once been a dream come true. The young man, with tears in his eyes, turned away as his dad approached, the reason being that on numerous occasions this concerned parent had suggested the need for purchasing an insurance policy to cover the house in case of fire while it was being built. There had been some arguments. The young man thought his father was being unrealistic. There was no need for such early coverage; after the house was finished he would buy a policy.

The young man prepared himself for what he thought would be an "I told you so" lecture. Instead, the father put his arms around the son's shoulders and said, "Don't worry; I knew you did not think you needed insurance, but I bought a policy anyway. The premiums have all been paid. You're covered!"

What kind of preparation are you making for eternity? Are you planning your lives like these young people? Have you, too, forgotten to include insurance in your plans?

Many young couples plan to one day prepare themselves for eternity. They think there is no need while they are young, before their family is grown, to concern themselves with preparation for eternity. But they intend to make adequate preparation someday.

The lesson from our story is this: In that day of judgment no one will be able to step forward and say, "I knew you were not prepared, so I prepared for you. Don't worry; everything is all right." No, the Bible teaches that every individual must be judged for his own action during this life.

Consider carefully the following passages of Scripture: "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." (Proverbs 27:1.) "Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:13, 14.) "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." (2 Corinthians 6:2.)

Have you made adequate preparation?

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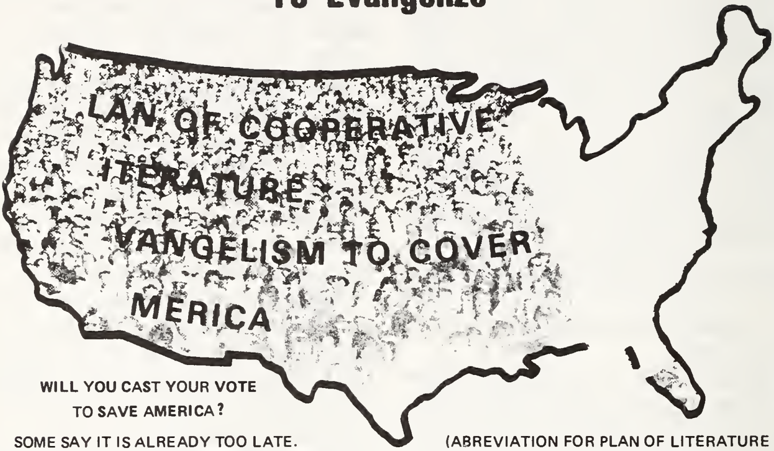

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TIME

Henry L. Fuhry, Asheville, N.C.

What is time? The dictionary gives as one definition, and very appropriately, that it is "the duration regarding the present life as distinct from the life to come, or eternity." Someone has said that "time is the stuff of which life is made." How we use the time that God gives us here on this earth determines what we are and what we will be as well as where we will spend eternity. God permits us to use our time as we will, but we shall be held accountable for the manner in which we use it. When we are young time seems endless. When we are old time is ending. It is best appreciated when we realize that we have little of it left. It is least appreciated when we think we have much of it remaining. We should use it always to the best advantage. We must realize that every minute that goes by is lost. If we have used that minute of time in a worthwhile manner it becomes of lasting value. If we have wasted that minute it is of no value and cannot be retrieved. Time must be used as the Lord has directed and is pleasing to Him.

Psalm 106:3: "Blessed are they who observe justice, who do righteousness at all times." One way we can use time wisely is to pray. **Every Christian should spend much time in prayer.** Prayer is powerful, it is dynamic and, to a true Christian, prayer in many instances is the only solution to a frustrating problem confronting him. Our prayer does not have to be long. We can pray alone in our bedroom or study. We can pray in the kitchen or in the car. We can pray as we lie in bed awaiting sleep. We can pour out our hearts to God in prayer and He will hear us. We should pray for friends, neighbors, relatives, our nation, its leaders, world leaders, for better world conditions, for strength and courage and, perhaps most important, for our enemies and those who may have done us wrong.

Another way that we can use time is to read. Too many of us spend too little time reading. When I say reading I mean good books, religious periodicals, and most of all spend more time reading the Bible. We should read anything of value to us in our work for the Lord. We must shun reading foolish material.

We should use our time to do good for our fellowman. Take and use time to be tolerant, loving, and all the Christian qualities. Use time to help those in need. Use time to help the helpless. Use time to lead others to Christ – that is our prime responsibility as Christians, and to fail to use time in this fashion is ignoring the wonderful way that God has blessed us.

Use time to think. Too often we think too little. We fail to think of the other person. We fail to think out our problems. Our thinking is too shallow. We get our lives so occupied, so full, so crammed with earthly things that we do not think of our Christian responsibilities. When we are so involved that we have difficulty thinking as a Christian then it is time to stop and take a good inventory of ourselves.

We must use time for Christian fellowship. Use time to worship the Lord. Take time to enjoy being with those of like faith. We must never be too busy to worship God. When we put God last on our list He is sure to put us last on His. A Christian must take time to show sympathy, be helpful, and do all he can for his brother. He must take time to share the problems and heartaches of his brethren.

A great deal of our time must be spent in giving. I do not mean just giving of our earthly means. It does not take long to write a check or to obtain money from our pocketbook. I am talking about giving of ourselves. To give money only is giving nothing of lasting value. Surely the work of the Lord needs money to carry out its responsibilities. But even more it needs dedication, love, and steadfastness if it is to progress and bring others to Christ. The real gift of lasting value is to give self. Too many of us say, "Here is my monetary contribution; now just leave me alone." When we give of ourselves, giving of our money will follow.

We must take time to live rather than just exist. "To be" is much more difficult than "to do." As Christians we should live in such a manner that the inside will be so good that it will show outside. We must aspire to be better tomorrow than we were today. A gospel preacher whom I know has rightfully said, "Someday I shall be what I am now becoming."

Time is a commodity that all of us have. But we do not know how much more we have. It may be a minute, a day, a year, 20, 30 more years or longer. But the longest time we have to live on earth is still short when measured against the life to come – life in eternity.

The Fact Of Indwelling

Howard Winters, West Jefferson, N.C.

In the previous study in this series I discussed the two extremes concerning the indwelling of the Holy Spirit. On one side are those who say the Holy Spirit indwells Christians immediately, that is, without means. He dwells in them personally, literally, and actually without any means whatsoever. This view is embraced by nearly all denominationalists and by many in the church. It finds its greatest emphasis, perhaps, in the movement often called Neo-Pentecostalism. But swinging to the other extreme are some brethren who say that the Spirit never did dwell in anyone except in a miraculous sense. And since the age of miracles is past, no one now has the Holy Spirit indwelling them – He is not there in any sense. I sincerely believe both of these represent extreme views. The latter will be shown erroneous by establishing the fact of indwelling (for all Christians), and the former will be totally refuted when we show that the method of indwelling (as taught in the Scripture) is mediate – through the means of truth.

These extremes come about (or at least this is so with many) by failing to observe the distinction between the **fact** and the **method** of the Holy Spirit's work, whether it be in the conversion of sinners or His indwelling of Christians. The fact of indwelling is so plainly stated that it seems incredible to me that anyone would or could deny it, and quite frankly I was staggered when I first heard brethren say that the only way the Scriptures teach an indwelling of the Spirit is by the miraculous. While the method is not as plainly stated as the fact, I believe that it is necessarily implied, as we shall see. There are two imperatives that must be understood here: 1. There is a distinction between the fact and the method of indwelling. 2. The fact of indwelling does not establish the method.

The Fact

The first thing to be observed is that the Bible teaches that the indwelling of the Spirit is a vital part of every Christian life – the indwelling Spirit marks the difference between the children of God and the children of this world. Paul wrote, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." (Gal. 4:6, 7.) Notice in particular that God had sent them the Spirit because they were sons and because they were sons they were heirs of God – no Spirit, no sonship; no sonship, no inheritance. Thus the reception of the Spirit and sonship go hand in hand; neither is without the other.

But there is even a stronger passage than this: Paul leaves no question about the Spirit's indwelling when he says to the Romans: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:9-11.) Many important things could be observed from these verses but I list the four following as vital: 1. Those who have the Spirit of God are not of the flesh – they are dead to sin but alive to righteousness. The strong implication here is that if one does not have the Spirit of God dwelling in him he is of the flesh. 2. If one does not have the Spirit of Christ then he is not of Christ – those who belong to Christ possess His Spirit. 3. The same Spirit that raised Christ from the dead dwells in Christians. 4. The same Spirit that dwells in Christians will quicken their mortal bodies.

Thus Paul leaves no room for doubting the fact: to be a Christian one must have the Holy Spirit dwelling in him. In my conception one would have to do a terrible violence to this passage of Scripture to deny it. However, let it be observed again, these verses are emphasizing the fact, not the method or manner of indwelling. The fact and the method are two entirely different things. The fact should not be confused with the method; nor can the method be determined from the fact alone. The method may be direct or indirect, as we shall see, but the fact remains the same – the method does not change the fact.

But in addition to the passages already cited, there are a large number of other verses which need to be brought into focus in considering the indwelling of the Spirit, verses too plain to deny or explain away. Paul emphatically asked the Corinthians, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19.) Thus the body of a Christian is the temple in which the Holy Spirit dwells. How could this be if the Spirit does not dwell in Christians? Another verse says, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2.) The answer is obvious: "We received the Spirit by the hearing of faith" – by obedience to the gospel of Christ. This kind of teaching runs throughout the New Testament.

When we consider what is taught elsewhere in the gospel, we have good reason to conclude that Peter promised the gift of the Spirit (that is, the Spirit Himself) to every penitent believer who is baptized for the remission of sins. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) While it is impossible to prove from this verse alone (either from the Greek or the English) whether Peter meant to say that they would receive the Holy Spirit as a gift or that they would receive the gift given by the Holy Spirit, the weight of New Testament evidence is with the former. The verse contains two commands and two promises. The commands are **repent** and **be baptized**. The promises are **the remission of sins** and **the gift of the Holy Spirit**. Everyone who obeys the commands will receive the promises. It would be as Scriptural to separate the commands and say that only one of them must be obeyed as to separate the promises and say that only one of them can be received. Both commands are made to those who obey both promises.

But to add force to this conclusion Acts 3:19, as a parallel, can be placed beside Acts 2:38. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." This verse also contains two commands and two promises. The two commands are **repent** and **be converted**. This is an exact parallel with repent and be baptized of Acts 2:38. The two promises are **blotting out of sins** and **the times of refreshing**. This parallels with the remission of sins and the gift of the Holy Spirit. Thus if all those who repent and are converted receive the blotting out of sins and the times of refreshing from the Lord, then we must conclude that all who repent and are baptized receive the remission of sins and the gift of the Holy Spirit. To conclude otherwise would be to separate the commands from the promises, a thing that cannot be Scripturally done.

But there is another powerful approach from which one may prove the fact of indwelling. The Bible teaches that the church is the body of Christ (Eph. 1:22, 23). Furthermore, the body of Christ is made up of all Christians (1 Cor. 12:12-27). The Spirit of God indwells Christians who make up the body of Christ. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6:19.) Collectively the Spirit-filled Christians are called the body of Christ and the temple of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) Since Paul is here addressing Christians collectively ("ye" is plural and means all of you), and since it is in the context of dividing the church, it is obvious that he means the Spirit dwells in the church or body collectively. But this is not all. Paul wrote to the Ephesians: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:19-22.)

But how does the Holy Spirit dwell in the body, the temple, the church? It seems conclusive from all known facts that He does so indirectly, that is, through Christians. Christians have the Spirit dwelling in them. They make up the body, the temple of God. The Spirit is in the temple. The conclusion therefore seems to inevitably follow that the Spirit dwells in the temple through Spirit-filled Christians.

It seems to me that all this together proves the fact of the Spirit's indwelling beyond any question whatsoever. To deny it would result in consequences no one is willing to accept. For example, to deny the indwelling of the Spirit would be to say that the church is a Spiritless institution made up of Spiritless beings. But James says that a body without the spirit is dead (James 2:26). Thus to say that the Spirit does not dwell in the body of Christ or in Christians would be to say that dead Christians make up a dead church.

Do We Believe In Repentance? (Part 1)

Jim Stutts, Charleston, S.C.

The more I preach the more I am convinced that too many of us do not believe in repentance.

Sadly, some who wish to lead others to Christ have been negligent in teaching God's plan of forgiveness from sin **fully**. Repentance is too often left out! Skipping any portion of the first principles of becoming a Christian does the sinner harm, not good. May we re-examine what the Bible says concerning these first principles?

First, no person can be Scripturally baptized who has not **heard** the gospel. Jesus said: " . . . And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:45.) Since Christianity is a taught religion (Matt. 28:18-20; Mark 16:15, 16), we must proclaim Bible truth without the dilutions and substitutions of man's doctrine – "If any man speak, let him speak as the oracles of God. . . . " (1 Pet. 4:11.) No person in the first century became a Christian without first hearing the truth, and no person can today (John 8:32).

One must also have **faith** in Christ, which is produced by **hearing** God's word (Rom. 10:17). Biblical faith is the kind that works. James revealed: "Even so faith, if it hath not works, is dead, being alone." (James 2:17). Such "works" are not works of man but works from God! (Eph. 2:8-**10**; Acts 2:40). Biblical faith is evidenced in **obedience** according to John 3:36, ASV: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Hence, true Biblical **faith** and **obedience** are inseparable. Jesus plainly stated that ". . . if ye believe not that I am he, ye shall die in your sins." (John 8:24.) Philip placed God's faith requirement before baptism: "If thou believest with all thine heart, thou mayest. . . . " (Acts 8:37.) Thus, one cannot be Scripturally baptized unless he believes in Christ with **all** the heart. Is it possible that much of the weakness apparent in so many is because of a half-hearted belief? Let us insure that we baptize no fractional-hearted person by thorough teaching before.

Repentance follows belief, but **precedes** baptism. John refused to baptize those who desired it unless they would "Bring forth . . . fruits worthy of repentance. . . . " (Luke 3:8.) John let them know corrections were **first** necessary before they could have their sins washed away. Hence, they asked him: "What shall we do then?" (v. 10.) Observe that this question was not concerning baptism, but repentance, because they had already come to John for baptism (v. 7). Repentance also preceded baptism on Pentecost (Acts 2:38; see also Acts 3:19). Faithful gospel preachers (and teachers) should not be guilty of baptizing those who they know have sins unrepented of (unscriptural marriages, ungodly relationships, etc.). We can no more properly baptize the unrepenting than we can the unbelieving!

Confession is also to precede water baptism for the remission of sins (Matt. 10:32; Rom. 10:9, 10; Acts 8:37). Therefore it is correct to conclude that no one can Scripturally baptize anyone who does not **first** hear, believe, repent and confess!

Increasingly, we find those who have their names on the church role who have been misled into believing that baptism washes away unrepented sins. We must carefully assist all who desire baptism to sit down first and count the cost (Luke 14:28.) Baptism is not for just anybody, but for those who love Christ enough to forsake all for him (Luke 14:33).

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Statesville: It has been confirmed that V.E. Howard and Frank McElveen will be speakers in a citywide campaign June 18-23.

Charlotte: Tommy Alexander will be leaving his work with Providence Road to go to Searcy, Ark., where he will teach in Harding College.

Wilkesboro: A door-to-door campaign was conducted March 12-16, with Percy Keene of W. Monroe, La., speaking each evening at the building.

Sylva: John Clayton lectured March 18-19 on Christian evidences.

Approximately 500 people from North Carolina were in Washington, D.C., on February 28 to oppose a Congressional bill which would extend the deadline for ratification of the E.R.A. Several congregations had members who went.

Greensboro: Friendly Avenue is the sponsor for a local TV program on channel 12 at 6:25 a.m. The program is called "God in the Morning" with Harold Derr as the speaker.

Winston-Salem: Larry Helms will be the speaker at an areawide Deaf Meeting at South Fork April 9. Stephen Martin has joined the ministry of the S. Fork congregation. He was converted from Presbyterianism through the influence of Richard Pectol, Marvin Bryant and Robert Shank.

Burlington: Several men from the Mebane Street church will be taking turns speaking for the church in Siler City.

N. C. Baptisms

Providence Road, Charlotte, 2; Broad

Street, Statesville, 1; S. Stokes, Winston-Salem, 1; S. Fork, Winston-Salem, 2; Warners Chapel, Clemmons 4. Total: 10.

PREACHER AVAILABLE

Henderson, Tenn.

L. JOHN BOST, Reporting: I will be completing my studies at Freed-Hardeman College on May 12, 1978. At that time I will be ready to begin preaching on a full-time basis. I have lived in North Carolina all my life and upon several occasions visited in Virginia and South Carolina. In many sections of these states there are no congregations of the Lord's church meeting. I believe these areas need to be evangelized as well as existing churches strengthened. My desire is to work for a congregation for a time while continuing my personal study of God's word, gaining experience as a preacher, and then to go into one of the areas where the church is particularly weak or where no congregation now exists. If any reader of **Carolina Christian** knows of a congregation in need of a full-time preacher, I would appreciate you putting me in touch with it. Contact me before May 12 at: 446 White Ave., Henderson, TN 38340; after May 12 write me: c/o Robert Bruce Little, 1405 N. Center Street, Statesville, NC 28677.

SOUTH CAROLINA

Greer: A Sunday evening Children's Bible Hour will be conducted each week.

Greenville: The Augusta Road church is planning a retreat in April for high school through young adults. Their plan is an "intensive 48 hours of drawing closer to God and each other."

Rock Hill: The Charlotte Avenue congregation will be placing advertisements in the **Charlotte Observer** offering a Bible correspondence course. The first advertisement appeared in the April 2 TV section.

S. C. Baptisms

Shandon, Columbia, 1; Myrtle Beach, 1; Central, Spartanburg, 1; Essex Village, Charleston, 1. Total: 4.

PREACHER NEEDED

The Ames Road church in Columbia is in need of a preacher. Anyone interested should contact Deanna DeMusey, Church of Christ, 5889 Ames Road, Columbia, S.C. 29203.

Greenville, Augusta Rd.

W.G. GANTT, Reporting: Our meeting with brother James Meadows doing the speaking will be April 23-26, 7:30 nightly.

Moore

SAM WATTS, Reporting: I am now preaching for the Moore Church of Christ. Woodruff is interested in securing a sound preacher – the person to contact is brother D.B. Sanders. My address is 204 MacArthur St., Woodruff, S.C. 29388.

March 5-10, I was in a gospel meeting in Fountain Inn. April 23-30 I will preach in a meeting at Moore. April 6, 7, 8 I will be in West Anniston, Alabama.

Recently the brethren in Woodruff asked me to speak one night on Revelation and another night on the Sermon on the Mount. I spoke about seven hours in the two nights.

At Moore we are studying the minor prophets on Wednesday nights and Ephesians on Sunday mornings.

Please pray for our work and visit us soon.

DEBATE

Tomas B. Warren will meet Wallace I. Matson in a debate on the existence of God September 11-14 at the Curtis Hixon Convention Hall in Tampa, Florida. Matson will affirm the first two nights: "I Know That God (that is, the God of the New Testament who is to punish some individuals eternally in hell) Does Not Exist." The last two nights, Warren will affirm: "I Know That God (that is, the God of the New Testament who is to punish some individuals eternally in hell) Does Exist." Watch for additional information in future issues of **Carolina Christian**.

Editorial Book Views

The Second Coming and Other Sermons, Guy N. Woods; Win-More Publications, P. O. Box 117, W. Jefferson, N. C. 28694; 175 pages, cloth $4.95.

The soundness and scholarship of Guy N. Woods is respected wherever the truth is known and loved. He is a prolific writer, having written hundreds of articles for periodicals around the world, a dozen or more books, the Gospel Advocate Bible School quarterly for many years, and now crowning his life's work by serving as associate editor of the **Gospel Advocate**, the most influential paper circulated among churches of Christ. This book, containing 10 of his finest sermons, is indeed a masterpiece, one that hundreds loved and cherished in its first (1948) printing. Any one of the sermons are worth the price of the book, but some are priceless. The title sermon is outstanding and the one entitled "Sins the Lord Will Not Forgive" has long been the standard on the subject of blasphemy against the Holy Spirit – there is nothing in print to compare with it. This reviewer has long thought of it as the best sermon ever preached on the subject. It is a "must" in your study . . . and so is the whole book. Everyone will want a copy. Get it for yourself and for public, private, school, and church libraries.

Social Drinking and the Christian, Don Humphrey; Christian Communications, Inc., P.O. Box 238, Arvada, Colo. 80001; 47 pages, paper $1.45.

There is no problem facing the American people greater or more serious than that of the vast consumption of alcoholic beverages. Our society has accepted drinking as the "in" thing to do. And even many members of the church are now guilty of defending what is called "social drinking." Thus the problem of the world is invading the Lord's church, the last stronghold for moral purity. It is time to do something. And here is a book that will open your eyes to the danger that confronts us and it will prove to you (if evidence has any weight at all) that drinking, in any amount, is a violation of Christian principles. It concisely covers a wide range of facts and Scripture pertaining to the subject in 10 chapters. We consider it one of the finest productions dealing with alcohol that has yet crossed our desk. It should be read by every Christian . . . and distributed by the millions!

A Symposium on Creation VI, ed. Donald W. Patten; Pacific Meridian Publishing Co., Seattle, Washington 98125; 154 pages, paper $3.95.

Follows the high standard and usefulness of the preceding five volumes by the same title. There are six chapters dealing scientifically with as many different fascinating aspects of God's marvelous and wonderful world. While few are likely to agree with everything that is said (and perhaps none should), one cannot read the whole book without being impressed with the evidence for creation. Those who are interested in exploring the scientific bases of creation will want to add this one to their library.

God Needs Strong Men, D. L. Holbrook; Western Christian Foundation, Drawer W, Wichita Falls, Texas 76308; 78 pages, paper $2.

There are numerous books for ladies' classes, but here is one for men. It is a study of man's relationship in the home and how he can fill his responsibility to his family. God needs strong men in the church, but this book is designed to show that He also needs strong men in the home – men who will accept their God-given responsibility as head of the family. We think you will like this one.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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CHURCH OF CHRIST

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Brook Avenue, Raleigh, N.C.
Special Issue

Guest Editorial

Is It Really Possible?

Albert L. Bergeron,* Raleigh, N.C.

Is it really possible to have a church today that is just like the church that we read about in the New Testament? This is a question that is challenging the thinking of many sincere people today.

Is it really possible to have a church like the New Testament church in name? They were called "church of God" (1 Cor. 1:2), "the body of Christ" (Col. 1:24), "churches of Christ" (Rom. 16:16), and "bride of Christ" (Rev. 21:9). Why wouldn't this be possible today?

Is it really possible to have a church like the New Testament church in organization? They had elders (Titus 1:5; Acts 20:28); they had deacons (1 Tim. 3:8-13); they had evangelists like Philip (Acts 21:8) and like Timothy (2 Tim. 4:5); and they had many members who were zealous of good works (1 Cor. 12:27; 15:58). Why wouldn't this be possible today?

Is it really possible to have a church like the New Testament church in its form of worship? They sang psalms, hymns, and spiritual songs, making the melody in their hearts (Col. 3:16); they prayed fervently (Acts 2:42; 1 Thess. 5:17); and they gave liberally of their means to carry out the work of the church (2 Cor. 9:6, 7). Why wouldn't this be possible today?

Is it really possible to have a church today that patterns its doctrine of salvation after the New Testament church? They considered "faith" to be essential (Heb. 11:6); they considered "repentance" to be indispensable (Acts 17:30, 31); they thought confession of Christ to be a vital part of being a child of God (Acts 8:37); and they understood baptism to be a necessary act of obedience that put them in touch with the blood of Christ and removed their sins (Acts 22:16; 1 Pet. 3:21). Why wouldn't this be possible today?

Why is it that some people feel compelled to rewrite the New Testament, reorganize God's church, reform His system of worship, and redesign His plan of salvation? If God had not been satisfied with the New Testament as He gave it, He would have revised it Himself. Man cannot improve on God's way. God said through Paul, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (2 Tim. 3:16, 17.)

If a person is interested in doing things God's way, it is not only possible but it is necessary to pattern the church today after the New Testament church of yesterday.

***Guest Editor**

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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History Of Brooks Avenue

Emol Fails, Raleigh

The progress of the church in Raleigh has been encouraging to those who have known it and been a part of it from the beginning.

In the summer of 1947, three people met at the YMCA on the campus of North Carolina State University to form the nucleus of the church. Allen Marshburn was instrumental in contacting former Christians and those interested in the growth of the church in this mission field. These meetings at the "Y" were of short duration, as we were asked to meet elsewhere. Being of limited funds and lacking leadership, we met in the Bamboo Room in the old Andrew Johnson Hotel for two dollars a week.

My wife and I arrived in August of that year and could readily see that the field was "white unto harvest." Brother and sister Newton Lorren and their four daughters extended their hospitality and love to all those who came. Coming from Oklahoma and having grown up where the church is well known, it did not take long to realize that God would take over where we needed strength if we would but do our part. Letters were mailed back home and others sent letters to persons they thought might be interested in the establishment of a church in North Carolina's capital city. The Christians back home opened their pocketbooks with generous contributions. One church emptied its treasury for the cause.

Preachers came and left at the rate of every month to every six months. We did not know if they just did not like us or if this was too hard an area to sow the seed. We thought maybe we lacked prestige or were too small, or perhaps it was because we did not have a building – or something. The Akin Foundation out in Texas heard about our plight and sent an evangelist along with a large tent to conduct a month's meeting. Tents were in disrepute in this part of the world . . . and May was the "monsoon" season. Six of our twelve members were either in school or teaching, making it a difficult time for participation, but we were there every night though the tent poles sank deeper and deeper in the wet earth. Bryan Vinson proclaimed the gospel in its fullness and completeness. There were only three baptisms and one could have easily chalked it off as a failure, but we remember that one of those conversions is responsible for the church that is in Rocky Mount today.

By 1950 people had learned that we were here and Christians commuted from Dunn, Fayetteville, Louisburg and other nearby towns. We could see prospects of purchasing a plot of ground and eventually getting into a permanent building. This would aid in growth and enable us to help others. The Cary church grew out of the Brooks Avenue church, as did Henderson. Christians from Raleigh drove to Louisburg every Sunday to help with the worship and during the week for home Bible study. We were really so small that had it not been for faith in God that He would give the increase, we would have despaired. One tends to forget that he is strengthened whenever he helps others.

In 1952 we were happy and thankful to be in a permanent location with Bob Sorrell as our first full-time evangelist. Do not think for a moment that this came easy. We had had our problems . . . but the love, prayers, and commitment to the Word helped us weather those many crises. How well we learned the meaning of "faith, hope and love . . . but the greatest of these is love!" Contentious as one may have been about his belief, after prayerful study coupled with love for God and His church, none would divide the body over his opinions. May this always be true!

Sidney Astin followed Bob Sorrell and worked with us five years. With the coming of the Triangle Park Research Center, Raleigh experienced a boom similar to the gold rush. Several families came to work at the Triangle and established homes in Raleigh. This doubled our membership and brought good, solid leadership. The turnover of preachers for the next five or six years could have been discouraging, but there must have been a reason. Bob Carroll, Bill Shelton, Olan Hicks, and Max Miller made up the list. Our first elders were Hubert Adams, Clyde Cherry (deceased), Henry Reynolds, Dave Pullias and Ebern Watson. It looked as though we were not supposed to have elders as they were all transferred from Raleigh except Ebern Watson.

The arrival of Al Bergeron and the employment of campus ministers was one of our best moves. Young Christians coming to the university were contacted and given spiritual encouragement. Kent Brand was our first campus minister, followed by Charles Kiser and Wyndham Shaw. Wyndham has worked diligently with the college students since 1974 and through Bible studies on campus has converted many college students to Christ. Dan Allison, another zealous young minister, joined us in 1977 to work with the teenage students. The efforts of these young men have sparked more interest in the church and increased our attendance considerably.

Our new building was dedicated last September. Already there is need for expansion. Each time the budget needs increasing we wonder where the funds will come from. The Lord asks us to do all we can and He will help – and He always has. Thirty years ago we could not have envisioned an average attendance of over 500 and contributions of $3,500 per week, but true to His word, He gives the increase!

Campus Ministry

George Dudney, Raleigh, N.C.

The Beginning – The Brooks Avenue congregation has had close ties with the college campus almost from its establishment in 1946. Students and professors – especially from North Carolina State University – have been active in the congregation throughout the years. In the mid-1960's Bible classes for students were held routinely on campus, and in 1970 the first full-time campus minister was employed and efforts on the campuses have continued to expand.

In the past few years (since 1974) our campus ministry has had a dynamic influence upon our total program. An influx of vibrant, dedicated young men and women cannot help but affect a congregation of people, especially since it has been the vision of this congregation to see the campus of North Carolina State University reached with the gospel. Since North Carolina State University was a mission field almost at our doorstep, it was an effort that the congregation responded to enthusiastically. During the past four and one-half years, the college group has grown from a beginning of 14 to 105. There have been approximately 240 baptisms of college students out of a total of 400 during this period. It is great to see these young men and women grow strong in their faith and go back to their home congregations to become active and involved in the work of the church. We strongly encourage them to be faithful wherever they go and to always be committed to God and His word.

Organization – The campus ministry functions under the oversight of the elders at Brooks Avenue with a campus committee serving in an advisory capacity. The committee meets monthly to discuss the campus work, assist the campus minister, and make recommendations as needed. The campus ministry is also organized on the North Carolina State campus with bylaws, student officers, and a faculty advisor. Being organized in this manner allows the group official recognition and allows it to use university facilities as needed.

Soul Talks – The students who are members of the church are encouraged to live on campus so that outreach programs and follow-up can be organized and carried out in the dormitories. These outreach efforts are called Soul Talks because they deal with the relevant issues of man's soul. These one-hour discussions are held weekly and are led by one of the ministers or a mature student who has been trained in leading such discussions. The discussion applies the **Scriptures** to everyday student problems and questions. As a result of the Soul Talks, Christians have opportunities to follow-up at a later time and invite individuals to attend the regular church services. Individual studies are established through these discussions, which result in many becoming Christians.

Retreats, seminars and devotionals are a regular part of the activities of the college group. Many students who are converted have little Bible knowledge; therefore, special classes have been designed to meet these needs. Classes cover basic areas such as: establishment of the church, conversions in the New Testament, body relationships, evangelism, prayer life, and spiritual growth.

The campus ministry of the Brooks Avenue congregation is integrated into the total activities of the church. Practically all student group activities are held at the church building. Students are encouraged to get to know all the members of the congregation. Many families invite students into their homes for meals and fellowship. In some cases, this is the first contact with a Christian family for these new Christians.

Goals – There are six colleges and universities, two business colleges, and one community college institution serving over 30,000 students in Raleigh and Wake County. The goal of the Brooks Avenue campus ministry is to effectively reach all these campuses with the good news of Jesus Christ by 1985. Students converted through this ministry will be going out to many areas of the United States and even foreign countries. These students will have opportunities to become leaders in these congregations, and the campus ministry of the Brooks Avenue congregation strives to equip these students to be able to become effective leaders and to take the good news wherever they go and in whatever capacity they may serve.

Teaching Every Man . . .

Larry Claxton, Raleigh, N.C.

Within a growing evangelistic church, one finds individual Christians at all levels of spiritual, emotional, intellectual and physical maturity. They range from newly converted Christians of all ages to the elders who are mature in their faith. There are also many other groups within the church who have special needs: teenagers, the physically handicapped, young couples raising a family, senior citizens, etc. Each has special needs that may not be common to the whole church. Because of these special needs, the Brooks Avenue church has designed and is utilizing a variety of special classes.

First, among these classes is one designed for new converts and for those who want a better knowledge of the foundations of Christianity. Another class, called "Basics of Christianity," is a six-week course which meets on Sunday afternoons for an hour and a half in which a different topic is examined each week, such as "Conversion," "The Holy Spirit," "The Church and Its Role," etc. Two other classes, "A Study of Acts" and "A Study of Romans," are also for the Christians wanting more basic knowledge. These courses contain lectures, outside readings, memory work and examinations. Another special class on "Personal Involvement as a Christian" is now being taught on Sunday mornings in which the participants divide into small groups and use specific Scriptures to discuss three areas of interest: (1) Personal Spiritual Development, (2) Christian Relationships and (3) Teaching the Lost. The students are also given opportunities to use in practice situations those things that they have learned. Outside reading and memory work are a vital part of the class. Recently a men's leadership course designed by Ron Willingham was taught. This course provides opportunity for the men to learn to develop skills and learn leadership roles to help them become more involved in the church and in serving others. A ladies' Bible class is available for a challenging study of Bible passages as they relate to everyday life. Several other special classes provide additional studies on Proberbs, the parables, and the New Testament church. Presently within the planning stages is a short weekend course for teachers to aid them in their methods and ideas.

All planning is centered around meeting the spiritual needs of the individual. As the needs of the congregation change, courses will be added to meet those needs, allowing each Christian to grow in wisdom and stature and in favor with God and man.

FACILITIES

Edd Hauser, Raleigh, N.C.

With the completion of the new facilities for the Brooks Avenue congregation in August 1977, a new potential for the growth of the Lord's body in the Raleigh area was realized. On the second Sunday after entering our new building, there were almost 700 in attendance for Bible study and 901 here for worship, many of whom were attending the 1977 North Carolina Evangelism Seminar. Truly, it was an inspirational moment to all who were present. Yet the inspiration that was felt was not in the building or its physical features, but in the opportunity it now affords us to help others find the Lord.

History

The congregation began worshipping in Raleigh in 1947 and bought the first tract of property and built the first structure on the corner of Brooks and Rosedale in 1952. This first building seated about 150 persons for services. It was expanded in 1961 into a 4700-square-foot facility with seating for 325, plus new classrooms and a minister's office.

In 1965 a long-range planning process was started by the Brooks Avenue church, and the decision was made to develop a strong congregation at this place rather than have several smaller congregations in the Raleigh area. Property was also purchased in Cary, with a recognition of the potential for residential growth in that community. Between 1967 and 1969, three additional properties were purchased along Brooks Avenue, two of which had houses that were used for 10 additional classrooms. In 1969 the college work was started on the North Carolina State University campus, and these two houses were used for devotionals, Bible studies, fellowship and activities for the college students as well as for classes and other activities involving the rest of the congregation.

Plans for the present facility were formally begun in 1970 by a long-range planning committee. In that same year, about 70 people from Brooks Avenue began a new congregation in Cary. In 1974 all current debts for property were paid off and funds for our expansions began to be accumulated.

In 1976 a $400,000 bond issue was offered and the foundation for the new building was laid in August of that year.

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now occupy plus the 4700 square feet in the renovated older building offer the Brooks Avenue church a flexible, functional structure to carry out the Lord's work. The new building includes a fan-shaped auditorium that seats up to 700 persons plus 14 classrooms. Also included in the new facility are five offices for the elders, ministers, and secretary, a conference room, library, and two nurseries. The balcony, which is presently enclosed and provides space for six classrooms, will be opened when needed, giving a total auditorium seating capacity of 1,100. Concurrently, the third floor of the education wing will be opened, providing for a total of 18 classrooms in the new building. The facilities are used for some activity nearly every day of the week. It is our goal to use all the facilities of the church to their fullest potential.

Plans for Further Expansion

The Lord has greatly blessed the work here at Brooks Avenue and we are seeing New Testament Christianity in action with many people in the congregation reaching out to others, teaching them about the Lord, bringing them to worship, to Bible studies, to Soul Talks, and in all things, striving to use our facilities to the glory of God.

This year the congregation has had an opportunity to purchase an adjacent tract of land, which will approximately double our property to more than three acres. The additional space will be used for much-needed parking and for other opportunities of service in the community. Plans are being developed for the possible use of the 18-room house located on this property for a day care center, a nursery school or perhaps a home for the elderly.

By the end of 1979, Lord willing, we are hoping to reach 1,000 in attendance, and it appears now we will be well equippped to meet this demand for space. The fields are "white unto harvest" and as we plant the seed, we believe the Lord will give the increase. We are particularly thankful to all those who have contributed their money, time, and talents to make it possible for us to have these facilities. We are also thankful to those present and past leaders of the congregation here who have had the wisdom and foresight to make sound plans for the future, many of which have already come to fruition.

Equipping The Saints

Bob Lowry, Raleigh, N.C.

A congregation of the Lord's church is a place of work. This work is divided into three basic areas: saving the lost, strengthening the saved, and ministering to those in need. To do this work, the church must be prepared for it.

Ephesians 4:11-16 describes how the early church was equipped. Christ gave apostles, prophets, evangelists, pastors, and teachers for the perfecting of the body and for the work of the ministry that the church might be strengthened. The church was meant to work together, with each individual providing that which he was able, to the building up of the body in love.

With the completion of the revelation and the preservation of the word of God in the Scripture record, the offices of the apostle and the prophet were no longer needed and passed away. However, the need to build up the church has not passed away, and the work of the evangelist (2 Tim. 4:5), the pastor (1 Pet. 5:1, 2), and the teacher (Heb. 5:12; James 3:1) has continued; therefore, the need to develop, encourage and strengthen the church still continues.

The responsibility for overseeing this process has been given by God to the elders of each local congregation (Acts 20:28; Heb. 13:17). The elders are to be leaders in all areas of the church's work, as well as motivators and developers of others to do these works. It is my opinion that, while the elders must be capable and willing to teach and convert the unsaved, the primary area of responsibility of the elders is in encouraging and strengthening members of the Lord's church. In so doing, the elders must be sure that the saints are equipped for the work of the ministry so that the evangelism can and will be done by the saints. In addition, the elders will be overseeing the training of those men who have the capability of becoming the leaders of the future.

The elders, then, have this special responsibility to find and train men to become leaders, men who can continue to lead the church in the paths of righteousness (2 Tim. 2:2). A congregation that is not developing men to carry out the work of the church is not fulfilling its God-given task. Men become leaders when they are trained to become leaders. Each congregation should provide training programs that will develop the men of the congregation to their fullest potential.

Finally, there can be no leadership without followership. The congregation must be taught its responsibility to the elders. If the congregation does not understand its obligation to follow as the elders lead in the Lord, the job of the elders becomes burdensome.

Each congregation of the Lord's church can be strong, effective, and efficient in doing the Lord's work if it is organized according to the plan laid down in the Scriptures and executed by elders, deacons, ministers and members who are dedicated to Christ. May the Lord grant to each eldership in His church the vision to prepare for the future by developing the proper kind of leaders in the present.

Evangelism – A Congregational Effort Through Concern And Visitation

Harold Lile, Raleigh, N.C.

During 1977 there were 90 precious souls added to the Lord's church at Brooks Avenue. These converts came from all walks of life – high school students, college students, young adults, older adults, rich, poor, black, white.

These converts were the result of the many efforts of a cross section of the congregation. Certainly our three highly qualified ministers, the five elders and nine deacons had a vital part in many of the conversions. But, as we read in Acts 4:13, ordinary men (and women) who knew what it meant to love Jesus and be committed to Him were instrumental in the evangelistic efforts.

Neighbors, schoolmates, work associates, relatives and new acquaintances have been invited to "come reason together." And they have come in increasing numbers, averaging over 500 for our Sunday morning attendance.

Visitors who come are given a warm, sincere welcome by the entire congregation. They are contacted at their homes by a member of one of the six visitation groups. There are 120 adult members of the congregation who participate in this program. One group meets each Sunday night in the home of a group member after services to share in a fellowship meal and to report and discuss visits that were made.

The visitation program has been most effective since it was started about five years ago. The program has many benefits in addition to the approximate 1400 visits made each year. Groups are reorganized every six months in order to encourage fellowship and closeness with more people in the group. The group members open up their homes and enjoy a new sense of participation. New group leaders are assigned periodically to encourage and develop leadership abilities.

In addition to the visitors receiving an early contact through the visitation program, the opportunity is also available to invite them to other activities and Bible studies. Many opportunities for individual Bible studies result from these efforts. In these studies, particular emphasis is given to man's separation from God due to sin. Then "God's plan for redeeming man" is revealed from the Scriptures, showing God's love for man and the response demanded through obedience that leads to a life of commitment, service and love to others.

New converts are not left at the pool of baptism but are nurtured and further taught. They have an opportunity to see Christianity in action through new convert classes, close contact with fellow Christians and a sincere Christlike love from the congregation.

These evangelistic efforts are working and souls are being added to the church in increasing numbers. Not only are results evident locally, but relatives and friends in other locations have been won to Christ through the lives and the efforts of many of the new converts.

Truly, the fields are white unto harvest. With continued growth, the number of laborers for the Lord is increasing.

Both Lord And Christ

Wyndham Shaw, Raleigh, N.C.

"This Jesus whom you have crucified, God has made both Lord and Christ." (Acts 2:36.) The vital fact that Jesus is the Christ and must be made Lord of our lives can be drawn from nearly every book in the New Testament. The church of the first century demonstrated its appreciation of God's grace by its dynamic commitment to the Lordship of His Son. The conviction of their own sin and the promise of God's forgiveness were combined to produce lives worthy of His calling. They truly responded by presenting themselves as living sacrifices to successfully carry out the great commission in their generation. In order to really restore New Testament Christianity, we must restore the zeal and commitment of the first century church. The early Christians overcame ". . . by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." (Rev. 12:11.) These Christians believed in God's work of redemption. Therefore, they demonstrated its power to the world around them and gave up their lives willingly for Jesus.

Commitment to Christ is essential to being a Christian and for the effective functioning of a dynamic church. The 20th-century church must follow the example as taught in Luke 9:23, 24 and other passages on discipleship. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." Disciples today, as those of the First century, must understand that putting Jesus first is part of conversion to Him as their Lord. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." (Matt. 10:37, 38.) The putting of Jesus first in every life is the greatest asset for "turning the world upside down" for Christ wherever the church is. It is essential that members of the body take seriously the whole counsel of God and make a daily effort to serve Him. The Christians who, in their daily schedules, seek first the kingdom of God are the ones who will produce much fruit. Evangelism, personal purity, fellowship, attendance, contribution, prayer life, Bible study and all other essentials to a growing church begin with the individual's commitment to Jesus. None of these will be practiced with consistency unless Christ is reverenced as Lord in the heart of the disciples. Where reverence for Him is found, God can and will do "exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the chruch." (Eph. 3:20, 21.)

The New Commandment

Wyndham Shaw, Raleigh, N.C.

In John 13:35 Jesus said, "All men will know you are my disciples if you love one another." He taught that the relationship between Christians is vital not only for mutual upbuilding but also as the identifying mark of true disciples. The church was meant to be a place where sin is overcome in the lives of men and women. This is to be done as each part of the body works together in relationships to build itself up in love (Eph. 4:16). The maturing of the individual Christian must be seen as a basic part of the work of the ministry and as vital as conversion. Paul expressed this principle in Colossians 1:28, 29: "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily." The body of Christ is composed of individuals striving to become Christlike and feeling a responsibility to help each other mature in Christ. Hebrews 3:12 speaks of the need for daily encouragement to prevent the hardening of our hearts by the deceitfulness of sin. Many other relationships described in the word necessitate the involvement and sharing of our lives with one another in love. This makes our coming together for worship and fellowship more meaningful. The instruction of Hebrews 10:25, not forsake the assembling of ourselves, is not given because forsaking the assembly is intrinsically sinful but because it prevents us from growing in love and good works. Many people need a demonstration of the truth of Christ in order to relate it to their daily lives. It is through our practice of these relationships that the word becomes alive and is actually seen in the lives of people.

Jesus has given us the instruction of transforming our lives by the application of His word. This must be done by individual Bible study. We are to study for self-improvement and to be able to help others. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.) Here in Raleigh, we have found that it helps to set regular times to get together with another Christian for the specific purpose of prayer, Bible study, encouragement, and meeting of whatever needs two individuals might have in their spiritual lives. Such regular times help facilitate and ensure the practice of Christian principles.

The result of effective relationships within the body of Christ is exciting and life changing. Such results are possible only when trust, honesty and confidentiality can be assured by hearts that are committed to Christ. The early Christians devoted themselves to the "fellowship" and sharing of each other's lives with zeal and love as they practiced the apostles' teachings, prayer, and any other aspect of living the Christian life. They became known by their love for each other and as true disciples of Jesus. This should always be our desire as Christians.

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Polk Youth Center

Robert Jakes, Raleigh, N.C.

Our work at Polk Youth Center began back in 1971. Polk is a medium-security prison for young offenders ages 18-24. Current population stands at approximately 600, spread throughout 10 dormitories. In the early years of this work, a large number of inmates were baptized but soon fell away. However, one of these young men went on to become a gospel preacher. Following his work at Harding College in Searcy, Arkansas, he has become a missionary using his summers to carry Bibles to the Russian people behind the iron curtain. He plans to continue his graduate studies and then enter the mission fields. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11.)

Presently there are two men in the congregation here at Brooks Avenue who have consistently devoted themselves to this difficult area of work for several years. A Bible class is conducted for the inmates on Sunday mornings, and a Soul Talk is led each Saturday night. The Lord's Supper is taken every Sunday to the three young men who are now members of the Lord's church as a result of these efforts. These men are also completing Bible courses by mail through the Brooks Avenue church to further enhance their Bible knowledge. The emphasis of all these studies is not knowledge for the sake of knowledge, but changed lives. And these three men have truly changed. Even in their confinement, they are encouraged to be evangelistic – "the gospel is for all."

High School Program

Dan Allison, Raleigh, N.C.

Many people in our world today fail to realize the ability and potential of today's youth. High school-age young people truly can live lives that are committed to Jesus Christ and lives that are determined to spread His cause. The work we do could not be accomplished without this basic premise. At the root of our high school work here at Brooks Avenue is a belief that it can be done.

Within this context, it is our goal to provide a positive atmosphere for growth in every area of a young person's life: his relationship with God, with his parents, with his peers, his Bible study, his evangelism, his schoolwork, his family life, his recreation, and so on. In each of these areas, we believe that God desires each Christian to fully strive to ward maturity.

In today's world, peer pressure is probably one of the church's greatest enemies. Our children live in an atmosphere where going to church is unpopular and God is left out. We are striving to replace that negative peer pressure with a positive atmosphere where commitment to Christ is a great experience and evangelism is nurtured instead of ignored. As more and more students really put into practice the things God has spoken plainly about, others also begin to see that Jesus is worthwhile.

We use several methods throughout the congregation which help to implement the teachings of God's word. In the high school work, we have seen great success at many levels as these methods are used. Our basic evangelistic thrust has been with the Soul Talk, which is discussed at length in another article. The Soul Talks meet once a week for one hour at a regular time and place to provide continuity both for the hosts and the visitors. Another weekly activity that we have found effective and needed is our Sunday afternoon devotional. This is more of a get-together for a time of singing and discussion of relevant topics. This activity has provided a tremendous springboard for deeper relationships within the group and greater urgency in each individual's life. Our Sunday school and Wednesday evening classes are also opportunities to teach the Bible, spend time with each other and bring visitors to hear the word. Through a study of God's word, we try to equip and teach every student those things that are needed to effectively serve God daily. At each one of these meetings, we encourage each student to develop close relationships with fellow Christians in the group. This unity within the class has proved to be one of the greatest keys to the growth of the class. Other activities include time for recreation and relaxation, times when we can have a lot of fun together. Even these activities are menat to serve the purpose of drawing us closer together in every respect, thereby allowing us to be able to be united in our effort to save the lost.

It still comes back down to a very simple truth . . . we believe it can be done. By faith in God's power, through His word, and by simple obedience to His commands, we truly see the results that our Lord has promised.

Destination: Manning, S.C.

Jim Wesson, Sumter, S.C.

The Plaza Church of Christ in Sumter, S.C., is hosting a "Back to the Bible" crusade with evangelist Clifford Davis of High Point, N.C. This evangelistic effort will take place in Manning, S.C., at the Manning fairgrounds from Sunday, June 11, through Sunday, June 25. Services under the big tent will be conducted every night at 8:00 with brother Davis doing the preaching. Song leading responsibilities will be handled by the local men from the Sumter congregation.

Manning, S.C., is about 18 miles southeast of Sumter and is a city of about 15,000 in population. At the present time there is no church meeting regularly in Manning, though there are several Christians from Manning who attend services in Sumter. There have also been several others who have been baptized but who are not attending services faithfully, probably due greatly to the distance. In addition to this, several in Manning have been engaged in Bible correspondence courses in response to an ad the Sumter congregation has been running in the local Manning paper.

The potential in Manning is tremendous. The brethren in Sumter are hoping and praying that this two-week meeting will result in a strong nucleus of Christians who in the very near future can have their own services right in Manning. Before cold weather came, a Bible study was being conducted most Wednesday nights at the American Legion Post in Manning. It is hoped that these meetings can be resumed now that warm weather is here. We are calling upon all the churches in the Carolinas to pray about this evangelistic effort and, if possible, to help out financially. We have estimated the cost of this effort to be $2,500. Manning needs the Lord's church and we believe this crusade will make this a reality.

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The Method Of Indwelling

Howard Winters, W. Jefferson, N.C.

In my conception, in the study on the fact of indwelling, I proved beyond any question that the Bible teaches, both by clear statements and by necessary implications, that the Holy Spirit does indwell all faithful Christians. Paul summed up the New Testament teaching when he said, "Now if any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.) But the fact does not establish the method. I believe that the Bible teaches the Spirit indwells Christians but that He does it through the instrumentality of truth. Thus we must now start our study of the method of indwelling.

The fact of indwelling and the method of indwelling are two different things entirely. The fact should not be confused with the method, nor can the method be determined from the fact alone. The method may be direct or indirect, but the fact remains the same. It is my firm conviction that the method is mediate or indirect. In our present study, I offer the following argument to establish this. The argument is composed of three principles which we should have well fixed in our mind.

1. The Holy Spirit may do His work (including His indwelling) either directly or indirectly. This can be established from many phases of His work.

It is generally conceded that the work of the Holy Spirit is that of organizing, arranging, and guiding. God is the originator; Christ is the operator; the Holy Spirit is the organizer. Of course one is not without the other, but still the Scriptures make this distinction in the function of the members of the Godhead. The Spirit was in creation, moving upon the face of the waters, bringing order out of confusion (Gen. 1:2). Creation was not finished until the Spirit acted; the church was not fully established until the Spirit came; the scheme of human redemption was not revealed without Him. In each of these, the creation, the beginning of the church, and the revelation of the plan of salvation, the Spirit worked directly or indirectly upon individuals – He set the systems in order. But as He worked directly He also worked to establish laws by which His work would be perpetuated. And once the systems were established He did His work through the established processes. Although He changed His method, from direct to indirect, it was still His work. It is therefore imperative that we understand the principle that the Holy Spirit may function either directly (without means) or indirectly (through means). He has worked in both ways. But regardless of whether He works directly or indirectly, it is still His work.

2. When the Holy Spirit works directly (without means) the results must be considered a miracle – a miracle because there is no law or process involved. When He works indirectly He does so through established systems, laws, or processes, and the results are non-miraculous (a process which is often thought of as natural, but it is natural only in the sense that it is non-miraculous, and not in the sense that it is done by law apart from God). The very nature of miracles, as they are seen in the Scriptures, proves that they are a direct work of God.

A miracle is the direct intervention of God – it is God producing without the natural means of production. The non-miraculous is God producing through His established means. For example, God originally made fruit trees by a direct act (a miracle) but He now makes them through seed (the law of reproduction). A fruit tree is the handiwork of God, regardless of whether it was made directly or indirectly. The method does not change the fact that it is God's work. The only difference is that those made mediately were made naturally or non-miraculously and those made immediately were made by a miracle. So it is with the work (and indwelling) of the Holy Spirit. The direct is the miraculous; the indirect is that which is done through means. One is no less the work of the Spirit than the other: one is simply done without means (a miracle) and the other is done through means (non-miraculous).

I published the foregoing some months ago with the purpose in view of having its strengths and weaknesses examined. And the only response I have received (of the whole argument here presented as well as the thoughts on miracles) concerned itself with my definition of a miracle. It seems that some understood this definition to rule out all miracles that involve natural systems. One writer asked, "Does the use of means **always** rule out the miraculous?" Certainly not. But when means are used the miraculous must be located in the direct work of God on the means. The writer quoted goes on to say, "If so, how could the supply of quails be classified as a miracle if the miraculous and the natural are mutually exclusive phenomena? Is there a difference between **ordinary** and **extra-ordinary** means? How broad is the line between the natural and the super-natural; for example, did the drought and rain (1 Kings 17 and 18) constitute miracles, or were they just God's affirmative response to the prayers of Elijah? (See James 5:17-18.) Was this not God working through means (the **cloud**, 1 Kings 18:44)? Consider also Jesus' use of clay spittle to heal blindness (John 9)." (A. Hugh Graham, in a letter dated 9-27-77 to Reuel Lemmons, editor of **Firm Foundation**. All emphasis his.)

Consider the cases presented. The miraculous was not in the quails but God working directly in bringing the quails to the children of Israel; the miracles were not in the drought and rain, but in God working directly on the means to produce them; the miracle was not in the clay spittle but in the fact that Jesus worked directly through the clay to heal the blindness – there is nothing natural about healing blindness with clay spittle! And so it is in every case: where there is a miracle, God is at work directly – He may work directly on the means or without the means, but He is working directly to produce a result that the natural means (or no means) would not produce without His intervention.

After writing the above, and after reeiving the objections to my definition of miracles, I came across the following statement as to what a miracle is. I submit it to you as expressing my views exactly:

"Now, my notion is, that from no properties and laws of the existing order of things, could the miracle ever result. It is an order of events of a different character; it belongs to a distinct sphere, though bearing upon the same ultimate moral end. In nature, the power of God is always **mediately** exerted; in the miracle, **immediately. [Emphasis his, HW.] In nature**, the agents – that is, the direct agents – are the properties and powers of substances, or the creatures that God has made; in the miracle, He is the sole agent Himself." (James Henley Thornwell, **Thornwell's Life and Letters**, p. 402.)

3. The Holy Spirit must indwell Christians either directly or indirectly. There is no other way revealed for Him to do so. But if He does so immediately (that is, without means) His indwelling or the result of it must be considered a miracle. This would have far-reaching consequences, some of which very few of us would be willing to accept. For if the Holy Spirit dwells in us miraculously, the period of miracles has not passed and we can obviously expect other miracles. If the Spirit works directly on the human mind to influence, direct, guide, impress, nudge, etc., then a miracle is performed: for He is working without means (and direct work is the very nature of a miracle). But if we concede that the Scriptures teach (and they do) that miracles were wrought only to establish the Christian system, then we must also concede that the Holy Spirit dwells in Christians indirectly. Here is what we have:

The Scriptures teach that the Holy Spirit dwells in Christians.

But He cannot dwell in them directly without the results being miraculous. And miracles have ceased.

The method of indwelling must therefore be indirect. I maintain that the means through which the Holy Spirit indwells Christians is the word of truth.

As I see it, there is only one escape from this conclusion and that is to say that the Holy Spirit personally, directly indwells Christians but that He in no way influences, directs, guides, impresses, or nudges them apart from means. Many good brethren believe that the Holy Spirit dwells personally in Christians but that He works in them only through the word of truth. In my judgment this is an impossible position – a compromise between error and truth, a compromise that opens the door to all kinds of Pentecostal practices. But be that as it may, the argument presented here does not deal with this view.

The three principles discussed point up the fact that the method of indwelling is a vital matter. It cannot be lightly set aside without far-reaching consequences. Either the Spirit dwells in us directly or else He does so indirectly – there is no middle ground, and we cannot have it both ways at the same time. Thus we must choose between the two methods, the direct and the indirect. But it is not enough just to choose: our choice must be made in the light of what the Scriptures teach rather than upon some human conjecture or preconceived idea of how it must be. Also the choice must be made in view of the consequences of the choice. We cannot choose the direct method and expect to reap the consequences of the indirect; nor can we choose the indirect and expect the consequences of the direct. The consequences of each method go with the method.

BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: MADRID, Spain – This Spanish government is preparing a new constitution which will be effective this summer. Within the new constitution will be a special law on religious freedom to regulate the activities of the Catholic Church and other religious groups in Spain. A commission made up of theologians, newspapermen, lawyers, writers, etc., has been appointed by the Spanish government. Juan Monroy, radio evangelist and gospel preacher, has been appointed a member of the commission.

VIENNA, Austria – Bob Hare and his wife, missionaries in Europe for 27 years, recently toured America, speaking of their work beyond the Iron Curtain. The Hares traveled some 21,000 car miles and many thousands by air climaxed by a surprise dinner given in their honor in Nashville, Tenn. They are presently back here working in their 28th year.

PAPUA, New Guinea – Missionary Curtis Harrison, who has worked here since 1972, has returned to Lubbock, Tex. where he is hospitalized with an inoperable benign spinal tumor. He has lost feeling in several parts of his body and had put aside his hospital insurance due to the financial struggle as a missionary. His family is now facing a hospital bill upwards from $12,000. Your prayers are requested and financial assistance may be sent to Church of Christ, P.O. Box 280, Wolfforth, Tex. 79382.

ON THE HOME FRONT: MADISON, Tenn. – Nick Boone, brother of entertainer Pat Boone, will move here to direct the singing for the large Madison church. Nick will serve also as song leader for the "Amazing Grace Bible Class" TV program and will administer Madison's Child Care Program. Nick has faithfully served for several years with the Union Ave. church in Memphis, Tenn.

TYLER, Tex. – Frank L. Cox, well-known preacher, writer, and elder, passed from this life last Jan. 6. The author of many books and regular articles in a host of brotherhood journals, he went to his reward with an unfinished article of truth in his typewriter.

AMARILLO, Tex. – Lee Spradlin, a member of the church here, is the chief of police. He recently initiated action that led to the suspension of two police officers who were unmarried but living together. The Civil Service Commission upheld his decision but some citizens, the Police Officers Association, and the media have strongly criticized his stand. Pray for him.

TIPTON, Ok. – On Friday, March 23, a tragic fire consumed one cottage and took the life of a seven-year-old girl at the Tipton Children's Home.

HOUSTON, Tex. – On July 1, 1977, the approximately 800 members of the Brammel Road church here contributed $1,104,000 in a single-Sunday collection. This is believed to be a brotherhood record.

NASHVILLE, Tenn. – Batsell B. Baxter is reportedly recovering from hospitalization and is beginning to work again.

CLEARWATER, Fla. – Thomas B. Warren will meet Dr. Wallace Matson in a debate in the convention hall of Tampa, Florida, Sept. 11-14, 1978. The propositions are concerning the existence of God. Matson claims he can refute every argument on the existence of God.

ABILENE, Tex. – According to a random survey, by Sweet Company's marketing division, of congregations in different parts of the U.S., approximately 30 percent of congregations of the Lord's church presently have bus ministries. Riders per week average 82!

MORGAN CITY, La. – The Bible Call here has been enlarged to a statewide extension called the Bible Hot Line. By calling a toll-free number anyone can listen to a tape from over 200 Bible topics.

BIRMINGHAM, Ala. – **Mission Journal**, a liberal publication, is suing another brotherhood paper, **Contending for the Faith**, for copyright infringements. Editor of **Contending for the Faith** Ira Rice states he did not know of the copyright held by **Mission** and wonders why it is copyrighted. Nevertheless, in violation of 1 Cor. 6:1-8 the suit began last January.

HOUSTON, Tex. – A teenage Christian here exhibited real courage by testing the management of a drugstore which sells pornographic magazines openly. He purchased a magazine and promptly called the county sheriff. Since he was a minor, the store was fined $200 on the spot!

ON THE CAMPUS: For the academic year 1977-78, Christian College enrollment was increased again. Fifteen colleges report an undergraduate enrollment of 17,506 with 14 of these having a freshman attendance of 6,666.

FROM THE "GOOD NEWS": "... Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:29, 30.)

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Henderson. A Youth Rally is being planned for the third weekend in June.

Statesville. The four congregations in Statesville will conduct a citywide campaign June 18-23. The preaching services will be held in the Mac Gray Auditorium at the Statesville High School. The speakers will be V.E. Howard and Frank McElveen. Students from the Southeastern School of Evangelism, Doraville, Ga., will assist the Statesville brethren with home studies.

Winston-Salem. C.W. Bradley will preach for the South Fork Homecoming and Gospel Meeting June 18-23. South Fork is instituting a "Bible Call" service.

Elizabeth City. The Bayside congregation is expanding its teaching by use of a series of newsletters to area residents. After eight articles are mailed, a ninth is delivered in person. Glenn Martin is the evangelist.

West Jefferson. Tentative plans are being made for Clayton Winters to preach in a meeting May 21-26.

Statesville. Those who attended the Carolina Lectures at Statesville were treated to a feast of good things. The Statesville congregations are to be commended for their cooperation and diligence.

N.C. Baptisms

S. Fork, Winston-Salem, 4; Wilkesboro 2; Linville Forest, Winston-Salem, 3; Providence Rd., Charlotte, 2. Total: 11.

Durham

HARMON CALDWELL, Reporting: A new congregation has recently begun in Durham, a city of some 100,000, home of Duke University and the Research.

Triangle Park Research

The first service was in mid-January of this year, and already attendance is averaging 40-50 on Sunday mornings and nearly that on Sunday and Wednesday evenings.

Having left Warners Chapel near Winston-Salem after almost 12 years of a pleasant and, hopefully, productive relationship with the fine brethren there, following my wife's death in 1975, I was not in full-time local work for two years. I worshipped with the Linville Forest church in Winston-Salem and enjoyed association with that congregation, assisting in teaching classes, leading singing, etc. I am extremely happy again to be in full-time work, particularly with this new and very fine congregation. Called at the present time the Durham Church of Christ, it is temporarily meeting in the Civitan Club, 3510 Glendale Ave. To locate, turn north off Interstate 85 onto North Duke Street, to the first traffic light; turn right on Leon Street, which merges into Glendale. The meeting place is on the left.

The church is composed of several younger couples, and everyone is eager to work in any capacity he can. Unlimited potential lies before this fine, loyal group. All correspondence should be addressed to me at the above address (telephone 919 – 489-4574), or to the Durham Church of Christ, P.O. Box 3447, Durham, N.C. 27702. When in Durham, you are cordially invited to worship with us.

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Jesse Condra is interested in relocating. Churches interested in his service should write him, P.O. Box 145, Fairfield, N.C. 27826.

SOUTH CAROLINA:

N. Charleston. The Ladies Workshop on March 31 and April 1 was a great success with 276 in attendance.

Greer. A "Mother's Day Out" program is being started. A Sunday evening Children's Bible Hour has already been instituted.

Charleston. The Essex Village congregation set a new attendance record on March 26 of 285.

Spartanburg. A Campaign for Christ will be held June 25-29 at Fairview. Fay Cornwell of Nashville, Tennessee, will speak. There will be 15-20 workers from Nashville. Teams will canvas the area setting up home studies and enrolling people in a correspondence course.

Myrtle Beach. Buford Carroll reporting. "Attendance has averaged 150 during the winter months and contributions have averaged $900. The following meetings are planned for July: Howard Winters will preach July 2-5. V.P. Black will preach July 21-23. Our VBS will be August 14-18 in the evenings (7-9). When you take your vacation this summer, come worship with us. Our new building will seat 500."

S.C. Baptisms:

Shandon, Columbia, 8; Northeast, Greenville, 4; Belvedere 1; Greenwood 1; Edgewood, Greenville, 3; Newberry 1; Central, Spartanburg, 5; Essex Village, Charleston, 1; Fairview, Spartanburg, 4; Augusta Road, Greenville, 1; Crawford Rd., Rock Hill, 4; Charlotte Ave., Rock Hill, 1. Total: 34.

Greenville County Church History

One of the brethren in Greenville, S.C., identified with the Northeast congregation is writing a history of the Lord's church in greater Greenville which will take in all present and past congregations in that area. All present congregations are being solicited to complete a comprehensive questionnaire, and various brethren of whom the historian has any knowledge contemporary with the earliest known groups meeting in greater Greenville are being interviewed or solicited by mail.

It is thought that others unknown to the historian may possess some significant facts or more particularly the knowledgee of some unusual or especially interesting incidents at the very least indirectly related to the early congregations as they met, struggled and grew that could add color and make the history being compiled more readable. Anyone possessing such will render a useful service if you will put down on paper what you know and mail to J. Edward Meixner, 3316 E. North St., Greenville, S.C. 29615.

Charleston, N. Charleston

JIM STUTTS, Reporting: Between Feb. 12 and April 17, God has blessed us with 18 restorations, three baptisms, 11 membership placements. The women's workshop drew 273 women from several states during March. E. Ray Jerkins conducted our Family Enrichment Series April 16-18 and left a great impact on our homes through strong Bible preaching. Worship with us when visiting beautiful Charleston.

Lexington

BEN RENEGAR, Reporting: January 19, 1978, marked the beginning of a new congregation in Lexington. Ben Renegar and Glenn R. Nichols are the evangelists for the new church, which meets temporarily in the Jaycees' building on Old Chapin Road one block north of the junction of U.S. 1 and Highway 378 in Lexington. The mailing address is P.O. Box 53. Attendance has grown week by week so that Sunday, March 19, there were 29 present for the morning services.

Ben is a native of Fayetteville, Tenn., and is a graduate of Freed-Hardeman College and Harding College. He and his wife, Jan, have two daughters, ages five and three.

Glenn is from Aiken and graduated from International Bible College, Florence, Ala. He and his wife, Mitzi, have a son, Glenn II, 10 months old.

Ben is under the oversight of the elders of the Plainview church near Hazel Green, Ala., and Glenn has just recently gone under the oversight of the East Huntsville church, Huntsville, Ala. About 30 churches contribute to the monthly support of these two full-time evangelists.

The elders of the East Huntsville church are taking a leading role in sponsoring mass-media evangelism for the new church. They sponsor a daily five-minute radio program over WBLR AM&FM, Batesburg, and a series of twice-monthly full-page newspaper articles in **The Dispatch News** of Lexington. These teach basic Bible truth and offer a free full-color Bible correspondence course.

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Editorial Book Views

Acts of the Apostles – Bible Correspondence Course, David Pharr; privately published, 685 Bancroft Dr., Rock Hill, S.C. 29730; 6 lessons, 6 pages each; $1 per set.

Without any question this is one of the best advanced Bible correspondence courses yet to appear – it is the best that we have seen and to make it even better it was written and produced here in the Carolinas. The course is designed to be sent after the student has completed some other courses now offered by most churches. Its emphasis is on conversion, the church, and the Holy Spirit. It features approximately 100 questions per lesson, and the questions are accompanied by comments that take the students to the heart of the passages being studied. Indicative of its value, the very first person to take the course was baptized into Christ by the author in Rock Hill. It is our sincere judgment that every church should be using this course. Order a sample set right now and see for yourself why this is true.

Creeds Under Fire, Dan J. Ottinger; privately published, P.O. Box 40662, Nashville, TN 37204; 196 pages, paper $5.

This is not an attack on creeds as we usually conceive of them, but rather a critique on our **non-use** of such expressions as "join the church," "your church," "my church," etc. The author is fully persuaded that those of us who refuse to use such misleading expressions are absolutely creed bound. He seems to conclude that most of our difficulties would be solved if we would teach people to "join the church" and then to call it "theirs" once they are members of it. While no one known to us denies that there is a sense in which such expressions can be Scripturally used, the connotation attached to them by denominationalism is absolutely unscriptural and we believe their use (even if we used them in the sense the author urges) could contribute nothing but harm. We still believe that it is best to urge people to obey the gospel and let the Lord add them to the church.

A Medley of the Restoration, Dabney Phillips; Bible & School Supply, P.O. Box 3252, Montgomery, AL 36109; 69 pages, paper $2.50.

There are 25 sections (plus a glossary) in this book containing all kinds of interesting facts about the Restoration Movement and the people who have made the pleas to return to the ancient order of things. You will laugh at their humor, weep at their tragedies, fear for the apostates, thrill to the response, and marvel at the faith of these rugged pioneers of the faith. You will come to the end of the book with a deeper love for the Bible and for our forefathers who believed and preached the truth against tremendous odds. Dabney Phillips is a former Carolina preacher (having preached at both Columbia and Chester, S.C.), and this is a book you will treasure for many years to come.

The Shaking of Adventism, Geoffrey J. Paxton; Baker Book House, Grand Rapids, Mich. 49506; 172 pages, paper $3.95.

Here is a book that goes to the core of the present crisis in Adventism over the relationship of justification by faith alone (in the reformed tradition) and sanctification by the keeping of law. Or to quote the author, "Contemporary Adventism – especially in the 1970's – is in conflict over the nature of the gospel of Paul and the Reformers. Two contrasting elements (Protestant and Roman Catholic) have always been present in the Adventist articulation of the gospel. But in the modern period they have emerged as two full-grown, distinct theologies." Adventism has thus become a house divided against itself. This book will help most of us understand both the problems of Adventism and the issues involved in the present grace – fellowship controversy in the Lord's church. In fact, it may even shake us a little!

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A, Greenville, S.C. 29604.

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(See Page 6)

EDITORIALS

GOD HEARS PRAYER

God said to ancient Israel, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14.) To the grandeur of this promise Peter adds (quoting from Psalm 34:15), "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers." (1 Pet. 3:12.)

When we say that God hears the prayers of His people, we mean more than the fact that He merely hears the sound or knows that they are praying. We mean that He listens attentively to their pleas, feels their sorrows, sees their needs, has compassion for them, and receives their requests with understanding, mercy, and grace. Prayer is therefore more than an exercise in idle words; it is more than a sounding brass or a tinkling cymbal; it is more than just beating the air. Prayer reaches the compassionate heart of God.

Even those who are not Christians often recognize the fact that God hears His people sympathetically. Many years ago our phone rang late one evening. We laid aside the book we were reading and picked up the receiver. "Hello," we said. A troubled, trembling voice on the other end of the line quickly replied, "I want you to pray for me tonight." "We surely will," we responded, "but who are you and what is your problem or need?" "I had rather not say," he answered, "but I want you to remember me tonight in your prayers." Again we assured him that we would and asked if there was anything else we could do for him. "Just pray!" he exclaimed. The phone clicked. He had hung up, leaving us puzzled.

We will probably never know who that caller was or what kind of trouble he was in or the problem with which he may have been faced. But God knows! And we feel sure that whoever he was or whatever may have been the reason for his call, he realized that there is power in prayer and that God would hear His people's request. In short, he was sure that God could help and that Christians could pray.

KEEPING OUR VOWS

"I will go into thy house with burnt offerings: I will pay thee my vows, Which my lips have uttered, and my mouth hath spoken, when I was in trouble." (Ps. 66:13, 14.)

In this sublime passage the writer tells us that he will pay the vows (promises) he made to God in time of trouble. We do not know when he made the vows, or the extent of the offering he promised to make, or even the trouble he may have been in when he made the vows. But he informs us that he will pay them . . . and the fact that they were made in time of trouble seems to intensify his determination to pay them. In this he sets a good example for all to follow.

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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But how often do we make promises to God in times of need or trouble and then forget to keep them when the need is filled and the trouble is passed? We think especially of a lady we met several years ago. She underwent serious surgery seven times, and each time she walked on the very brink of eternity. We met her as she was recovering from her fourth surgery (which had been an even closer brush with death than the preceding ones). She seemed extremely concerned about the condition of her soul (she had been a member of the Lord's church for many years but had never been faithful to her calling). She solemnly made the following promise: "If God will spare my life and permit me to get well again I will change my life and be at every service of the church. You can count on one thing: I will be there the first Sunday I am home. And I will be there for every service from then on. This I promise to both you and God if He will only let me live." She lived, but did not come to service or in any way change her life. Soon a fifth and very dangerous surgery was necessary. And again she made the same promises. Then the sixth and the seventh surgeries followed. Each time she became more convincing in her promises to God, but each time she failed to keep them. And she has not to this day kept her word – she is still unfaithful to God. She, like the Psalmist, vowed in time of trouble, but, unlike him, she did not keep her vows when God delivered her.

When one makes a promise to God he ought to keep it if the keeping of it is humanly possible. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" (Ps. 15:1.) One of the answers given to this question is: "He that sweareth [vows or promises] to his own hurt, and changeth not." (Ps. 15:4.)

THE LORD CAN WAIT . . . BUT CAN I?

The elders of a certain congregation went to a man and asked him to help with the financial burden of the church. The man replied by saying that he would be glad to do so but that he owed the butcher, the baker, the candlestick maker, etc. "But," asked the elders, "don't you owe the Lord anything?" After careful consideration the man replied, "Yes, I do, but He is the only one who will wait."

The Lord will wait – He does not force anyone to serve Him. But while the Lord waits, it may become too late for us. The Lord will wait for the Christian life I should be living, for the money I should be giving, for the people I should be reaching, for the children I should be teaching; He will wait while the world is disbelieving, while false teachers are deceiving, while false philosophies are achieving; but He will also wait to send the blessings that I should be receiving.

It may come as a shock to us, but the Lord does not need us as much as we need Him; He does not need our services nearly so much as we need to serve Him; He does not need to save us as much as we need to be saved; He does not need our lives nearly as much as we need Him to come into and take control of our lives.

There is no doubt about it: the Lord can wait . . . but can I?

THINKING TOO HIGHLY OF SELF

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12:3.)

No man has made himself; each one is a creation of God, and each one is as God has made him. There is therefore no room for man boasting of what he is, nor is there any excuse for him thinking that God made him better than others. Yet it is a very easy matter for most of us to think more highly of ourselves than we ought to think. But when we do so it may lead us into some very serious consequences, such as improper attitudes, social snobbery, racial prejudice, or religious bigotry. For example:

1. Thinking too highly of themselves led the German people during the 1930's

and 1940's to consider themselves a superior race. They thus felt that they were justified in eliminating all their inferiors (this led them to murder six million Jews). But they had forgotten that all men are created with the likeness of God stamped upon them (Gen. 1:26, 27). All men are made in the same image.

2. Thinking too highly of themselves has led many white people to consider themselves superior to black people. The results are racial prejudice and all the ugly, ungodly things that go with it. But we should all recognize the fact that all men have twice come from the same parents, from Adam and Noah. Thus all are from the same family.

3. Thinking too highly of themselves leads the intellectuals and the social elite to despise the illiterate and the poor. This is intellectual and social snobbery, a thing that must be despicable in the eyes of God. It overlooks the fact that God is no respecter of persons . . . and men should not be. All men have the same value and dignity.

4. In the church, thinking too highly of oneself may lead to the exalted concept that one is indispensable or that he is the most valuable member in the body. The usefulness of others is minimized. When one gets to thinking the church cannot survive without him, he is in danger of becoming a Diotrephes (3 John 9), one who esteems himself so important in the church that all others must bow to his rule. But when this is the case, a great Bible principle is ignored, namely, every member has a vital and necessary role in the body and each member depends upon every other member (cf. 1 Cor. 12:12-30).

Thinking too highly of ourselves does not end with a proud look and a haughty disposition. It is an attitude that permeates every thought and action, an attitude that leads to innumerable evils. To prevent us from thinking of ourselves too highly we ought to recognize that what is true of one man is true of all men – all are made a little lower than the angels, God loved all, Jesus died for all, and all are invited to become children of God, brethren in Christ, heirs of heaven. There is no difference.

PRACTICING THE WORD

The Bible was written to be obeyed. It reveals to us the development of the scheme of human redemption. But it also shows that to appropriate the scheme of redemption one must commit himself to follow Christ. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.) Thus those who go to heaven are the ones who do the will of God as it is revealed in the Scriptures. Those who are right with God are those who practice what the Scriptures teach.

We should therefore recognize the Scriptures as the revelation of God's will to man, the revelation of that which God wills for man to do. When one obeys the Scriptures he is following the Lord – he is practicing the word. And it is in the practice of the revelation that the blessings are received. Thus when the Bible commands one to believe in Christ as Lord, he ought to believe; when it demands repentance, he must repent; when it instructs him to be baptized, he has no alternative, if he is to please God, but to be baptized; when it tells one to arise from the grave of baptism to walk in a new life, he is obliged to live a new life; when it gives an approved example (such as to take the Lord's Supper on the first day of the week), one ought to follow its example; when it says to add to faith virtue, one ought to add virtue; when it says to add to virtue knowledge (temperance, patience, godliness, etc.), one ought to add knowledge. Thus whatever the Bible says we ought to do. This is the way, and the only way, to practice the Bible.

There are those who say that certain commands in the New Testament (e.g., baptism) are nonessential. But how can they profess to practice the Bible while teaching that some of it is unnecessary – that some of what it teaches does not have to be practiced? It should be obvious, then, that if we are going to practice the Bible we must do all that it says, not just the parts we like and agree with and the ones we think are essential. The only way we could tell if a command is nonessential is for the Lord, in His word, to so inform us. But the Lord has not informed us of any unnecessary commands. He gave the commands to be obeyed. Paul said, "Preach the word." (2 Tim. 4:2.) And if we are not to preach one thing while practicing another, this necessarily implies that we are also to practice the word.

The Worship Service

Billy Boyd, Henderson, N.C.

Needless to say, man has always been a worshipping being. God created within him an innate desire to believe in, to associate with, and to worship something higher than himself. Therefore, in addition to the eternal God, idols of every description have been found in all parts of the world throughout the centuries of time. And whatever else they did, they fulfilled a part of man's basic needs.

And what are these needs? They consist of a number of things. For instance, in regard to his worship, man has always needed a release from his emotions, a stimulation of his faith, a challenge to his intellect, and an intimate relationship with and an interest in his particular "god." In time this has led to boisterous shouting (or strange behavior), healing campaigns, controversial doctrines, social clubs, buildings with human names, and a number of other things. Could we not find, then, in an investigation of these same things in a study of the Bible, our relation to worshipping the God of heaven? I'm sure that we can.

In studying the Bible, we learn of five things that God has designated that constitute a Lord's Day worship service. These consist of singing (Col. 3:16), praying (1 Cor. 14:15), teaching (Acts 20:7), the Lord's Supper (Acts 20:7, 11), and the contribution (1 Cor. 16:1-3). With a closer examination, it can be seen that this was not merely incidental; it was intentional, and designed with a purpose in mind: it was to fulfill a part of man's basic needs.

"Is any among you afflicted; let him pray. Is any merry? let him sing psalms." (James 5:13.) James is saying that singing is to release one's emotions rather than create them. In contrast to instrumental music that stimulates the emotions rather than releasing them, singing serves as an outlet for these emotions and outwardly expresses the inner joys of one's heart.

Praying is beneficial in a number of ways, but one is the creation and growth of faith. Naturally, when one prays to the unseen and virtually unknown God, there is created within him a certain trust and faith that enables him to cope with life, himself, and in many respects the very God he worships. And, in the absence of a positive answer to prayer, it serves to enhance and strengthen that faith. "Pray without ceasing." (1 Thess. 5:17.)

In teaching, the challenge and stimulation to a greater knowledge and application of truth is experienced and promotes the interest of personal involvement in others' lives. No wonder "teaching" should be a battle cry of the advocates of truth.

The Lord's Supper provides that intimate relationship with Christ. Jesus said, " . . . until . . . I drink it new with you in my Father's kingdom." (Matt. 26:29.) Surely one should not only envision the crucifixion and death of our Lord while partaking of the Lord's Supper, but also concentrate on His very presence as well.

And, of course, each contributing as he should instills the proper interest in the church as a man's heart will be with his treasure. The Lord said, "For where your treasure is, there will your heart be also." (Matt. 6:21.)

Yes, God made us worshipping beings, but we must worship Him both in spirit and truth, that we may stand justified in His presence, and teach others by the example of our faith, but also, if done Scripturally, it fulfills a part of man's basic needs.

Old Thickety Church

Vernon Wallace, Clyde, N.C.

In the summer of 1973, brother Bob Rigdon of the Sylva Church of Christ brought David Bryant and Oran Rhodes (both natives of Texas) to visit Troy Clark, a member of the church who lives in the section of Haywood County called the "Thickety" section. Brother Clark and family were attending the East Chestnut Street congregation in Asheville, N.C.

Brother Rigdon explained that brother Bryant and brother Rhodes wanted to start a church in this area. After looking at the potential for a work here, they both returned to Texas and moved their families to the Canton area, bringing their financial support with them. A group of about 20 (including both families from Texas, which made eight) began meeting in the home of brother Rhodes; but in about six months brother Bryant and family went back to Texas.

After meeting in the home for several months they began looking for a public meeting place. They inquired about an old church building on Thickety Road between Canton and Clyde. After much research it was discovered that it belonged to the church of Christ. This building and less than one-half acre of land was donated and a deed made to the "Church of Christ forever" back before the turn of the century.

After official records were discovered, this small group began renovation of the dilapidated building, and in October 1973, began meeting there. Oran Rhodes was the minister until January 1976, at which time he moved to Missouri.

From January 1976 to October 1977 a group of men from Sylva took turns in coming to have Sunday services, and brother Clark, along with the help of Sherrill Jimison and Jeff Myron (both new converts), taught the mid-week Bible class and managed to keep things together. I came from Michigan in June 1976 and preached both services on Sunday.

On October 16, 1977, I moved to Canton, N.C., and began a full-time work with the church. Since that time one has been baptized and three have placed membership. We have four home Bible studies going now and good visits are being made weekly. Our total membership is now 24.

Because of the location and lack of room for expansion and growth, we have purchased a home for the minister and over three acres for a future building site and parking lot. This property is located southwest of Clyde, off U.S. 23 and I-40. Our payments are $407.17 per month. Our need to meet this is another $100.00 per month. Our plans are to study the possibility of building a basement for the new church building in 1979 and using it as a meeting place until such time that we can erect a building on it.

My wife and I are originally from eastern Kentucky. We were married in Michigan in 1948 and reared four children, three of which are Christians (youngest still with us and 10 years old). My wife and I were baptized in February 1964 at Taylor Center, Michigan. I attended a special leadership class each week for five years. In September 1966 I was appointed deacon and in 1967 I was appointed elder. Because of one elder's resignation in 1970 the eldership was dissolved. In 1971 I moved to the Allen Park church and worked as personal work leader and was appointed elder in 1973, where I served until my retirement and move to North Carolina in October 1977.

I have worked with the bus ministry, as personal work leader and youth leader, and taught about every level from fourth to adult. I worked at Great Lakes Steel for 30 years, at which time I took an early retirement to devote full time to the Lord's work.

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Congregation's Attitude Toward Its Elders

Albert L. Bergeron, Raleigh, N.C.

"Blessed is the congregation that has a qualified eldership, for they shall be perfect." This modern beatitude seems to reflect a prevalent concept among churches today. A crucial call for more qualified elders is heard over the breadth of the land, but it takes a good congregation as well as a good eldership to attain the ideal.

Whenever things do not work out the way we expect them to, it is human to blame someone else. The family counselor is well acquainted with the plaintive plea of the disillusioned wife who feels that she could have the ideal home if only her husband would change **his** ways. Needless to say, when the husband counters with his solution to their problems, it seems that his precious spouse is the real fly in the ointment of marital bliss.

However, the new day begins to dawn when both parties become soberly aware of their own responsibilities. Mutual effort and sympathetic understanding will compensate for many human frailties, and love will cover a multitude of sins.

When the awareness of its own responsibility permeates a congregation, then some semblance of the ideal will be attainable. The following Scripture sets forth a divine guideline for the conduct of a congregation. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thess. 5:12, 13.) There are only two thoughts that will be drawn from this inspired admonition for consideration at this time. The first of these is to "submit to them," and the second is to "esteem them highly in love for their work's sake." A congregation following these two divine injunctions will find their obedience extremely rewarding and their problems frequently diminished.

Submit To Them

The best leaders in the land cannot function effectively without cooperative followers. The very best elders and the second best elders both need our full cooperation.

Human pride must be defeated through humble submission in order for the soul to climb spiritual heights. To yield pride is to wield power; and one must humbly yield to those divinely appointed leaders in order that the spiritual family might have the power of direction and unity.

The problems that arise between a congregation and its elders often involve minor differences, personalities, and matters of judgment. Through mutual consideration and understanding these can be overcome. However, a personality should never be allowed to cloud the issue of responsibility. The final decision lies in the hands of the spiritual leaders, and the congregation must yield.

Of course, if the matter gets out of hand and the elders authorize that which is unscriptural, then the congregation would be expected to voice its objection and, naturally, in a Christian manner. There is a right way to oppose wrong. But unless the elders, through their decisions, cause the congregation to violate God's law, the congregation is expected to yield to them. They would also be expected to cooperate with them and do all they could to make the most of the situation. If hindsight later proves the decision to have been unwise, remember, it too will pass, but with far less harm to the work than the decision that is accompanied by dissension and lack of cooperation.

Good men do their best when they know others are counting on them. The congregation that encourages their elders through their cooperation in every Scriptural work (in spite of differences in personalities and opinions) will be richly rewarded for their submission. The accomplishments of their united efforts will inspire them to even greater works. And God will abundantly bless them for fulfilling their obligation to yield to their spiritual leaders.

Esteem Them Highly

The apostle Paul constantly carried upon his own heart the "care" of all the churches (2 Cor. 11:28). He knew from experience the load that the elders were destined to bear. He therefore sympathetically urges God's people to "esteem them very highly in love for their work's sake" (1 Thess. 5:13). Until a person becomes aware of the crucial nature of the frequent decisions an elder has to make he cannot appreciate the real cross they carry for the Lord. Until he faces the awesome responsibility that staggers the stoutest heart, he is unable to comprehend their task.

Naturally, decisions are always easier to make when there is no sign of responsibility. For example, our nation's most difficult problems are solved easily by the average man in a brief statement uttered over a cup of coffee at the corner drugstore. Armchair legislators permanently restore peace by dropping one hydrogen bomb on the world's archenemy; yet they never face the grim consequences of their decisions in real life.

The work of elders involves decisions of even greater importance and greater consequence than these. They watch in behalf of "souls" (Heb. 13:17). For their work's sake, then, we must esteem them highly in love, realizing that we try to make their decisions too often without facing their responsibilities.

Esteeming them **in love** carries with it the entire essence of the true Christian. Paul describes this dynamic force of the Christian life in 1 Corinthians 13. When this force is active in the life of a congregation it will promote patience and kindness toward the eldership. It will manifest itself in a humility that yields and in a generous heart that eliminates envy. In general it would produce the kind of congregation that would respect its elders and give them every possible chance to succeed in their tremendous task. In the final analysis this is what it means to "esteem them highly in love for their work's sake."

Mutual Interest

The elders and the congregation have a mutual goal that binds them together in one glorious family belonging to God. Their success or failure is not one-sided. The rewards of faithful, loving service are richly shared by all who labor together: the elders through assuming their responsibilities before God, and the congregation by fulfilling its obligation to yield in love for the sake of the work.

A congregation can either enhance or hinder the work of the church to the extent of its cooperation or lack of it. With such cooperation as God requires of His people, any qualified eldership can do great things; and a great eldership can nearly achieve the ideal.

Therefore, a congregation can encourage its eldership by supporting it fully in every Scriptural work. Because of its respect for those who serve as elders and the love manifested in its life, a congregation yields to its spiritual leaders and it is thereby enabled to attain the greatest possible success in its spiritual work. More qualified congregations will produce and attract more qualified elders; and through their cooperation, they make the successful fulfillment of the spiritual work of the church not just a possibility but a reality.

"And the Lord make you to increase and abound in love one toward another." (1 Thess. 3:12.)

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Fifteen Simple But Helpful Resolutions

Samuel G. Eggleston

(Editor's note: After years of faithful service, Samuel G. Eggleston went to his eternal reward several years ago, but his memory is precious to many who knew him. He served the church in Duncan, S.C., as one of her elders for a considerable period before his death. Written in his own hand, the following was found among his papers. Whether he had compiled them himself or had copied them from another we do not know. But at any rate, B.A. Graydon, a faithful elder of the Duncan church at the present time, thought that readers of **Carolina Christian** could profit from the 15 resolutions. We agree, and here share them with you.)

1. Find time for at least one thing you really enjoy every day.
2. Think more and talk less.
3. Make an honest effort not to criticize others.
4. Give anyone who talks to you your undivided attention.
5. Be as courteous to members of your family, including your children, as you are to outsiders.
6. Think more about what you have than what you want.
7. See more of the people you honestly like and enjoy and less of the other kind.
8. Laugh more easily and often.
9. Be more generous with praise for others.
10. Keep your troubles to yourself.
11. Don't be "catty."
12. Stand by your friends.
13. Keep on learning.
14. Don't strive to impress other people and don't let the pretenses of other people impress you.
15. Be as happy as you can, for happy people make others happy.

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1978 Eastern States Evangelism Workshop
(Speakers and Subjects)

EVENING KEYNOTE
- Thursday—"Lift Up Your Eyes"—*Joe Barnett*
- Friday—"Lord of the Harvest"—*Nokomis Yeldell*
- Saturday—"I Send You to Reap"—*Ron Gholston*

LEADERSHIP
- "Elders' Role in Winning Lost Souls"—*Bob Anderson*
- "Leadership Needed to Reach Lost Souls"—*Bob Anderson*
- "Is a Three Thousand Church Too Big?"—*Joe Barnett*

WOMEN
- "A Helper Fit for Him"—*Deanna Beauchamp*
- "Catch the Joy As it Flies"—*Deanna Beauchamp*
- "God's Woman Makes a Difference in Today's World"—*Pauline Fesmire*
- "Soul Winning Is My Greatest Joy"—*Pauline Fesmire*
- "Sterling Silver Service"—*Carol Hendrix*
- "Bloom Where You Are Planted"—*Mattie Jackson*
- "What I Can Be"—*Mattie Jackson*
- "The Total Christian Woman"—*Ann Lucas*
- "Sisters in Christ"—*Ann Lucas*

BUS EVANGELISM
- "How a Captain Can Fill His Bus"—*Norman Slate*
- "How We Can Reach Those Bus Parents"—*Norman Slate*
- "When Should You Add More Buses"—*Norman Slate*
- "Precious Time While the Bus Is Rolling"—*Norma Slate*
- "Women's Opportunities in Bus Evangelism"—*Norma Slate*
- "Double Your Buses By Multiple Services"—*Lytle Thomas*

SENIOR CITIZENS EVANGELISM
- "Converting Senior Citizens"—*Abe Miller*
- "Untapped Resources: Our Elder Citizens"—*Abe Miller*

YOUTH EVANGELISM
- "How to Establish an Evangelistic Youth Program" —*Lytle Thomas*
- "Why Youth Programs Have Failed"—*Lytle Thomas*

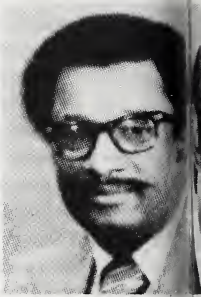
CAMPAIGN EVANGELISM
- "How Campaign Experience Will Make You a Better Soul Winner"—*Thomas O. Jackson, Jack Meyer*
- "How Your Church Can Host a City-wide Door Knocking Campaign"—*Jack Meyer*

MASS MEDIA EVANGELISM
- "How Every Church Can Use Mass Media Evangelism"—*Joe Barnett*

WORLD EVANGELISM
- "Evangelism Is a Whole World Concept"—*Wendell Broom*
- "How Can We More Effectively Do Mission Work"—*Wendell Broom*

BIBLE SCHOOL EVANGELISM
- "Using Learning Centers Effectively"—*Les Gleaves*
- "Let's Have Stimulating Adult Classes"—*Les Gleaves*
- "New Suggestions for Bible Schools with Bus Children"—*Les Gleaves*

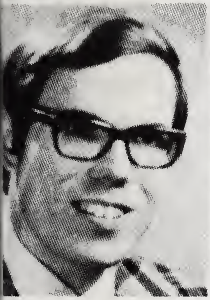
Joe Barnett
"Life up Your Eyes"
Thursday Evening



Nokomis Yeldell
"Lord of the Harvest"
Friday Evening

JULY 1

Under the elders of the



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- "Self-Inventory for Husbands and Wives"—*Neale Pryor*
- "The Two shall be One"—*Neale Pryor*

PIRITUAL GROWTH
- "Role of Prayer in a Soul-Winning Church"—*Albert Lemmons*
- "Is Fasting Essential for Spiritual Maturity"—*Albert Lemmons*
- "True Discipleship"—*Albert Lemmons*
- "Except a Grain Dies, It Cannot Bear Fruit"—*Jim McGuiggan*
- "What *Romans* Means for the Soul-Winner"—*Richard Rogers*
- "Hallelujah, Anyway"—*Richard Rogers*

ACKGROUND OF PROSPECTS
- "How To Teach Someone with a Pentecostal Background"—*Jim McGuiggan*
- "How To Teach Someone with a Premillennial Background"—*Jim McGuiggan*
- "How to Teach Jehovah Witnesses or other Sectarians"—*William Kelly*

EACHING METHODS
- "How to Reach and Teach the Lost Using Charts" —*Thomas O. Jackson*
- "How to Reach and Teach the Lost Using Filmstrips"—*William B. Harper*
- "How to Reach and Teach the Lost in One Session"—*Ron Gholston*
- "Improving Skills with the Open Bible Study"—*Jack Meyer*
- "How to Reach and Teach the Lost with Soul Talks"—*Wyndham Shaw*

HOLDING NEW CONVERTS
- "How We Can Hold Our New Converts"—*Richard Rogers*
- "How to Retain 80% of your Conversions"—*Wyndham Shaw*

SINGING
- "The Importance of Singing in Evangelism"—*Paul Pape*
- "Leading God's People in Praise" (class for song leaders)—*Paul Pape*

POPULATION CHALLENGES
- "How Can We Evangelize Our Large Cities"—*Wendell Broom*
- "Growing Churches in Rural Communities"—*Abe Miller*

GENERAL
- "The Call to Evangelize"—*Gary Beauchamp*
- "The Joy of Life in Christ"—*Gary Beauchamp*
- "Soul-Winning Sacrifices"—*Joseph Brown*
- "Where Eagles Fly"—*Dick Grannell*
- "Transplanting Mountains"—*Dick Grannell*
- "God Needs a Man"—*Phil Powers*
- "Sustained Evangelism"—*Phil Powers*
- "Why Do Ye Look One Upon Another"—*Phil Powers*
- "Don't Be Little in Your Own Eyes"—*Terry Rush*
- "Reality of it All"—*Terry Rush*
- "Supernatural Nature of the Church"—*Terry Rush*
- "Christ's Love Constraineth Us"—*Nokomis Yeldell*
- "God's Divine Dispensary"—*Nokomis Yeldell*

YOUTH RALLY
- Eddie Cloer
- Willie Franklin
- Gary Martin
- Neale Pryor
- Dick Weber

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al Heights, Va. church

The 34th Annual Carolina Lectureship

Wayne Hatcher, Statesville, N.C.

On April 3-6, 1978, several hundred Christians from 76 congregations in the Carolinas and five neighboring states came to the church building of the Abilene congregation in Statesville to be motivated and be a part of the series of lessons presented on the theme "Spiritual Maturity." All the speakers (40 in all), with the exception of one, were from North and South Carolina. We heard some of the finest lessons ever presented from any pulpit and they were truly uplifting to all present.

I hope that I was not too closely involved to make a few comments in retrospect. We cannot help but think that this year's lectureship was one of the best, not because we were the host congregation or that those in the past were not good, because they all have been great. But the real reasons the 1978 Carolina Lectures were a success are God's mercy, the support by so many Christians, the excellent lessons presented, the fine spirit of love and unity by all, the cooperative assistance given by the other three congregations in Statesville (Belmont, Broad Street, and Northview) and the hard work by everyone in the congregation getting ready for everything. We thank God for the fond memories we shall always have as a result of the week of April 3-6, 1978.

On Monday night the announcement was made that the Lectureship book was dedicated to Brother Howard Winters of West Jefferson, N.C. This was the first time that so many present saw Howard speechless as it was a complete surprise to this deserving Christian brother for his untold hours and dollars spent in the service of our Lord here in the Carolinas. Howard later wrote me a letter and hoped that he would be able to keep his head from swelling. I have no doubt but that he will always be the same "old" Howard that we all have grown to love. He also acknowledged that this was to him the highest honor bestowed upon him by his brethren. We were thrilled to share with him in that hour of his life. We thank God for Howard and his fine family.

Of the ones who registered, we had 76 congregations from seven different states represented. The night attendance averaged 232, with the daily average around 120. The men's and women's classes each averaged about 50 per day.

We hope that those who attended are still being uplifted "to grow in the grace and knowledge of our Lord Jesus Christ." After all, that is what really will be the final test for the success of the Lectureship. We still have just a few copies of the outline book available, well worth the $2.00. If you would like one, please write us at: Abilene Church of Christ, Route 12, Box 108, Statesville, N.C. 28677.

Next year we know that the brethren at the Charlotte Avenue congregation in Rock Hill, S.C., will provide us with a great opportunity to learn of God's word. The Lectureship will return to North Carolina in 1980 at the Brooks Avenue congregation in Raleigh. Pray for these brethren as they make plans for this important week. Make your plans right now for the first week in April and be one of the ones present. You will be glad you did.

"What a tragedy when brethren presume to outgrow God. Some have become so broad-minded their brains have fallen out." – Reuel Lemmons.

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Maximum Security Lock-Up—One Day Later

Gary Roberson, Columbia, S.C.

They were two men living in a cell block – in an eight-by-five concrete room. In a cell was one bunk bed, an open commode, and a shelf for storing personal items. An uncovered light bulb lighted their cell and the one next door. A green steel door barred their exit or anyone else's entrance. I stood outside and talked through the bars.

As I talked with James and Ralph, they asked what the weather was like outside. They had no windows to look out except one across the hall, and then all they could see was the sky and some electrical wires. They know whether it is cloudy or sunny, but nothing else. They get out of their cell nine hours out of a 168-hour week, but if it is raining they must stay inside and walk the hall.

We talked for about 15 minutes, and it was time to go. The chaplain led me out to where I had been frisked and relieved of my car keys earlier – no sharp objects could be taken inside the lock-up. The guard unlocked the door and we walked out into the misty weather. I could not help but notice the barbed wire on the concrete wall and the small garden that had been planted just inside the wall. We walked on through two more guarded entrances, and then we were on the outside.

Once, while inside the lock-up, the chaplain asked me what feelings I had after visiting with James and Ralph. After going home and sorting out my feelings, two things stand out above all others. First, sin has terrible consequences. Though Satan tells us to just "enjoy the moment" and don't worry about what might happen, I can see that that just will not do. I wonder if James and Ralph even remember that "exciting moment" which ruined their lives and left James in prison for life and Ralph for 10 to 20 years. Second, I am thankful for God's grace shown to me. Because of godly parents and His church, I have never had to face the type of life these two men must now live. His sutaining and comforting me is a blessing these men might never know.

One day later, I still become upset when thinking about my visit with James and Ralph. I will be this way for a while. I wonder if they know that it is cloudy and cool outside today.

Predictions For Coming T.V. Season: Sexploitation . . . Sexolatry . . . And Then More Sex

Thomas F. Eaves, Knoxville, Tenn.

Recent pressure from churches, parents, and concerned citizens have made an impact on the television industry . . . excessive violence is now a no-no. What is to take the place of violence? According to the most recent reports there is a wave of sexploitation in our TV-viewing future.

"Want a preview of the coming television season? Well, the small screen will be loaded with shows featuring very well-endowed young women in scanty attire getting into situations that show off their attributes." (Editorial – Knoxville News-Sentinel, April 3, 1978.)

It seems that the television industry just cannot understand that millions of Americans just want good, clean, moral entertainment. Not only do they fail to understand our plea, but so far they have not been very sympathetic with the many letters requesting that they help clean up television programming. It is understandable – they want commercial success (spelled **money**) rather than the goodwill of viewers.

"At the same time the industry noticed the commercial success of shows like "Charlie's Angels" and "Three's Company." And since TV programmers are nothing if not copycats, a call went out through Hollywood for actresses with 38-D chests and masses of blonde hair." (Knoxville News-Sentinel, April 3, 1978.)

Christians have been forewarned concerning what is coming. Let's not wait until it is here; let's get started **now** writing sponsors expressing our appreciation for their concern and action in helping rid TV of excessive violence and letting them know that we aren't interested in the plans for sexploitation. We can do something about it.

"Fortunately, the public and especially parents do not have to put up meekly with anything the networks want to sell. They showed their clout in getting egregious violence toned down and they can do the same if they find the sexploitation shown offensive." (Knoxville News-Sentinel, April 3, 1978.)

Let's start our letter writing **now** to the sponsors and ask them not to sponsor the sex shows which the TV industry has planned for next season and encourage them to make the public's wishes known to those who sell TV advertising time to businesses.

(Editor's note: If you would like to have a list of sponsors, write brother Eaves at Rt. 22, Beaver Ridge Rd., Knoxville, Tn. 37921. It is simply too long to include here.)

A Famine In Our Land

Johnny Melton, Charlotte, N.C.

> *"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."*
>
> *(Amos 8:11, 12)*

While we live in a land of Bibles, there is a famine "of hearing the words of the Lord."

On every hand we find people who claim to believe the Bible as God's word. They hold that the Bible is the means through which God has revealed His plan to save sinners by the blood of Jesus. Almost every home contains at least one copy of the Scriptures.

However, in many homes the Bible has become a storehouse for locks of hair, photographs, flowers and suchlike. Or, the word of God has been relegated to a shelf in a bookcase where it is gathering dust. Someone has observed that if every Bible in America was dusted at the same time, a cloud of dust would be generated that would hide the sun for three days!

It is sad indeed that in a land of Bibles there is a "famine . . . of hearing the words of the Lord," while in other parts of the world people are pleading for a

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copy of the Scripture. The situation is similar to the man who did not appreciate water until the well went dry.

God has promised that His word will last forever (1 Peter 1:25; Isa. 40:8). He has not promised that it will always be easily obtained, nor that it will be printed on India paper and bound in the finest leather.

We can do something about the famine of hearing God's word if we desire. We can become diligent students of God's word (Acts 17:11; 2 Tim. 2:15), and we can encourage others to study as well.

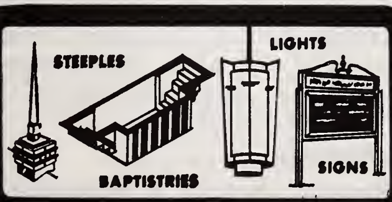
BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: ABELOKIPE, Athens, Greece – Evangelist Dinos Roussos tells of the conversion of a 20-year-old who had studied to be a Presbyterian teacher. After Vassilis Karoulanis was baptized into Christ, he returned to his home near Alexandroupolis and began boldly preaching the New Testament message to evangelical preachers and churches. As a result of such public preaching and private teaching, with assistance from brother Roussos, Vassilis' parents, two brothers and three more souls were baptized into Christ. The church now meets in Agnantia with many souls studying the strange new teaching (to them) of baptism for the remission of sins.

NAZARETH, Israel – On December 27, 1977, the government here passed a law which could be interpreted to mean that members of any religious group who entice a person to change their religion could be sentenced to five years' imprisonment or a fine of approximately $3,200. If strictly interpreted, the church's missionary activities could be forced to cease.

SEOUL, Korea – Missionary Malcolm Parsley reports 743 baptisms during 1977. Of these, 59 were baptized by members of the church who do not profess to be preachers.



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BOWLING UNITED INDUSTRIES

KUMASI, Ghana – Reports of last year's work include 234 baptisms resulting from the December campaign with missionaries from the U.S. Gerald Frusia, Sr., reports much political unrest as changes toward Communism are pressed by the military dictatorship.

ON THE HOME FRONT: WEST MONROE, La. – The "Grand Ole Opry" station, WSM in Nashville, Tenn., reaches virtually every state on the mainland, Mexico, Canada and the Bahamas and now broadcasts two World Radio programs. Tom Holland's 15-minute broadcast may be heard at 7:45 p.m. Sunday and Larry West's five-minute "Goodnews" airs at 10:00 on Sunday evening.

MEMPHIS, Tenn. – The following quote appeared in the **Commercial Appeal** newspaper of Wednesday, Jan. 4, 1978: "NEW YORK. The 166-year-old city hall men's room Tuesday was turned into a 'persons' room by the new administration of Mayor Edward Koch, who vowed during his election campaign to open the doors of government to everyone." The sign over the door reads: "This facility is now being used by men and women. Please determine whether it is being used before entering it. Thank you." The article also reveals that the unisex restroom idea was fostered by City Council President Carol Bellamy. And the ERA proponents said it wouldn't happen!!

KNOXVILLE, Tenn. – John Waddey reports that the NBC radio network has censored a sermon to be preached on the "Lutheran Hour" radio broadcast. This is the first such denial of the freedom of speech in the 22-year history of the Lutheran broadcast. The implications of this are strong concerning our own radio broadcasts. The subject matter of the Lutheran broadcast was that abortion is sin.

NEW YORK, N.Y. – The largest single mailing of **Star** magazine went to 78,000 homes in this city. Every home in Manhattan east of Central Park received a special 16-page issue with the title "Here's Life, New York." This project was financed by the 150-member Manhattan congregation at a cost of $5,000.

MEMPHIS, Tenn. – C.W. Bradley, who formerly preached in Winston-Salem, N.C., suffered a heart attack April 22, was hospitalized 10 days and as of this writing is slowly recovering.

FROM THE GOOD NEWS: "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:13.)

NEWLAND: – Charles A. Huff, local preacher for the church of Christ in Tazewell, Virginia, will preach in a tent meeting at Newland beginning July 2 and continuing through July 7. The church in Newland is very small and at the present does not have a regular preacher. The brethren from the congregation in East Bristol, Virginia, have been preaching there on the Lord's Day for some time.

BURNSVILLE: – Charles A Huff, from Tazewell, Virginia, will preach in a tent meeting at Burnsville, July 16-21. Eddie Dickey, local preacher at Burnsville, and Joe Collins, who formerly preached there, will conduct a door-to-door campaign in Burnsville the week preceding the gospel meeting. The young people from the Mountain View congregation at Bluff City, Tennessee, will assist in this campaign work. Brother Collins now labors with the Bluff City church.

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Wilmington. One was baptized during their recent gospel meeting series. Buford Carroll preached.

Fayetteville. The Helen Street church is preparing a bigger and better Youth Rally November 3-15. The featured speaker will be Ted Kell.

Burlington. The theme for the Mebane Street Youth Rally July 14-16 will be "Christian Youth Facing Worldliness."

Elkin. Approval has been received for brethren to conduct a Bible class at the Yadkinville Prison.

Winston-Salem. Roger and Editha Jones are now with the Linville Forest congregation. Roger will serve as one of the ministers.

Monroe. In the past six months there have been 22 baptisms and attendance has tripled.

Rockingham. The publication **Apostles' Doctrine** has been discontinued.

Statesville. Charles Hale is moving to Broad Street to serve as the preacher. Charles and Sandra have four children and are coming from Senatobia, Miss.

Woodleaf. The new minister at Corinth is Gary Johnson, who is moving from Lake Dallas, Texas.

Winston-Salem. The South Fork church has begun having two worship services on Sunday morning. This congregation has recently begun a "Bible Call" program and reports several hundred telephone responses during the first few days.

Mt. Airy. Douglas McVey is moving from Mt. Airy.

Raleigh. The N.C. Evangelism Seminar is scheduled for Labor Day weekend, Sept. 1-4. The theme this year is "The Power of God Unto Salvation."

N.C. Baptisms

Dilworth, Charlotte, 3; Wilmington 4; Providence Rd., Charlotte, 5; Northview, Statesville, 1; Westside, Charlotte, 1. Total: 14.

Asheboro

ARIEL MISSILDINE, JR., Reporting: The Lord's church in Asheboro, N.C., will conduct a Campaign for Christ June 25-30 with brother Gary Bradley doing the preaching. The Landmark congregation in Montgomery, Alabama, where brother Bradley preaches, will be sending 20-30 workers for this campaign.

Your prayers are solicited for this effort.

King

ROBERT GOFF, Reporting: The South Stokes church of Christ in King, N.C., conducted a gospel meeting April 30-May 3 with W.E. Skipper of Mayfield, Kentucky, former minister of the South Main Street church in Winston-Salem. Visitors from the community were present at every service and support from area congregations was very good. One was restored. Record attendance on Tuesday night: 146.

July 30-August 4: Approximately 30 young people and adults will come from the church in Collinsville, Illinois, to conduct a Vacation Bible School and campaign. Jerry Cantrell, pulpit minister in Collinsville, will do the preaching and Gary Helms, personal work director, will be directing the V.B.S. The V.B.S. will be conducted in the mornings, door knocking in the afternoons and preaching at night.

PREACHER NEEDED

The Red Oak Church of Christ near Weaverville is in need of a preacher. Anyone interested contact: J. Wayne Cole, Rt. 3, Box 152, Jupiter Rd., Weaverville, N.C. 28787 or call collect 704 – 645-7544.

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PREACHER NEEDED

The church in Kannapolis, N.C., is in need of a sound preacher who is willing to accept the challenge of work and growth. If interested contact the church at: 503 Plymouth St., Kannapolis, N.C. 28081.

BURNSVILLE

Eddy Dickey, Reporting: I moved here from Boomer, West Virginia, on October 29, 1977, and began work on November 6, the day after the flood. We began our work here by gathering clothing from other churches and distributing them among the victims of the flood. Along with the clothing we gave out tracts.

We have begun two radio programs. Both were originally locally produced, but we have now switched one of them to the "International Gospel Hour." One program is on the station in Burnsville while the other is on the station at Spruce Pine, N.C., which is about 15 miles away and doesn't have a church. This is the station that we have brother Howard's program on. Both programs are 15-minute programs. We hope to raise support to put another 30-minute program on the station in Burnsville in the near future. The station here is about to go on the air at night and will have several time slots open. The cost for a 30-minute program is only $20 per program.

We have begun an attempt to evangelize the area through tracts also. We have three racks up in businesses in town and four other places have let us place tracts in their waiting areas. We hope to expand this as time goes on. We would also like to arrange support to have regular mailing of some of our good papers sent into each home in the county.

The church here is very small and struggling as you can see from some of the things I have already said. When we moved here there were only three members meeting faithfully. My wife, Deane, and I brought the number to five members. My son, Jamey, is not old enough yet to become a member. My nephew, Rodney, moved in with us in January and brought the membership to six. I should say seven, for sister Bessie Lewis is still faithful, but is confined to the nursing home. When spring came two unfaithful members returned and are now attending regularly. Then last Tuesday evening I had the privilege of baptizing the 12-year-old son of one of our members, thus bringing the number of faithful to 10. There are still several unfaithful members in the area which we have not had any success at bringing back to the Lord.

The work here is being supported by several churches and individuals. Maury City, Tennessee, is supplying all of my personal support. Our radio work is being supported by several small contributions. Mr. and Mrs. H.R. Jackson of Memphis, Tennessee, are wholly sponsoring the "International Gospel Hour" on WTOE. The program on WKYK is being sponsored partially by 11th Street in Nashville, Tennessee, Central in Huntsville, Alabama, and several members of my wife's family. Union Road in Gastonia, East Chestnut Street in Asheville, and Hendersonville are paying the payments on the preacher's residence. Our building is paid for, thanks to sister Bessie Lewis and the brethren from the other churches in the area who pitched in and did the labor and bought the materials.

We hope that your prayers will be with us in our work here. I am trying to make contact with every home in the area by going from door to door, besides the radio and tract work.

We have a meeting scheduled for July 16-21 with brother Charles Huff of Tazewell, Virginia. This will be an old-fashioned tent meeting which will be held on the same grounds where carnivals are held. Brother Joe Collins from Mountain View, near Bluff City, Tennessee, is bringing a group of young people to conduct a campaign during that week also. In August we have scheduled a group to come from LaVergne, Tennessee, to hold a VBS for us. Brother E.C. Maynard will be leading the group and will also conduct an evening class on the importance of cooperation and personal work in the Lord's church. Bill Hardesty, editor of the International Gospel Hour News, may be holding a meeting for us in the fall, but we have not been able to make final arrangements yet.

SOUTH CAROLINA

Anderson. A special campaign for home Bible studies is planned for June 14-21. Carol and Sammie Harris will be moving to Anderson in August to work with the Westside congregation.

Mention was made in several bulletins that Rhoden Presnell is in critical condition following a heart attack in Berkeley, Georgia. Rhoden once worked in the Carolinas.

Greenville. The Northeast congregation reached $3,000 in a special contribution the last Sunday of April.

Rock Hill. Attendance records were set twice during the gospel meeting at Charlotte Avenue, with a high of 251. James Watkins was the speaker. During the week of the meeting the ladies hosted a special day of study and fellowship for ladies.

S.C. Baptisms

Belvedere 1; North Charleston 4; Shandon, Columbia, 2; St. Andrews, Columbia, 4; Central, Spartanburg, 2; Augusta Rd., Greenville, 1; Northeast, Greenville, 7; Crawford Rd., Rock Hill, 4; Charlotte Ave., Rock Hill, 1. Total: 26.

North Charleston

JIM STUTTS, Reporting: Since our last report (Apr. 17) we have had four "new births," nine restorations and five to place membership with us.

I was blessed to preach in a meeting in Erwin, Tenn., Apr. 30-May 5 and six were restored and one was baptized. Worship with us when touring historic Charleston.

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VOL. 20, NO. 7, JULY 1978

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C212

CHURCH OF CHRIST

Mauldin, S.C.
(See Page 10)

EDITORIALS

JUST AS WE EXPECTED

Elsewhere in this issue is an article by Wayne Hatcher discussing the announcement of the Mormon church that its head has received a new revelation permitting black men to be admitted to the priesthood. This is something we have been expecting for a number of years (in fact, we have publicly stated that it would soon be forthcoming), notwithstanding the fact that it totally and absolutely contradicts an earlier one received by Joseph Smith (a fact that does not seem to bother Mormons much). We knew it had to come. There was too much public pressure for it to be otherwise. Times have drastically changed since Joseph Smith's day (he was a provincial prophet with little or no knowledge of the world beyond his own immediate environment – a prophet who obviously never considered that there were whole nations of black people). Black men are no longer held as slaves and they are proven beyond any doubt whatsoever that they are not an inferior race . . . nor can they be constitutionally denied equality, which the Mormon church has done since its very beginning. So something had to be done. The Mormons could not change the times so they changed the revelation.

Public pressure forced the change (thank God!), just as it did in the 1890's on polygamy. Mormon revelation has a way of coming at the height of public sentiment. Their god must keep his ears to the ground – or perhaps he takes public polls. And he reveals after the public has already decided, not before. It seems that their revelations are drawn from public opinion rather than being given to mold public opinion.

But another interesting thing: while Joseph Smith lived, he received a new revelation almost daily. Since his death, however, revelations have been few and far between, and nearly all of them (such as the present one) are given to correct or replace one given by Smith. Thus it seems that it is taking their god a long time to correct the revelations he gave through his major prophet to the modern world. In fact, we wonder if the world would not have been better off if he had not given them at all!

But then if the Mormons would accept the Bible they would not have needed this new revelation, nor would they have accepted the foolish prattling of Smith to begin with. The Bible has said all along, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29.) We are all **one** in Christ. The color of a man's skin makes absolutely no difference . . . and never did with God. The new revelation of Mormons is just

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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coming around to the old revelation that has been here since apostolic times.

But all this makes us wonder where the Mormon god has been all these years. Has he never read the Bible? If he has, then why had he not revealed this to them long ago (it would have saved them much embarrassment in the past decade)? Why did he do them the grave injustice of withholding this grand truth from them so long? Was he ignorant of the fact or did he glory in leaving his people in ignorance for so long? We do not know, but we still wonder!

THE OTHER SIDE OF GOD

There are two sides of God, goodness and severity, and no one can either grasp or appreciate the Bible and its message until he understands this. Paul wrote, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." (Rom. 11:22.)

In this century religious people have a tendency to emphasize the goodness of God while forgetting His severity. The goodness of God is seen in innumerable ways: He loved man, His creation, enough from the very first to begin preparing for his redemption from sin. He chose the nation of Israel, the seed of Abraham through Isaac, through which to send His Son into the world. When Christ came, He lived a perfect life and died a sacrificial death in order to make the salvation of man possible. After His resurrection, which proved His Sonship beyond question, He gave the Great Commission, which offered redemption to all who would accept Him as Savior and obey Him as Lord (Mark 16:15, 16). He thus shows His goodness and mercy to all who follow Him in complete submission to His will. Behold the goodness of God!

But the other side of God is severity. He offers salvation freely to all, but all do not accept His offer. And when one turns his back on the gospel, when he rejects God's offer of salvation, when he tramples underfoot the blood of Christ, when he refuses to acknowledge the goodness of God, the sacrifice of Christ, the revelation of the Spirit through the word of God, and the pleading of the bride, the church, there is no alternative but for him to suffer the eternal consequences of his rejection. He who shows no mercy shall be destroyed without mercy. God's loving, gracious, merciful invitation is extended to all. There are no exceptions. He wills that all men be saved. But many meet His mercy with ridicule, His grace with contempt, and His love with rejection. In short, they reject His goodness and thy must suffer the consequence of His wrath – they must reap the severity of God. Thus there is a point beyond which rejected mercy does not extend. And when one passes that point, he is lost without hope. The goodness of God is replaced by His severity.

God is good to those who continue in His goodness, but He is equally severe to those who spurn His divine grace. It is a delightful thing to know and receive the goodness of God, but a terribly fearful thing to trifle with His truth and mercy and thus to be the recipients of His severity.

THE PURPOSES OF GOD

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (2 Cor. 12:7.) There has been a great deal of speculation as to what Paul's thorn in the flesh was. But no one really knows. And we know of no way of finding out at this late date. But whatever it was (and undoubtedly it was some kind of a physical malady) Paul at first thought it was hindering him in his work of preaching the gospel. He calls it a messenger of Satan to buffet him. He says, "For this thing I besought the Lord thrice, that it might depart from me." (2 Cor. 12:8.) What he did not know was that the purposes of God could best be served by the thorn. The Lord therefore informed him, "My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor. 12:9.)

When Paul understood that God could use his malady to magnify the power of Christ, he resigned himself to it and even found pleasure in bearing the reproach. He says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (2 Cor. 12:9, 10.) He saw that God's purposes could be attained better with his thorn than without it. For this reason he accepted it gladly.

Perhaps we would have the same resignation if we could but see that God can also use our problems and difficulties to bring about His purposes. But we must learn to trust Him to work out His will in all the incidents of our lives . . . we must desire that His will be done in all things. While we cannot always know the purposes of God, or the means He may use to bring them about, we can know that all things can be used for His purposes. Thus suffering should be a reminder of some vital things in God's scheme. For example:

1. **Pain** should remind us that sin entered into the world – that sin is at the root of every human problem (Gen. 3).

2. **Sickness** should be a reminder that the body in which we live is not an eternal machine – that it is soon to return to dust (Eccl. 12:7).

3. **Sorrow** should remind us that the relationships of this life are not permanent – that all earthly attachments must be broken (Job 14:1).

4. **Old** age is a reminder that we are only pilgrims passing through a world that is not our home – passing to a city which has foundations, whose builder and maker is God (Heb. 11:10).

5. **Death** can remind us that we should all prepare to meet God – that this life is only a period of preparation (John 14:1-6).

THE WHOLE LAW

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.)

What is said in this verse of the law is true of any law, civil or religious. So regardless of what law James had in mind, the principle is the same. One cannot violate law (any law) without becoming a lawbreaker, and a lawbreaker is condemned by the law he breaks. Nor does one have to violate every statute in a law to break the law. A murderer is not guilty of stealing, but murder alone makes him a lawbreaker. James thus warns Christians not to neglect any part of the law, regardless of how small or insignificant it may seem. The whole law stands as a unit from which no part may be extracted without affecting the whole.

James is not emphasizing the impossibility of keeping the law. He is showing that one who professes to keep the law and yet practices partiality is violating the very law he professes to keep. He is therefore condemned by the law. He is a lawbreaker instead of a lawkeeper. While all do transgress the law in some point or other (no man is perfect, living without sinning), the point here is that the law must be kept intact, obeyed as a unit, and not fragmented into parts. Thus if one part of the law is disregarded or violated, it is an offense against that one part. It is, therefore, not man's prerogative to decide which points of the law he will keep and which points he can violate with impunity. The whole law must stand together– a sin against one part is a sin against the whole.

This principle can be illustrated by the following statement from B.B. Warfield: "The supernatural fact, which is God; the supernatural act, which is miracle; the supernatural book, which is the revealed will of God; the supernatural redemption, which is the divine deed of the divine Christ; the supernatural salvation, which is the divine work of the divine Spirit – these things form a system, and you cannot draw one item out without shaking the whole." (**Calvin Memorial Addresses**, p. 135.) While we might not accept Warfield's interpretation of this statement, he is absolutely right in observing that one cannot accept God and reject Christ without destroying the Christian system. Nor could one accept Christ and reject the work of the Holy Spirit in the scheme of human redemption and leave the system intact. To reject one integral part is to destroy the whole scheme. So it is with the law. One must accept all that God has commanded or else he stands condemned as a law rejecter. To reject a part (one point) is to be found guilty (condemned) by the whole law.

WATCH THE ACTION

When a command of God involves a specific action, that command cannot be obeyed by performing some other action. To perform another act in its stead is to depart from the will of God. And God has warned by example after example in the Old Testament (e.g., Lev. 10:2, 1; Num. 20:1-12) that no such departures from His word will be tolerated. Thus we must be careful in our service to God to always perform the very act which He commands. One act cannot be Scripturally substituted for another act. For example:

The Lord commands baptism. The action in baptism is immersion. (That is the meaning of the Greek word, and the Bible calls it a burial, Rom. 6:4; Col. 2:12.) In baptism the action is a burial – immersion is thus the action commanded. but in sprinkling and pouring, popular substitutes for baptism, the action is entirely different. In the action of baptism the subject is buried in the element; in sprinkling and pouring, the element is sprinkled or poured. In the former the action is the immersion of a believer in water; in the latter the action is the sprinkling or pouring of the water. Thus the action of baptism and the action of sprinkling and pouring are entirely different.

But take another example, that of singing. The Lord commands His people to sing and singing involves a specific action – that action of the vocal cords. When one sings he is performing the exact act commanded by the Lord. But playing on an instrument is an entirely different action than that commanded. And there is simply no way to perform the act of singing by the act of playing. Playing is thus an act different than the act (singing) commanded. One cannot obey God's command to sing by playing. Producing instrumental music is one act; singing is another act. The act that God commanded in worship and service to Him is singing. Instrumental music involves an act not commanded. But since all acts of Christian service to God must be acts of obedience to God's will, instrumental music is, therefore, unscriptural in the worship of and service to God. It is unscriptural because it involves an act different than that commanded.

Thus in service to God we must always watch the act – we must be sure that the act performed is the act commanded.

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The Word And The Spirit

(Part One)

Glenn D. Martin, Elizabeth City, N.C.

Jesus said, "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6:63.) The spirit Jesus speaks of here is man's spirit, the human spirit. Of this we can be certain, because He contrasts spirit to flesh. It is the human spirit or man's spirit that gives us physical life. By the human spirit the distinction is made between the life of our physical body and the death of our physical body. James used that illustration to show that "faith without works is dead" in the same way that the physical body without the human spirit is dead (James 2:26).

"God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2:7.) Our physical fleshly body, you see, can only be alive or living while our human spirit is in it! This fleshly body is but dust of the ground into which our Creator breathed the breath of life, into which God placed our human spirit or living soul. Therefore when we die physically, our flesh goes back to the ground, the dust from which it was made. Also, when physical death occurs, the human spirit separates from the fleshly body. In fact, that is all the word death means – separation! Physical death is the separation of our spirit or soul from our fleshly body.

Consequently we are only living or alive by our human spirit being present in our physical, fleshly body. You see, then, what Jesus said was, "It is the human spirit that gives physical life and the flesh profits nothing." However, when Jesus continues the thought in the last part of verse 63, He speaks metaphorically and refers to His **words** as being spirit and life. "The words that I have spoken to you, they are spirit, and are life." (John 6:63.)

What are words? Words are signs of ideas or symbols of thoughts. In other words: "The signs of ideas or the symbols of thoughts that I have spoken unto you are spirit and are life." When signs of ideas and symbols of thoughts are spoken or written, we call it language. And language is the means through which one intelligent being communicates with another intelligent being. "And God said, Let us make man in our image, after our likeness, so God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26, 27.) This is how man is in the likeness or image of God. God created man an intelligent being who can think and reason for himself.

So when Jesus said, "My words are spirit and life," metaphorically He said: "By my language spoken unto you, by my communication unto you, you can have spiritual life, and in like manner, as you cannot have physical life without your human spirit being present, you cannot have spiritual life without my communication, without my words being present in your intellect."

Jesus was God in the flesh! Yet He Himself never put any of His teaching down in writing. He left no personal record of His great lessons in His own writing. That task of formulating and recording Christ's lessons of wisdom was left to His successor, the Holy Spirit.

As Jesus continued to teach the Jews, He said, "Yet a little while am I with you, and I go unto Him that sent me. You shall seek me, and shall not find me; and where I am, you cannot come." (John 7:33, 34.) Then, "If any man thirst let him come unto me and drink. He that believeth on me, as the scripture has said, from within him shall flow rivers of living water. But this spake he of the Spirit which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified." (John 7:37-39.) "From within him shall flow rivers of living water, but this spake he of God's Spirit!" Therefore, let those that thirst come unto me, Jesus is saying, by means of the testimony of God's Spirit, the Holy Spirit, who will communicate by language, so all that believe in me, God's Son, can have living water for **spiritual life**. The words, the language I have spoken unto you are spirit and are life (John 6:63).

As our physical life must have our human spirit, our spiritual life must have God's Spirit by hearing the words, the language, the communication of God, through the testimony of the Holy Spirit, God's inspired word.

God's word and God's Spirit are compatible, but not identical, because the one is passive and the other is active. The one that is passive is the tool and the one that is active is the person that uses the tool. 1. God's revealed inspired word is material; God's Spirit is immaterial! 2. God's inspired word is a thing; God's Spirit is a person! 3. God's word is signs of ideas; God's Spirit is the Author of those ideas! 4. God's word symbolizes thought; God's Spirit thinks! 5. God's word expresses feeling; God's Spirit feels! 6. God's word reveals; God's Spirit is the Revelator! 7. God's word is the passive instrument or tool; God's Spirit is the active Agent! And, as God's active Agent, He, the Holy Spirit, operates with power, the power of God, the Father, the Creator of all things!

In like manner, as man's human spirit has ability to exert physical power upon matter on a limited scale, God's Spirit has power to exert physical power upon matter on an unlimited scale. Man's human spirit has limited ability to create new products from existing material. God's Spirit, however, can not only cause new products to come into existence from materials that are already in existence, but can also create matter from nothing! As man's human spirit has limited ability to exert intellectual power, by teaching other people, the limited knowledge man has learned through man's science of physics, chemistry, mathematics, and the like, God's Spirit has all power to exert intellectual power, by revealing God's unlimited knowledge to man to whatever extent God wills to reveal. As man's human spirit has limited ability to exert moral power, by man's limited examples of good and bad set before his fellowmen, God's Spirit has power to exert the one unlimited or perfect moral example of God the Son, who became flesh, yet was without sin, and was sacrificed a ransom for the sins of all men!

Man has limited human power through his human spirit, while God has unlimited divine power through His Holy Spirit. "And the Spirit of God moved on the face of the water." (Gen. 1:2.) "By his Spirit he has made the heavens beautiful." (Job 26:13.) "The Spirit of God has made me, and the breath of the Almighty has given me life." (Job 33:4.) And from the account of Ananias and Sapphira in Acts 5:1-10 we learn that when man lies to God, he lies to God's Spirit and tempts God's Spirit.

Can we not see the similarity of comparison? When another man lies to me, does he not lie to my human spirit? Does he not tempt my human spirit? Also, as other men can resist my human spirit, they not only can, but do resist God's Spirit (Acts 7:51) and also quench God's Spirit (1 Thess. 5:19). As a man can do despite unto his fellowmen's human spirit of favor, men can and do despite "unto God's Holy Spirit of grace" (Heb. 10:29). As our brother in Christ can grieve our human spirit, some of our brethren can and do grieve "the Holy Spirit of God in whom they were sealed unto the day of redemption" (Eph. 4:30).

Man's human spirit is, however, limited! God's Spirit is not limited! All of our physical locomotion or movement is the result of our human spirit exerting our limited will upon this physical home of the soul. Can we not, therefore, perceive of God exerting His unlimited will upon all matter, in an unlimited way? My hand moves because my human spirit wills it to move, and by this limited example we can perceive that this physical home of all men, the physical world, moves by rotation and hangs on nothing, because God's unlimited Holy Spirit wills it to rotate and hang on nothing! And, just as I can will my hand to stop moving, so can God will the whole physical world to stop rotating and stop hanging on nothing if He so desires! As man's spirit commands and this fleshly body obeys, if man wills it, God's Spirit commands and all matter, which He created from nothing, obeys! If God wills it!

It is never a matter of what God can do through His unlimited Holy Spirit. It is always what God willed and purposed through His unlimited Holy Spirit before the world was.

I have, on occasion, willed my human spirit (my agent) to convey my limited human knowledge to my fellowmen by my language or my word, which is my tool or instrument. In a similar manner, before the world was, God willed His Holy Spirit (His Agent) to convey to man “all spiritual blessings in heavenly places, in Christ” (Eph. 1:3) by the tool or instrument of God’s language, the tool or “sword of the Spirit, which is the word of God” (Eph. 6:17).

God purposed, before the world was, that that portion of His divine will He desired to reveal be revealed through His Holy Spirit, by the tool of His testimony, communication, or language, which is the Holy Bible.

Before the world was, God purposed to give “the gift of the Holy Spirit” (Acts 2:38) to everyone willing to submit their human spirit to obey His divine will, by obeying the last will and testament of His Son, Jesus Christ.

And He purposed to reveal all of this, the gospel of Jesus Christ, through His Holy Spirit, by “the sword of the Spirit, which is the word of God” (Eph. 6:17).

Do We Believe In Repentance? (Part Two)

Jim Stutts, Charleston, S.C.

Last month we saw how God’s word, the Bible, places repentance before baptism. But what about repentance for the erring child of God?

I once asked two Bible classes (one a teen and one an adult) the question “Where would you like to be the moment Christ returns?” Most answered, “In church services,” and several said, “Repenting on the front pew!” But is this what repentance is all about?

Repentance is a turning – ceasing to walk in one direction and turning around to walk in another. When one finds himself driving the wrong direction on a road, he will repent (turn around). Jesus’ parable of the two sons best illustrates what repentance is (see Matt. 21:28-32).

The child of God when sinning can be forgiven. We have an advocate (Greek, “comforter, helper”) and a mediator (Greek, “middleman”), Jesus (1 John 2:1; 1 Tim. 2:5). As a result of Christ’s redemptive work on the cross, forgiveness is available to the Christian (1 John 2:2). Christ’s grace is not extended to those who “continue in sin” (Rom. 6:1) or those who walk “after the flesh” (Rom. 8:1). Hence, the Christian must maintain a pentitent attitude, ever turning from evil thoughts to good (Phil. 4:8); from wicked habits to godly ones (Eph. 5:18); from sinful practices to righteous ones (Heb. 12:1); from indifference to zeal (James 4:17); and from neglect to faithfulness (Heb. 2:3; Rev. 2:10b).

Repentance involves prayer. Sometime after Simon’s baptism (Acts 8:12, 13) he sinned (vv. 18, 19). He was not told to be rebaptized, but to “Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.” (Acts 8:22) Simon asked for Peter to pray for him (v. 24). Thus when the child of God sins, he may receive forgiveness through **repentance** and then **prayer.** God hears not the prayer of the unrepenting: “And why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46.)

Repentance involves confession. If a sin is private, we should confess it to God – privately (1 John 1:9). If we sin against another person, we should confess it to them and pray God’s forgiveness (James 5:16). If a sin is of such magnitude as to be known publically, thus shedding a bad light upon Christ and His church, then it should be confessed before the church because confessing individually to every affected person might be impossible.

Those who “come forward” during an invitation hymn may have Scriptural reasons – prayers for strength or confession of public error. Too many times, the finest and most faithful "respond" when they **might** have received God's forgiveness by **privately** confessing and conversing with God!

Others "respond" saying, "If they have sinned against anyone . . .," they want to be forgiven. Shouldn't such a one be told that such is **not** an acceptable confession because sin is not an "if" situation in the Bible. One can **know** when they have sinned by a knowledge of God's will (1 John 3:4).

Others too often "respond" to confess they have hard feelings against someone instead of going **first** to the offendee as directed by our Lord (Matt. 5:23-25). Christ teaches that we must do all in our power to **first** agree before asking God's forgiveness (Matt. 18:15-19).

Some brethren view repentance as "coming forward," confessing "I have sinned," without specifying the sin. Since "all have sinned" (Rom. 3:23) and "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8), then should all of us "come forward"? Some confessions cover everything and touch nothing!

To make matters worse, some brethren think "coming forward" magically pays their bad debts, permits them to continue a singful marriage or relationship and places God's approval upon a habit foreign to Christlikeness!

Let us be a people of God's book. Let us truly repent and follow Christ. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." (2 Cor. 7:10.)

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The Church In Mauldin

Joel Foster, Mauldin, S.C.

Several years ago, there was a dream among some of the brethren in the Greenville area to establish a congregation of the Lord's people in Mauldin. This dream became a reality in December 1975, when a group of 33 people, 11 families, that live in Mauldin and worshiped with the Augusta Road congregation began the work here. This was with the blessing of the church at Augusta Road.

The first meeting place was the basement of the home of Lamar Uptagrafft. The church soon outgrew this meeting place. The search began for another temporary meeting place and also for land on which to build a permanent structure. The church rented an upstairs room above the A&B Appliance Repair on North Main Street and began to hold services there. Growth continued and soon this room was filled.

The search for land continued until September 1976, when a tract of land just off Log Shoals Road on Gillin Drive was secured. The property is located just south of the Mauldin city limits in a rapidly developing area. Construction on the building was begun in January 1977, and the first service in the new building was held on June 26, 1977.

The 6,000-square-foot structure incorporates a design that can be added to seven different ways. It is divided into two sections by a large foyer. The educational section contains six classrooms, four of which open to provide a large fellowship area, a nursery that doubles as a classroom, two offices, and a kitchen. The auditorium can accomodate 180 people and has two large multiple-use dressing rooms. The total cost of the project, including the land, is in excess of $160,000.

John Jones served as part-time minister until June of 1976, when Jerry Westmoreland and family began working with the congregation. Brother Westmoreland has a total of 12 years experience preaching the gospel. He has worked with the church at Seneca and with the Augusta Road congregation. He left Augusta Road in 1973 and moved to Belize, Central America, as missionary to that country. Returning from Belize in 1975 they moved to Birmingham, Ala., to work with the Woodlawn congregation, the sponsor of the work in Belize. He received his B.A. and M.A. degrees in Bible from the Alabama Christian School of Religion.

Today the church has a membership of about 60, and attendance at present is in the 80's.

We would like to take this opportunity to express our heartfelt appreciation to those congregations who have sent support to the work here in Mauldin: Bethany church, McMinnville, Tenn.; Morris church, Morris, Ala.; Shady Valley church, Shady Valley, Tenn.; and Augusta Road church, Greenville, S.C.

The area in and around Mauldin is truly ripe unto harvest. Mauldin is one of the fastest-growing cities in the area, with an average influx of 30 families per month. The population in the city alone has increased from 1200 to about 8,000 in a period of 16 years.

We solicit your prayers for our efforts to reach lost souls with the saving gospel of Christ. Please visit with us when in the Greenville area.

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Mormonism And The Negro Controversy

Wayne Hatcher, Statesville, N.C.

Well, they have done it again! The church of Jesus Christ of Latter-Day Saints (Mormons) just announced that a "new revelation from God" has been made known to them, saying that the Negro male can now hold the office of priesthood in the Mormon church. For 148 years the Mormons have boldly defended a so-called revelation that came to their founder, Joseph Smith, Jr., that Negroes were a cursed race and could not be in the priesthood. Joseph Fielding Smith, who became the tenth president of the Mormon church in 1970, once made this statement concerning the Negro: "Not only was Cain called to suffer, but because of his wickedness he became the father of an inferior race." (**The Way to Perfection**, pg. 101.) So in Mormon theology a black skin has always been a sign of God's displeasure, that is, until now. They claim after "spending many hours in the Upper Room of the Temple supplicating the Lord for divine guidance, He has heard our prayers and by revelation has confirmed the long-promised day when every faithful worthy man in the church may receive the Holy Priesthood with power to exercise its divine authority . . . ." (A letter from the First Presidency.)

Before this, a Negro male could not hold the office of priesthood in the Mormon structure. That within itself proves the whole thing false because in the New Testament every Christian is a priest, and we each offer up our own sacrifices to God through Jesus Christ, our high priest (1 Pet. 2:5, 9; Heb. 4:14-16). The type of organization that the Mormon church boasts is completely foreign to the word of God. But be that as it may, let us examine this "new revelation."

This whole idea of new revelations that supposedly come from God is quite convenient for the Mormons and others like them that teach "continuous revelation." This whole controversy puts the monkey on God's back and attempts to leave the Mormons coming out smelling like a rose. The idea that God revealed to Joseph Smith and other church leaders that Negroes are a cursed race because of the sin of Cain is far from God's word. The Bible says that God is no respecter of persons (Acts 10:34, 28) and that we must believe if we believe the Bible. But now the Mormons are saying that **after 148 years God has changed His mind** about it and wants to use a race that formerly were considered a cursed and inferior people. This sounds like hogwash to me. Can anyone have the audacity to hide error by putting the blame on God and publish that the wrong has now been corrected because God changed His mind? Evidently the Mormons can, and a lot of people will swallow this stuff. They may have some people fooled, but they don't have everybody. False teachers should own up to their error and quit giving God the credit!

This change in policy is not the first and only time that Mormon doctrine has been revised to fit a changing world or society. Twenty-five years before the Mormon church gave up the practice of polygamy, they were saying that no such change could be made, which is the same thing they said about the Negro issue. But we do know they did change on polygamy because as the government put the pressure against polygamy, Wilford Woodruff issued the manifesto (now said to be a revelation) which suspended the practice of polygamy in 1980. In the National Observer for June 17, 1963, the following statement appeared: "As federal pressure enforced a major doctrinal change in polygamy, many Mormons consider it inevitable that the pressures of the present day will force a major change in the doctrine about the Negro." Such, I contend, has been the case. I resent the fact that the church officials have termed this a "new revelation" from God. I will tell you, God did not have anything to do with such false teaching. God's word never changes to suit the times or pressures of any society.

For years a Mormon had only one "Scriptural" basis from their books for denying the priesthood to Negroes and that was the Book of Abraham (1:26). This book, found in one of their approved and standard works, **The Pearl of Great Price**, has been proven to be a fraud by one of their top translators of the Egyptian language, Dee Jay Nelson. He left Mormonism when they would not publish his findings of the real source of the Book of Abraham. It is really a book on funeral rites from Egypt and had nothing to do with God or Abraham. Joseph Smith has been caught wrong again.

So considering everything, this decision came as no surprise to me or others who knew about it. There never was any basis for the anti-Negro doctrine, but they will try to convince the uninformed that all is well that ends well.

I wonder what will be the next "new revelation" that God will be given credit for sending them? I do not claim to be a prophet, but I expect it probably will be that women can be "ordained" to their priesthood. We shall see if God will be summoned to give another "new revelation" to a president or a church that is not even mentioned in the Bible. You tell me how God could have taught this doctrine about the Negro and then change over to the right idea from a false one. Blaming God for human errors – how convenient. Hmmm . . .

QUESTIONS ANSWERED

Editorial Glimmerings

A close personal friend has requested us to answer the following question: "Is the current practice among churches of using college choral groups Scriptural?" While we may not be informed as to all the "current practices," we are glad to reply to the question as it relates to all that we know about. And, in our judgment, the current practice we know about points up a weakness and inconsistency in our thinking, belief, and practice. We are still unwilling to accept group singing as a matter of worship and yet we are practicing group singing as worship. Thus we need to put our thinking cap on – we need to seriously answer the question as to whether our practice is Scriptural.

But is the current practice of choral singing (as is now practiced by churches of Christ) Scriptural? Our answer can be a simple yes or no, depending on the purpose for the choral performance. If the purpose is for entertainment or Christian enjoyment our answer is yes – as entertainment the practice is Scriptural. But if the purpose is worship, then our answer is an unequivocal **no**. As worship we see no Scriptural way to justify such group singing, either for the group itself or for the audience before which it performs.

As we see it, there are only two ways by which such group singing can be Scriptural. The first is as a means of Christian entertainment or enjoyment. While it may have overtones of a religious exercise, and while it may contribute to one's spiritual life (just as all proper entertainment or recreation does), the basic purpose for which it is rendered is for the pleasure it produces. But unfortunately most brethren who are the strongest in their use of choral groups do not believe that one can sing a religious song purely for pleasure (that is, without the song being at the same time worship to God) without the act being sacrilegious. Thus they cannot accept it on the grounds of entertainment or use it as a means of pure Christian enjoyment.

But since most cannot accept choral singing as entertainment, they turn to the second method of justification, namely, to say that it is worship. But then here they run head-on into a greater difficulty. How can they accept the choruses (a group of singers) as worship and yet not accept all group singing as such? Obviously if it is Scriptural to have a chorus (college or otherwise) then it is also Scriptural to have all other classes of group singing, such as solos, duet, quartet, choirs, etc., as worship. There is no difference in principle as far as the groups are concerned. If one is Scriptural, all are Scriptural.

But to breach this obstacle some say that it is worship but it is not in the regular worship service. This simply ignores the fact. Where did anyone ever read about a "regular worship service" in the New Testament? Are there Scriptural principles that govern the "regular worship service" that do not govern worship otherwise? Certainly not. Worship is worship and the principle does not change just because we say one is in the regular worship service and the other is not. Wherever or whenever worship is rendered to God, the same principles of truth govern it. To take it out of what is called the "regular worship service" does not change it or the authority by which it is regulated. For example, out in Texas (nearly anything can happen in Texas!) a preacher performed a wedding in the middle of the week. He then stepped aside and the couple took what they called the Lord's Supper as a part of the ceremony. Now was this justified simply because it was not part of the regular worship service? God forbid! The Scriptural principles governing the Lord's Supper apply everywhere and all the time. And so it is with worship. If a thing is authorized it is Scriptural; if it is not authorized it is not Scriptural. The Scriptures regulate worship, not just a "regular worship service." Thus if a thing is worship, it is worship; if it is not, it is not. And to try to take a thing outside the regular worship service does not change the principle in the least. (One could as easily justify the use of instrumental music outside the "regular worship service" as he could the choral group. If the Scriptures only regulate the "regular worship service" then who says it is wrong to use instrumental music outside of it? Oh, but you object by saying that instrumental music is not an authorized act of worship. You are right. But if it was authorized anywhere it would be authorized everywhere. And so would the choral group. Either it is worship and thus authorized or else it is not worship and is unauthorized – authorized as worship everywhere or authorized as worship nowhere!) Thus the singing of choral groups is either worship or else it is not. If it is worship, then it can be used at one time as Scripturally as at another time – it is as Scriptural in the "regular worship" as out of it.

We must therefore face some cold, hard facts about the current practice of chorus singing among churches. We must make a decision . . . and then be willing to face up fully to the consequences of our decision. If we class it as entertainment (which it is, regardless of what we say about it) then we must either give it up (which we are obviously not willing to do) or else give up a cherished (but nevertheless false) idea that we cannot be entertained by a sacred song without being sacrilegious. On the other hand, if we say that it is worship, we must either give it up or else admit that all kinds of group singing is acceptable in worship. We have never seen a reasonable alternative to this.

But the fact is (or at least this is our candid judgment), brethren have decided to have choruses regardless of whether they are Scriptural or not. And at this point they are not willing to accept the consequence of saying that it is either worship or entertainment (some just slide it in and say that, while they cannot explain it, there must be a third category in which to place it). If it is entertainment then they must say that Christians can enjoy, for no reason higher than the pleasure itself, the singing of religious songs; if it is worship then they must be consistent and accept all classes of group singing as worship. We simply cannot have the practice without the consequences.

The fact about the matter is that the whole problem lies in our failure (a weakness that partially accounted for the split in our ranks 100 years ago which resulted in the formation of the Christian Church and the Disciples of Christ) to distinguish between a service rendered to God and a service done for ourselves, for our own enjoyment, profit, or entertainment. All services to God (whether we call it worship, service, or work) must be rendered to Him as an act of obedience – that is, it must be an authorized act. No man can know what pleases God except as God has revealed it. Thus no man can serve God in an unauthorized act. God's will must be revealed before His will can be done. Paul instructs, "Prove all things; hold fast that which is good." (1 Thess. 5:21.) The instruction here is not to first use a thing and then prove it or to prove it in using it; it must be proven before it is used. Nor are we required to prove a thing wrong before we reject it; it must be proven right before it is accepted. This necessarily implies that all acceptable things can be proven and that no unproven thing can be acceptable in the service of God. All service to God must, therefore, be authorized by Him – that is, all service to God must be regulated by the word of God. But services to ourselves have no such restrictions upon them. We may therefore choose our own pleasures, enjoyments, entertainment, and recreation within the limits of that which is holy and pure. It is our firm judgment that one could, if he chooses, study the Bible purely for educational purposes, purely to learn, without reference to the religious aspect. What better textbook could one use? Could one use the Bible for educational purposes without being sacrilegious? Just so, it is our judgment that there could be no higher form of entertainment and enjoyment than for Christians to sing together, just for the pleasure of singing, the great songs of the church.

Human pleasure (singing just for the pleasure it produces) and the worship of God are two entirely different things. Both are Scriptural and right in their place. Entertainment should not be confused with worship nor should worship be performed for entertainment.

It is therefore our conclusion that when a chorus sings for the pleasure of the audience (or for its own enjoyment) its action lies within a realm permitted by the Scriptures, but when it is performed for an audience as an act of worship it is unauthorized and therefore unscriptural, whether practiced by colleges or churches, whether in the regular worship or out of it.

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Garland Elkins, Memphis, Tenn.

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How Can He?

Dennis Conner, Clemmons, N.C.

One of the questions that people are often led to ask in regard to the eternal punishment of the lost is this, "How can a loving God send anyone to such a place as hell?" That is a good question, and I grant that it is not an easy one to answer. Some, in an effort to provide the answer, say that a loving God will not send anyone to hell and eternal punishment. Instead, all men will be pardoned and saved in the end. This is a simple summary of the doctrine of Universalism.

However, if we accept the inspiration and authority of the Scriptures, we cannot accept this answer. The apostle Peter speaks of the destruction of ungodly men in 2 Peter 3:7: "But the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." Numerous other passages of Scripture clearly teach that there will be eternal punishment. Then how can we answer such a perturbing question?

To begin, we must remind ourselves that God is an infinite being; in all of His attributes He is absolute. Yes, God is absolute in His goodness, but He is also absolute in His justice. In speaking of God we often neglect the subject of the justice of God. Here it is important that we bring out this side of God. We have developed a warmed sense of justice in our modern society. Our modern justice has sometimes set men free, although the life of another was taken; but not so with the justice of God.

Since God is absolute in His goodness and holiness He must by His nature reject evil and sin. This is the reason sin separates man from God. It is here that the justice of God comes into play. True justice, absolute justice, demands that wrong (evil) be punished. The justice of God automatically calls for the punishment of sin. It needs to be pointed out here that the punishment is deserved, for man by his own will and decision sinned against the holy nature of God. God, by His nature, must punish that sin.

At this point someone may ask, "Yes, but isn't there any compassion in justice?" Fortunately for us, God is not only just, He is also loving and merciful. His justice demands punishment, but His love and mercy have provided a way for the punishment to be avoided. Because of His perfect and boundless love, the penalty called for by the justice of God was carried out in Christ. Jesus Christ suffered the penalty in our place (1 Pet. 2:24). By the love and grace of God it is possible for the punishment to be avoided and the justice of God kept intact, but if men choose to reject that grace the absolute justice of God calls for punishment. God is not the culprit, but man.

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A Working Faith

Roy Z. Kemp, Greensboro, N.C.

Most of us have a great deal of trouble with a Christian doctrine which calls on us to accept what we cannot do for ourselves. Jesus tells us, "Have faith in God" (Mark 11:22), and Romans 10:17 tells us, "Faith cometh by hearing, and hearing by the word of God."

"Faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11:1.) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2:8.)

An active faith is the beginning point, the first work of a Christian. Faith is the personal response to His call. By faith, a Christian fulfills the ministry established by God for him and thus he fulfills his own personal destiny.

"The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." (Gal. 2:20.) This statement should be the vital conviction of every born-again believer in Jesus Christ.

The decision to believe and to have faith and trust in God and His Son comes from within a person, and that decision must spring from evidence. God has given us the evidence of His majestic glory, His wonderful love and power, tenderness and mercy; thus, how can we not fully trust in His promise? What greater evidence do we need to accept His great gift of love?

Faith must grow; it must become a strong and vital force within our beings, ever seeking to become more powerful. Faith is a great stimulus to activity, to productivity, to ceaseless labor in the vineyard of the Lord. "For whatever is born of God overcomes the world; this is the victory that overcomes the world, our faith." (1 John 5:4.)

Faith is the basis of hope, and hope is but a desire with expectation of fulfillment. Hope is nurtured with anticipation, not nebulous wishful thinking. Faith is trust and belief, knowledge that God's promises are certain and sure. We can depend upon God's word of truth. Hope born of God is positive and real, vivid and vibrant within our hearts.

Faith has vision. It has persistence, tenacity, and endurance. Faith must produce works, as we read in James 2:18. The power of faith is demonstrated by action. A living, vital faith cannot remain dormant, unproductive. The victory of faith comes from achievement.

Faith is an unparalleled source of power to those who believe. And this power is to be used wisely and never misused. A perverted or misused faith will surely backfire, with dire consequences.

"We through the Spirit wait for the hope of righteousness by faith." (Gal. 5:5.) Nothing is more a credit to God and a tribute to the Lord than a working faith.

GLEANINGS OF ENCOURAGEMENT

Lovableness

Henry Fuhry, Asheville, N.C.

Lovableness is a quality that few people possess in sufficient quantity at all times. It is kindheartedness, friendliness, amiableness, and a deep-seated characteristic that makes a person care for and love others. It impels him to look for ways to do good at all times as he travels through life. A lovable person has a good nature and is kindly disposed to others. He is cordial, good humored, warm hearted, and agreeable. He does not look to find fault, he is not antagonistic, he is not critical of others, nor is he intolerant. He is a person that presents pleasing qualities of heart and he attracts love from others. His attitude of graciousness makes others want to be around him. They are attracted to him because of his lovableness. It has been said, "To love and be loved is one of the greatest joys on earth."

The person who possesses lovableness also possesses the power to draw others to him. This is true because of his very nature. People as a rule just love and want to be near a person who is kind, considerate, lovable, and friendly. The ungracious person, one who is forever looking for an argument, or who is given to gossip and talebearing, has just the opposite effect upon others. He drives them away, and they shun him. Harshness of manner and rudeness of action are negative attitudes while kindness, cordiality, and friendliness are positive qualities. We need to tell others more often "I love you." To say "I love you" is an indication of strength and a deep inward feeling. We should never feel that saying "I love you" is "mushy" or "overly sentimental."

Lovableness actually is an indirect outcome or result of a right feeling within self and the possession of the proper attitude toward others. As Christians we have a duty to be lovable. We must be interested in others and not get so caught up in self that we do not care for anyone else. **We should be selfless and not selfish.** We must seek ways to do good for others, to help them to be more considerate, to develop cordiality, and instill within ourselves a fondness for others. We cannot, however, attain amiability and lovableness at the expense of sound moral principles!

If we work on the proper attitudes and characteristics we can develop them and they will grow within us. Others will be attracted to us because of our goodness. But there are some people who can never be pleased regardless of the circumstances. To paraphrase a statement made by Abraham Lincoln: "We can please some of the people all the time and we can please all the people some of the time, but we cannot please all of the people all of the time."

Saul Of Tarsus

Jim E. Waldron, Knoxville, Tenn.

Contrary to what you have heard many times, Saul of Tarsus was not saved on the road to Damascus. Jesus certainly appeared to him in the way (Acts 26:16). Also Saul acknowledged Him as Lord when he said, "What shall I do, Lord?" (Acts 22:10), but Jesus replied, "Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6, 22:10).

In the city Saul "was three days without sight, and neither did eat nor drink" (Acts 9:9). The time was spent in prayer (Acts 9:11). If he was saved he wasn't going on his way rejoicing as the nobleman from Ethiopia was after believing and being immersed (Acts 8:26-39).

In Damascus the first thing he was told to do was "arise, and be baptised [immersed], and wash away thy sins, calling on the name of the Lord (Acts 22:16).

This was three days after having seen the Lord and after three days of fasting and praying. Wonder why preachers don't tell sinners today, "Arise and be baptized, and wash away thy sins, calling on his name." Nowadays they say, "Go on praying until you feel something" or "Hold up your hand" or "Sign a card." Somehow the simplicity of "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16) misses them.

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Elkin. A campaign is planned for August.

King. Jerry Cantrell of Collinsville, Ill., will preach in a campaign July 30-August 4. A group will come with him to assist in door-to-door work.

Charlotte. The following historical note appeared in the Providence Road bulletin on June 9.

"THIS IS OUR 40TH YEAR"

Until the year 1938, there is no record

of any meeting of the church of Christ in Charlotte, N.C. In May of 1938 brother J. Harrison Daniels was transferred by his company from New York state to Charlotte. Arrangements were made by him for the first meeting. The first public worship service took place on the first Lord's Day in July 1938 on the second floor of the Redman's Hall at the corner of Belmont and Pegram streets, with six adults and three children present."

Mocksville. On May 14 a special contribution of $528 was given to be sent to the Natal School of Preaching in South Africa. This was added to another $500 which had already been provided.

Raleigh. The N.C. Evangelism Seminar will be held Sept. 1-4.

Rockingham. June 11 was Homecoming day. Several former preachers were present. C.W. Bradley, also a former preacher at Rockingham, was scheduled to preach in a meeting during the following week, but was prevented by illness. David Pharr preached Monday-Friday in Bradley's place.

N.C. Baptisms

Abilene, Statesville, 5; South Fork, Winston-Salem, 1; Linville Forest, Winston-Salem, 1; Providence Road, Charlotte, 3; Jericho, Mocksville, 1; Wilmington, 2; Rockingham, 2. Total: 15.

The Church of Christ in Boone, N.C., is seeking a full-time minister to work with a small congregation. The attendance on Sunday mornings ranges between 75 and 100. A full-time campus minister works with the university students.

Interested persons are requested to write to Harry McDonald, 300 Tracy Circle, Boone, or Church of Christ, Box 265, Boone, N.C. 28607. The church would like to fill this position by August 15, 1978.

High Point

Clifford S. Davis, Reporting: The Back to the Bible Crusade was conducted in Manning, S.C., June 11-25. The first night saw 125 present. Manning is about 18 miles east of Sumter on Highway 95. There was no congregation of the church of Christ meeting in Manning prior to this crusade. The church in Sumter sponsored the meeting. Continue to pray for and support this work.

SOUTH CAROLINA

Spartanburg. Members at Central will be providing personal items each week for patients at the Lakeview Nursing Home.

Columbia. St. Andrews Road has gotten their "Joy Bus" program underway. A Youth Rally is planned for August 4-6.

Gaffney. John Bost and his wife, Robin, are now living at Route #1, Box 193, 29340. John recently graduated from Freed-Hardeman College and will be preaching for the church meeting at W. Buford and Brown Street in Gaffney.

Newberry. Gospel meeting, July 24-28, with Jimmy Cook from Red Boiling Springs, Tenn.

Spartanburg. Central's VBS in June had a total enrollment of 336.

Greer. A new van has been purchased. Greer had 114 present on the last Sunday of May.

S.C. Baptisms

Edgewood, Greenville, 7; Central, Spartanburg, 1; St. Andrews, Columbia, 3; Myrtle Beach 2; Shandon, Columbia, 1; Augusta Road, Greenville, 1; Charlotte Ave., Rock Hill, 2. Total: 17.

Lexington

Ben Renegar, Reporting:

We are happy to report one restoration and two baptisms during the last of April and thus far in May.

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Editorial Book Views

Sermons on Heaven and Hell, John Stacy; Stacy Publications, 311 Owns Ave., Rutherford, TN 38369; 91 pages, paper $2.50.

This book contains 13 hard-hitting sermons on the subjects of heaven and hell – eight on heaven and five on hell. While it is not likely to ever be considered a great literary production, nor even a scholarly study of these Biblical subjects, it is great preaching. The author is of that grand school of men (such as the late Gus Nichols) who believe in letting the Bible speak for itself. These sermons are literally filled with quotations from the Scriptures – there is probably more space consumed by the actual quotations than by the author's comments. Everyone who loves Bible preaching will appreciate this book. You will want several copies to give to friends.

Fortify Your Faith . . . In an Age of Doubt, Wayne Jackson; privately published, 3906 E. Main St., Stockton, CA 95205; 75 pages, paper $1.50.

The author of this little book is one of the soundest and most powerful young men of this generation. He is a force for truth that will be felt for many years to come. And we predict that, if the Lord permits him to live and continue in the work he is now doing, someday he will be classed with such giants of the faith as Guy N. Woods, Foy E. Wallave, Jr., and James D. Bales. In this work he has produced a powerful little book on the evidences. The six chapters are entitled "Unbelief," "God is," "Genesis – The Record of Origins," "The Theory of Evolution," "Inspiration of the Scriptures (1)," and "Inspiration of the Scriptures (2)." This is a book every reader of this paper will want.

Hell and Heaven and God, D.P. Rudisill; Polycarp Books, Box 1104, Morganton, NC 28655; 100 pages, paper.

This book is quite a contrast to the one mentioned above on basically the same subject. While the former is an appeal to the Scriptures, the latter is an appeal to human reason and theological conclusions; the former is conservative, the latter is liberal (in most respects); the former seeks to set forth what the Bible actually says, the latter tries to make the concepts acceptable to modern thinking; the former is a study of the Scriptures on the subjects, the latter is a study of the subjects and their staggering effects on the human mind. We list this one here, not because we agree with all its contents (we do not and we often find it very difficult to determine what the author believes – he raises more questions than he answers), but because it offers such a contrast with the previous one. And we think it contains some material that would give the serious student some much-needed insight to the subjects discussed, especially from the angle of difficulties. Thus, as we see it, it can be useful for study purposes only.

The Church of the Bible, J.C. Choate; World Evangelism, Burton Drive, Winona, MI 38967; 85 pages, paper $1.

Thirteen lessons on the church, with 25 questions or assignments following each lesson. Ideal for a Bible correspondence course, private study, or class use. You need this one.

New Delhi Sermonnettes, J.C. Choate; World Evangelism; 131 pages, $1.

Thirty-five short sermons on fundamental subjects. Each one deals with a vital gospel subject that is needed in the world today. It is incredible how much sound material is in this book for only a dollar. At this price churches ought to purchase it by the hundreds and distribute it as a tract (its contents were first published as 35 tracts). Every member of the church should have one.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.

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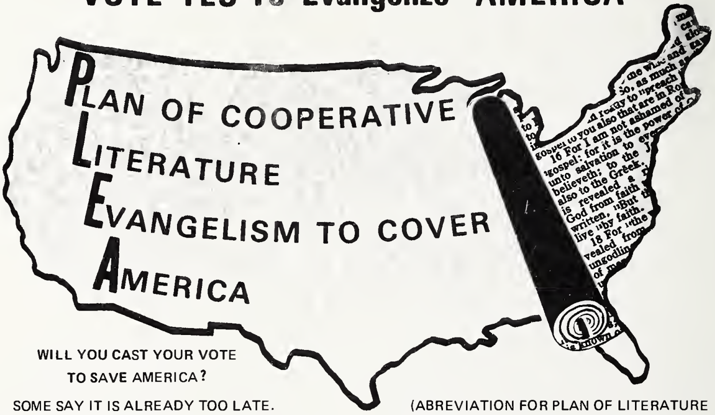

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CAROLINA CHRISTIAN

VOL. 20, NO. 8, AUGUST 1978

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Standing: Ministers Roger Jones, Darrell Hardy, Bill Dorriety.
Seated: Elders G.W. Goodman, Ken Jerkins, Jim Taylor.

EDITORIALS

RIGHT AND WRONG

One of life's grandest achievements is to be able to distinguish between right and wrong. The writer of Hebrews makes this trait a mark of maturity by saying, "For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5:13, 14.)

But what is right (good), and what is wrong (evil)?

Right equals the will of God – and the will of God is determined by the word of God. Hence that which is right is in harmony with God's revealed will.

Wrong is opposite the right. Wrong is, therefore, that which is not in harmony with, or is contrary to, the will of God. Thus sin is sin, not because it is some kind of overt wickedness, but because it is contrary to the divine will as revealed in the Scriptures. And while every wrong is not specifically mentioned in the Bible, it is usually very easy to determine whether any act is in harmony with or contrary to the will of God.

When a sin, such as lying, is specifically condemned we know that it is wrong because the will of God has condemned it. But we can usually go even farther and learn why it is wrong. Why is lying wrong? The will of God (right) is according to truth. Lying is contrary to truth. Therefore lying is wrong.

But how may we determine when a thing is wrong when it is not specifically condemned in the Scriptures? Take abortion for example (and we know of no Scripture that specifically condemns abortion). How can we determine whether it is wrong or right? We can do it by determining whether it is in harmony with or contrary to the will of God. When we determine that the protection and preservation of human life is right (the will of God), we know that the opposite of this is wrong. But abortion is opposite that which is right (it is the taking of human life without a just cause). Therefore we know that abortion is wrong.

What we have here said about two sins, lying and abortion, can be applied to all sins. All one needs to know in order to determine whether any act is right or wrong is to know whether it is in harmony with or contrary to the will of God. No right act will ever be contrary to the will of God and no wrong act will ever be in harmony with it. Thus right and wrong are determined by the revealed will of God . . . and in no other way.

TWO SINS IN ONE

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:13.)

The two evils committed by Israel

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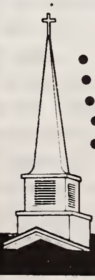
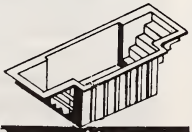
were as follows:

1. They had forsaken God, forsaken the living God for dead idols. Idolatry was the besetting sin of Israel in the time of the exodus, the judges, and the kings. The faithful men of God would call them back to the Lord only to have them turn again to idols. Moses was gone only 40 days to receive the law, but that was long enough for Israel to build a golden calf and cry out to it, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." (Ex. 32:4.) In the time of Ahab Israel was almost wholly given to the worship of Baalim, but Elijah mocked the prophets of Baal, put them to open shame, and slew them (1 Kings 18). Isaiah taunted Israel by asking, "Who hath formed a god, or molten a graven image that is profitable for nothing?" (Isa. 44:10.) Thus the story of Israel from the exodus to the captivity is the story of God's people forsaking Him, the fountain of living water, for broken cisterns, dumb idols.

2. They had hewed them out cisterns which could hold no water. The heathen were guilty only of idolatry, but Israel was guilty of both idolatry and turning from the living God – they had turned from a cool, sparkling, flowing fountain to a dry hole in the desert. This is just another way of saying that they had turned from the law of God, with all its divine blessings, to human systems which were profitable for nothing – cisterns which could hold no water. Thus they had committed two sins in one – they had turned from God in turning to idolatry.

Those of us who are working to restore pure New Testament Christianity are faced with a similar situation today. It would be the height of folly to turn from the gospel of Christ to denominationalism, liberalism, or any other departure from the truth. It would be a double sin – the sin of turning from the New Testament system, which provides the man of God with all things pertaining to life and godliness (2 Tim. 3:16, 17; 2 Pet. 1:3, 4), and the sin of accepting and following human creeds, man-made systems, intellectualism-liberalism, or supposed new revelations, which offer nothing but useless human opinion, speculation, and conjecture. The divine (the Bible) is the fountain of living water; the human (anything that replaces the divine) is a broken and dry cistern that can hold no water.





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THERE IS TIME!

Nobody has time to do everything that he wants to do, or even to do the things that need to be done. We must ration time out. Or as Paul puts it, we must redeem the time (Eph. 5:16), which means that we are to put every minute to the best possible use. When time is used wisely, when it is not wasted in trifling matters, it is surprising what can be done. The Lord has given us enough time to do what must be done, the most important of which is the salvation of our souls from sin.

Yet most of us constantly say, when we are faced with doing something constructive for the soul, for the cause of Christ, for preparation for the world to come, "I simply do not have time for that now." When we say that we do not have time to obey the gospel, to attend the services of the church, to live faithful lives, to work in saving souls, to prepare to teach classes, to attend lectureships, to read good books, etc., it is usually nothing but a flimsy excuse. Time is not the real problem. All of us have the same amount of time in every day that we live. The problem lies in how we decide to use the time God has given us. It all boils down to priority – putting first things first (Matt. 6:33). Or as Alexander Whyte said to a group of preachers nearly a century ago: "We have plenty of time for all our work did we husband our time and hoard it up aright. We cannot look seriously in one another's faces and say it is want of time. It is want of intention. It is want of determination. It is want of method. It is want of motive. It is want of conscience. It is want of heart. It is want of anything and everything but time."

READY UNTO EVERY GOOD WORK

Paul instructs, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Titus 3:1.) Every Christian ought to be ready at all times to encourage, support, and engage in every good work. But this is not always the case. Too many among us are ready only to do the work that they themselves are the author and finisher of – the work for which they will receive full credit.

This attitude reminds us of what Shakespeare had Brutus to say of Cicero when he and his friends were discussing the possibility of inviting him into the conspiracy to kill Caesar.

> *Let us not break with him, For he will never follow any thing that other men begin.*

Cicero's tribe is not an endangered species. They are still found in fairly large numbers in the church, especially in business meetings. They are opposed to everything they themselves have not begun (and they seldom begin anything). They are opposed to all ideas not their own (and they do not have many of their own). They reject all programs and projects that are not conceived in their own mind (and very rarely do they conceive of a project or program). They totally reject all practices not previously engaged in. They are opposed to all work they have not done or will not do (and most opposers are not workers). They object to giving to anybody or anything in which they are not the recipients. They are more interested in themselves and their welfare than in the work.

We should all be engaged in every good work that falls within our power, regardless of who starts it or who may get the credit for doing it. Let it never be said of us:

> *For he will never follow any thing*
> *That other men begin.*

THE POWER OF POSITIVE LIVING

Example is a powerful teacher, but far too often we fail to realize the influence which can be exerted by positive living. The results of the right kind of example may extend far beyond the reaches of the individual setting it.

In the **Autobiography and Memoirs of Guthrie** there is a good example of what a poor and seemingly helpless person with strong convictions can do. Dr. Guthrie, a famous Scottish preacher of the 19th century, tells of a coach driver who changed the whole course of his thinking on the use of strong drink. It is said that in 1841 there was not a single preacher in the Church of Scotland, the one of which Dr. Guthrie was a member, who was known to be a total abstainer (and no one else in high circles). One day while traveling through a cold rain Dr. Guthrie had his coach to stop at an inn where he got for himself a "solid" drink to help tide the storm. But let the famous preacher tell the story for himself:

"Out of kindness to the car-driver, we called him in; he was not very well clothed – indeed, he rather belonged in that respect to the order of my Ragged School in Edinburgh. He was soaking with wet, and we offered him a good rummer of toddy. We thought that what was 'sauce for the goose was sauce for the gander' – but the car-driver was not such a gander as we, like geese, took him for. Said he, 'Plaze your riv'rence, I am a teetotaller, and I won't taste a drop of it.' Well, that stuck in my throat, and it went to my heart; and (in another sense than drink, though!) to my head. . . . I carried home the remembrance of it with me to Edinburgh. That circumstance, along with the scenes in which I was called to labour daily for years, made me a teetotaller."

After this incident Dr. Thomas Guthrie spent the rest of his life preaching and writing against the evils of strong drink. And all this because a poor ragged coach driver had the courage to stand up for his convictions in the presence of great men. The driver himself could not have reached many people with his ideals, but he did reach the heart of Dr. Guthrie and Dr. Guthrie in turned reached hundreds of thousands with the coach driver's message. A similar thing could happen to any of us.

There is power in positive living!

The Word And The Spirit (Part Two)

Glenn D. Martin, Elizabeth City, N.C.

God's word is not His Agent! God's word is the instrument God has willed and purposed His Agent to use, and His Agent is the Holy Spirit. The apostle Paul admonishes man, "Take the sword of the Spirit, which is the word of God." (Eph. 6:17.) Therefore, the tool or sword is God's word and is therefore the means God willed His Holy Spirit to use, before the world was, to convey His divine will to man.

Jesus said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come He will reprove the world of sin, and of righteousness, and of judgment." (John 16:7, 8.) So who is the Agent? Who is the Comforter? "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, He will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; Even the Spirit of Truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; but you know Him; for He dwelleth with you, and shall be in you." (John 14:16, 17.) "And when He, the Spirit of Truth is come He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, He will show you things to come." (John 16:13.)

Since it is never a question of what God can will to be done, but always what God desired to be done, before the world was, can we not then perceive that all that has been done is God's will? that all that has been done is God's divine will according to His desire? It was God's will that His Agent be sent to man, in Jesus's name, after Jesus was glorified! It was God's will that His Agent reprove the world of sin, righteousness, and judgment! It was God's will for His Agent to tell Christ's apostles all things and bring all things to their remembrance, whatsoever Jesus had said unto them! It was God's will for His Agent to be another Comforter to the apostles when Jesus returned to heaven! It was God's will that His Agent should guide Christ's apostles into all truth and show them things to come! It was God's will for His Agent to speak through Christ's ambassadors, His chosen apostles! It was God's will that Christ's apostles be filled with miraculous divine power whereby they could speak with other languages, as His Agent gave them utterance (Acts 2:4), so that every man heard them speak in his own language (Acts 2:6). It was God's will that His Agent be given to His only begotten Son, without measure, so that Jesus spoke the actual words of God. "Christ speaketh the words of God; for God giveth not the Spirit by measure unto Him, and hath given all things into His hand." (John 3:34, 35.) It was God's will that His Agent be given to Christ's apostles in a measure less than that given to Christ, but great enough for the apostles to impart extraordinary gifts to others, through the laying on of the apostles' hands (Acts 8:17). It was God's will that His Agent **not** give that same measure to anyone **except** Christ's apostles, so that **only** Christ's apostles could impart gifts of His Holy Spirit to other men!

Why was this ability to impart gifts of the Holy Spirit to others never given to any other men except the apostles of Christ? Because that was not God's will. That was not God's desire! But it was God's desire and God's will that this measure of His Holy Spirit would **never** be given to any other man or any other group of men.

But how can man know what God's will for man is, since all the apostles have died physically? It was God's will that His Agent convey to man "all spiritual blessings in heavenly places, in Christ" (Eph. 1:3) by the tool or the instrument of language, by God's inspired revealed word, written by God's own inspired men. But it was also God's will that His Agent be given as a gift to all men who are obedient to the gospel of Christ, by faith in God's inspired word, and who are willing to submit to baptism in the name of Jesus Christ for the remission of sins, and "you shall receive the **gift** of the **Holy Spirit**" (Acts 2:38).

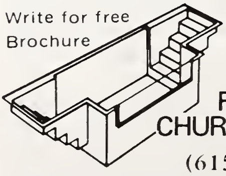
It was God's will, before the world was, not only to convey to man "all spiritual blessings in heavenly places, in Christ" (Eph. 1:3) by His inspired word, which is the instrument of His Agent, but to all those who obey the gospel of Christ, which is the "power of God unto salvation" (Rom. 1:16), He also purposed to "give the gift of the Holy Spirit" (Acts 2:38).

Paul said to God's adopted children, "Know you not that your body is the temple of the Holy Spirit which is in you, which you have of God, and you are not your own?" (1 Cor. 6:19.) It is not God's will to give His adopted children the instrument or tool of His Agent, **only**! In fact, the instrument of His Agent, the tool of His Spirit, which is God's inspired word, is for all men in order that all men have the opportunity to obey the gospel of Christ by the "hearing of faith" (Gal. 3:2). Before the world was, however, God desired and so willed that all men who obey and submit their human spirit in obedience to baptism for the remission of sins in the name of Jesus Christ have, by the "hearing of faith", received the instrument or tool of His Agent, which they have obeyed. But also, because of their obedience to the instrument of His Agent, God purposed and so willed that they shall "receive the gift of the Holy Spirit" (Acts 2:38).

"Faith, if it hath not works is dead, being alone." (James 2:17.) Therefore faith is dead without works of obedience, and in like manner, man's physical body is dead without man's human spirit, being alone. "For as the body without the spirit is dead, so faith without works is dead also." (James 2:26.)

In the first illustration, man's faith alone is dead, because his faith is separated from obedience. In the second illustration, man's physical body alone is dead, because his physical body is separated from his human spirit. In the same likeness of these two illustrations, if God had not desired and so willed to **give** the gift of the Holy Spirit to everyone who obeys the gospel of Christ, the person who obeyed the gospel of Christ would still be separated from God's Agent, God's Holy Spirit, and therefore spiritually dead. Yes, man must obey the word of God, which is God's Agent's tool, the "sword of the Spirit" (Eph. 6:17), but if God had not willed to **give** that obedient believer the "gift of the Holy Spirit" (Acts 2:38), that one who had obeyed the gospel of Christ would still be dead – spiritually – being alone and separated from the Holy Spirit, God's Agent.

In the same way that man's physical body alone is dead, because his physical body is separated from his human spirit, in the very same way, a person who has obeyed the inspired revealed word of God would be dead spiritually because he would be still separated from God's Spirit, the Holy Spirit, if God had not desired and willed to **give** that obedient person "the gift of the Holy Spirit" (Acts 2:38).



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The New Birth Or An Old False Doctrine?

Jim Stutts, N. Charleston, S.C.

Today's references to the new birth are many. Religious folk talk about being "born again" with great frequency. Even our President claims to have been "born again." Thousands are supposedly receiving the "new birth" with each passing day. Many religious writers claim a revival for Christ is taking place in the world. But, if one listens to what is said about the new birth, it is evident that the notion of being "born again" in 1978 differs remarkably from that taught by Jesus and His apostles in century 1. Let's return to those marvelous days of yesteryear by turning in our Bibles to see what Christ's definition of "born again" is.

First, Jesus emphasized the importance of the new birth by saying, "Verily, verily" – literally, "Amen, amen." This indicates He was about to stress an important principle of truth (John 3:3).

Second, our Lord stated, "I say unto thee." (John 3:3, 5). Jesus is the one that mankind must hear. God's voice thundered from heaven to the mount of transfiguration: "Hear ye him" (Matt. 17:3); Christ's words will judge the world in the last day (John 12:48); His words are couched in the New Testament gospel as recorded by inspired men (Rom. 1:16; 2:16; I Pet. 1:25); and the Bible message is Christ's complete, last, final, inerrant, perfect revelation to mankind (2 Tim. 3:16, 17). In these "last days" God has spoken to us through Christ exclusively (Heb. 1:1, 2). Christ must be heard above the voices of preachers, church creeds, tradition, family, feeling and experience. All of these are subject to fallacy; Christ's word is not.

Third, Jesus revealed that "a man" (literally, "someone") is a new birth candidate. Since Christianity is a taught religion requiring that all disciples believe, it is correct to conclude that only those old enough to believe and obey Christ are to fall under this command (Matt. 28:18-20). Babies, therefore, are not included in the new birth command.

Fourth, there are two ingredients involved in the new birth – "water and the Spirit" (John 3:5). The only thing in the Bible which harmonizes with the water of this verse is the water of baptism. John baptized to prepare the way for Christ's baptism which was to continue after John's baptism ceased (Acts 19:3-5). Note: (1) Jesus commanded water baptism be administered to all those who would believe (Mark 16:16); (2) immersion into Christ always stood between the sinner and forgiveness of sins (Acts 2:38); (3) water baptism is the form which beautifully symbolizes Christ's death, burial and resurrection as we die to sin, are buried in and raised from the watery grave of baptism (Rom. 6:1-13, 17); (4) at the point of baptism in water we are saved (1 Pet. 3:21); (5) no one ever received salvation without being immersed (Acts 22:16). Obviously, water does not save but the act of obeying and imitating Christ is why redemption is found in baptism. Naaman wasn't saved by the waters of the Jordan, yet his leprosy vanished when he dipped himself in obedience to inspired instructions (2 Kings 5). Baptism saves because Christ's blood is appropriated by our obedience. The blood is **what** saves and baptism is **when** it saves.

The "Spirit" part involves man's spirit harmonizing with the instructions of the Holy Spirit. Peter gives an inspired commentary on this: "Seeing ye have purified your souls in obeying the truth through the Spirit. . . . Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. 1:22, 23). Jesus said the word of God is the seed of the kingdom (Luke 8:11). As it is sown in the good and honest heart, one will desire to put on Christ in Baptism (Gal. 3:26, 27), thereby becoming a new creature (2 Cor. 5:17).

Fifth, the new birth of water baptism is a prerequisite to entrance into the kingdom of God. Oddly enough, many preachers who talk about the new birth and claim such themselves, refuse to believe the kingdom is in existence. If the kingdom is yet future, why the new birth now? Jesus said the new birth was so one could "see" and "enter" the kingdom (John 3:3, 5). Jesus' kingdom is the church (Matt. 16:16-18). It was established during the lifetime of His disciples (Mark 9:1). Jesus, John the immerser, the 70 disciples and the 12 apostles said the kingdom was very near in their day, but many preachers today fly in the face of our Lord and His 83 preachers (Luke 10:1-11; Mark 1:15; Matt. 3:2). Later, Paul became the 84th inspired preacher to maintain the kingdom's establishment in the first century (Col. 1:13). Before Pentecost, the kingdom was future; after, it was always spoken of as being in existence (Rev. 1:8; Heb. 12:28). Thus, if there is no kingdom today, there is no new birth or salvation and Christ and His 84 preachers were wrong! Do you believe those in the Bible or those today?

We conclude that all the talk about new births today is nothing but the old false doctrine of salvation by **faith only**, based upon feelings, religious experience, and not on a "thus saith the Lord."

Getting Along With Folks

Bob J. Brandon, Columbia, S.C.

It seems like the more complex and sophisticated our planet becomes the more difficult it is for folks to get along with one another. One of the real problems in the church that hinders growth and maturing is that we just do not always get along.

Through the years I have endeavored to cultivate and live by (not always successfully) a few basic rules. I believe these few rules are pertinent in "getting along" with folks both in and out of the body of Christ. Perhaps some of these rules I have found in my life to be of great help and encouragement just might be of encouragement and help to you.

1. **Keep skid chains on your tongue**: always say less than you think. How you say something often counts more than what you say.
2. **Make promises sparingly and keep them faithfully**, no matter what the cost.
3. **Never let an opportunity pass to say a kind and encouraging word.** Praise good work regardless of who did it.
4. **Be cheerful.** Keep the corners of your mouth turned up. Hide your worries and disappointments under a smile.
5. **Preserve an open mind on all debatable questions.** Discuss anything with anybody at any time, but refuse to argue and fuss.
6. **Be interested in others** – interested in their pursuits, welfare, homes, families, problems, etc. Rejoice with those who rejoice and weep with those who weep. Let everyone you meet feel that you regard them as one of importance.
7. **Maintain high virtues.** Refuse to talk and gossip about others. Make it a rule to say nothing of another unless it is something good.
8. **Be careful of another's feelings.** Wit and humor at another's expense is rarely worth the effort and it may hurt where least expected.
9. **Pay no attention to ill-natured remarks about you.** Simply live so nobody will believe them.
10. **Don't be anxious about dues** (what is due you). Do your work (others' too, if necessary), be patient, kind and forget self. The only one who needs to know how much you do – knows. (God!)
11. **Tell somebody every day that you love them** (and really mean it). God tells us that every morning when we open our eyes and walk into the fresh new day.

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Second Annual North Carolina Lectureship In Winston-Salem — September 18-23, 1978

Bill Dorriety, Winston-Salem, N.C.

Is it possible . . . first-century Christianity in the 20th century? The theme "The Church in the 20th Century" has been selected for discussion during the Second Annual North Carolina Lectureship.

This year's edition of the state lectureship will feature more than 40 North Carolina preachers and elders. Five out-of-state speakers will participate with state speakers. Additionally there will be daily sessions for ladies and a statewide Youth Rally, Saturday, September 23. The site of this year's program will be at the Linville Forest building in Winston-Salem. Congregations wishing to host future lectureships should contact the Linville Forest elders.

This year the daytime format is arranged to permit more participation and open discussion. Each morning at 11:15 there will be an open discussion program. The daytime lectures are arranged so that questions may be addressed to the speakers. Moderators will coordinate these question and discussion periods.

The evening sessions will include congregational singing and two featured speakers. One keynote address will be brought by a North Carolina speaker and one by an out-of-state man. These guest speakers are: Monday, J.M. Powell, Nashville, Tennessee; Tuesday, Maurice Lusk III, Atlanta, Georgia; Wednesday, Guy N. Woods, editor of the **Gospel Advocate**; Thursday, Willard Collins, president of David Lipscomb College; Friday, Jack Zorn, New Orleans, Louisiana.

Ladies will be able to participate in a special series ("According to the Pattern") emphasizing positive ways a woman may Scripturally serve God. Sister Orman Underwood of Nashville, Tennessee, will be a daily speaker and special classes are scheduled with Jacquie Dorriety, Velma Jerkins and other North Carolina ladies.

The special Youth Rally portion of the lectureship will be Friday night (September 22) and Saturday (September 23). Special groups from David Lipscomb, Freed-Hardeman, and Northeastern Christian colleges will participate. The F-HC Chorale will perform Friday evening and Saturday. DLC's "Sands of Time" and NCJC's "Sonrise" groups will participate Saturday. Saturday's activities will include recreation and entertainment along with instructional and devotional activities. Activities are planned to allow most young people to return to their home congregation for Lord's Day worship, September 24.

ALL ROADS LEAD TO THE SECOND ANNUAL NORTH CAROLINA LECTURESHIP SEPTEMBER 18-23 at the Linville Forest church building conveniently located about one mile south off the I-40 Linville Road exit.

Those desiring overnight accommodation should direct requests to Bill Dorriety, Lectureship Director, P.O. Box 12819, Winston-Salem, N.C. 27107.

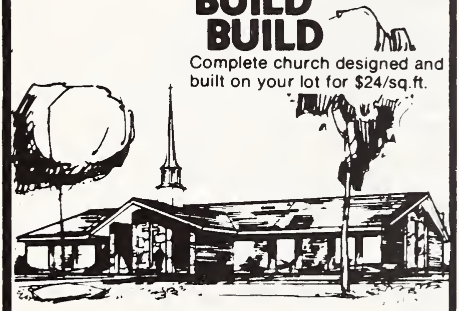
(Editor's Note: We have looked over the program of the lecture for this year and we are impressed tremendously with both the subject and the speakers. The out-of-state speakers are named in the foregoing (and what a lineup it is!), and there are about 40 men from North Carolina on the program. But that does not tell the whole story: the men are, for the most part, those who have recently moved to North Carolina or who have never before spoken on the lectures. Bill Dorriety, who has planned an excellent program, is to be praised for his choice of both speakers and subjects. While some who will speak have spoken before, most are new to either the Carolina lecture or the North Carolina lecture. This promises to be one of the most fascinating lecture programs ever to grace our area. Last year, the first North Carolina Lectureship, all records in

attendance were broken, with 419 present for one night. Hopefully, to show our appreciation to the elders at Linville Forest and to brother Dorriety, we will surpass that number this year. We urge you to be present.)

QUESTIONS ANSWERED

Editorial Glimmerings

We have a request from a close personal friend and a powerful preacher of the word of life to write on the following question: "When does the Christian receive eternal life – now or in the world to come?" We are glad to address ourselves to this task, but we must admit that we have not been able to do all the research we wanted to do, and needed to do, in preparation for our reply. The question is not as simple to answer as it might at first appear (unless, of course, we just deal with one set of facts and ignore everything that may appear to the contrary). There are two sides to the question, as there are with most of the issues facing us. And, in our judgment, it would be easy, by semantic juggling, to pit one side over against the other. Take for example the following statements:



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1. "The believer has eternal life in prospect and promise, but not in realization." (Guy N. Woods, commenting on 1 John 5:12, **Commentary on the New Testament Epistles of Peter, John, and Jude**, p. 317. Incidentally, of all the commentaries we possess, which must number more than 150, this is by far our favorite. We consider it the best ever written.) From this statement, taken alone, it would appear that eternal life in reality does not begin until after the judgment day, not until we begin eternity with God. In this view, eternal life belongs to eternity – it begins only in the world which is to come.

2. "Heaven is a continuation of Christian life on earth." (D.P. Rudisill, **Hell and Heaven and God**, p. 98.) If this is true, then the same life we now possess in Christ just continues on into eternity. This would mean that the life we now possess in Christ is the same life we will enjoy throughout eternity. And if this is the case, eternal life obviously begins at the new birth.

Are these two statements contradictory? Or is there some way they can be Scripturally harmonized? Quite frankly, we believe both statements, even though they appear to be in total conflict. Furthermore, we believe that both concepts are taught in the New Testament. Does that sound strange or impossible? If so, then take a look at the following sets of Scriptures:

Scriptures which teach the former: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (Mark 10:29, 30.) "In hope of eternal life, which God, that cannot lie, promised before the world began." (Titus 1:2.) A necessary ingredient of hope is future expectation – we do not hope for that which we already have (Rom. 8:24, 25). "And this is the promise that he hath promised us, even eternal life." (1 John 2:25.) These passages leave no room for doubt: eternal life is a promise. But read on.

Scriptures which teach the latter: "He that hath the Son hath life; and he that hath not the Son of God hath not life." (1 John 5:12.) "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24.) Jesus states plainly, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." (John 6:47.) "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." (John 6:54.) "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

But how can both statements (and both lines of Scripture) be true? How can Christians have eternal life now and not have it at the same time? That is the problem in the question before us. And the solution lies in the fact that the expression is used in two different senses (maybe more). We must, therefore, always determine in what sense the expression is used. And to aid us in making this determination, it will be of immense help to determine the following:

1. We must determine the connotation of the word "eternal." It comes from the Greek word **aionios** which means, according to Young, "Age lasting." Hickie defines it, "Without beginning or end, eternal . . . without end . . . everlasting." Vine says, "Describes duration either undefined but not endless, as in Rom. 16:25; 2 Tim. 1:9; Tit. 1:2; or undefined because endless as in Rom. 16:26, and the other sixty-six places in the N.T." Other authorities could be cited but they all say essentially the same thing. There can be no doubt, then, about the meaning of the word "eternal" – its basic connotation is that which has no end.

2. We must determine the meaning of the combination of the two words "eternal" and "life." "Life" is the possession, the noun. This means that "eternal" is, in the context of our question, an adjective describing the life. Hence the literal denotation is a life that is never ending – a life that is eternal. But in the New Testament it is obvious that "eternal life" means more than eternal duration – more than eternal conscious existence. The Bible teaches that everyone will live forever in the sense that his soul is immortal. Jesus said, in the conclusion of His depiction of the judgment, "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46.) "Everlasting" and "eternal" are both from the same Greek word (**aionios**) in this verse. Thus those who enter into life and those who enter into punishment both live. But both certainly do not have eternal life in the sense promised by Jesus and His apostles. We conclude therefore that the word "eternal" describes the quality of life as well as its duration. It is not only an endless life, it is also a life with eternal qualities. While this fact may not be earthshaking and it may not help in the least to clear up matters, it must be considered when the question before us is Scripturally answered. 3. We must determine when that life which is eternal begins. And obviously this determination will depend upon the sense in which the word is used. Since there can be no doubt about when the eternal duration begins, we need only consider the beginning of the eternal quality. Jesus said, "The thief

cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." (John 10:10.) Undoubtedly the more abundant life here promised by Jesus is the same quality of life that is elsewhere called eternal. In short, abundant life and eternal life (as far as quality is concerned) is the same. But the abundant life is that which Jesus gives those who obey Him – that is, it is the life Christians now possess (surely not in its fullness, but at least to some degree). We conclude, therefore, that eternal life, as far as its quality is concerned, begins when one becomes a child of God. Eternal life in this sense is the result of the new birth.

4. We must determine (from the Bible itself) if the quality of life which Jesus came to give can be terminated in this life. Or in other words, can one lose the quality of life that is eternal? There can be no serious question here (even if we do not comprehend all the details) for Bible believers: a child of God can so sin as to be lost (see for example 1 Cor. 9:27; Gal. 5:4; Heb. 3:12; 6:4-6; 10:26; 2 Pet. 2:20-22). This simply means that one may possess the abundant life and still lose it – that he might let it degenerate into a life of sin and wickedness. Thus to possess eternal life in no way means that one must eternally possess it. As long as one is in the flesh he must nourish his spiritual life or else it will degenerate into a carnal life. When the spiritual life is neglected the eternal qualities are lost. It is only in the world to come that we can have such a life without the possibility of losing it.

5. We must therefore determine in what sense eternal life is used in each passage or statement. When the Bible ascribes eternal life to believers in the present state, it must have either one of two concepts in view: first, the quality of life, which can be lost or abandoned; second, the duration of life, which can be received now in prospect or promise but not in full realization. If a statement has in view the eternal qualities of life, it may be said that it began at the new birth. But if it has in view the eternal duration of life (which also includes the quality), it either refers to life beyond the grave or else has reference to that life in prospect and promise.

We conclude, therefore, that no one has eternal life now in the sense of eternal duration – in the sense that he can never be depossessed of it. The first set of Scriptures prove this beyond question. But all faithful Christians have the more abundant life, which may be described in the second set of Scriptures (however, some of them may describe eternal life in the sense of prospect and promise). Thus we see that the two apparently conflicting statements are in perfect harmony. There is a sense in which we do have eternal life now; but there is another sense in which we do not have it. Thus to know the truth, we must always determine in what sense the expression is used.

Those who wish may continue to set one set of Scriptures over against another (to their own hurt and loss of truth) and declare that we do or do not have eternal life now, but as for us, we prefer the harmony that is herein given. The life that we now possess has eternal qualities, a partaking of the divine nature (2 Pet. 1:3, 4), but that which is to come will be eternal in duration. We have life now but a more marvelous life is yet to come. How glorious to anticipate!

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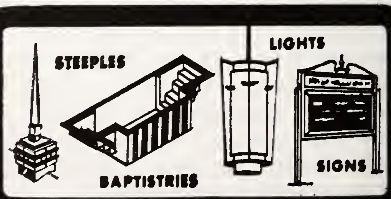

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THINKING THINGS THROUGH

Colleges And The Church

Brethren have a tendency to do things without considering the consequences – they leap before they look; they speak before they think. Thus, in general, we have a hard time keeping distinct that which differs. Take colleges for example. Brethren often confuse the work of the church with the work of colleges. But colleges are not the church, nor is the work of a college the work of the church. While the college may do some of the work the church was designed to do (such as teach the Bible), the work done is the work of the college, not the work of the church. The college is not an adjunct to the church; it is an adjunct to the home. This distinction should be clear to the mind of every Christian . . . but it is not.

Now before anyone jumps to the wrong conclusion, let us hasten to add that we are friends of Christian colleges. We have long supported them with tongue, pen, and pocketbook. But we have also, from the day we became a Christian, opposed the church contributing directly to colleges (or to any other human institution through which to do the work the church was designed to do). The college is a private enterprise, just as is a grocery store, a gas station, a publishing house, a furniture manufactory, a construction firm, etc., all of which Christians have a Scriptural right to build and maintain. And, in our conception, the church has as much right to support one by direct contribution as it does the others. As a private enterprise (as an adjunct to the home) we know of no one (we have heard of a few but know none personally) who questions the right of colleges to exist or the right of Christians to support them. But private enterprise has no right to set itself up to do a work the church was designed to do and then call upon the church to do her work through it by direct contributions, whether it be a college, Bible camp, missionary society, or religious paper.

With this in view, it disturbs us to no end to see more and more colleges operated by Christians making appeals to be put into the church budget. In July of 1977 a deluge of such appeals reached us, all about the same time. In response we wrote a college president and an editor of one of the brotherhood's leading papers (and both men are friends of ours, at least to some degree) and asked them three questions. While both replied to our letters, neither made any effort whatsoever to answer the questions. Although both said they were convinced that their practices were Scriptural and right, neither would face the hard issues involved nor would they admit the consequences to which their practices consistently lead. Here are the three questions (we later asked each several more, but still got no answers):

1. What is the difference in principle in a church contributing to a college (a human organization) to teach the Bible and in the same church contributing to a missionary society (another human organization) to preach the Bible?

2. Have our brethren been wrong for over 100 years in contending that it is wrong for a church to contribute to a missionary society through which to do the work of the church?

3. If a church can contribute directly to a Christian college (a human organization) to teach the Bible, can the same church also contribute to the American Bible Society (another human organization) to print and distribute the Bible?

Since neither the college president nor the editor would answer our questions, and since they both (along with many others) are determined to continue the practice of trying to get the colleges in the church budget, and since we have strong convictions on the subject and would like to see it aired publicly before more churches decide to directly support colleges, we prepared a proposition, expressed both affirmatively and negatively, and offered to have a written discussion (which we intended to try to get into print) with the editor. The propositions read: (1) "Direct contribution from the church per se to a human organization to do a work the church was designed to do is authorized by God and is therefore Scriptural." We were to deny this. (2) "Direct contributions from the church per se to a human organization to do a work the church was designed to do is unauthorized by God and is therefore unscriptural." We were to affirm this. The editor declined the offer by saying that he did not have the time necessary to do so. Yet he finds time to continue to make appeals to churches to directly support colleges (or at least to support the particular one he is associated with).

These are the principles we have stood by for more than a quarter of a century. Formerly nearly the whole brotherhood stood with us. But of late many of the voices have been silenced, either by death or some other causes, and we do not even hear a faint protest anymore. And unless more of us speak up, the forebodings of the future say, "The 'pros' have it."

BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: INDIA – J.C. Bailey, Canadian missionary to India for the past 15 years is now 75 years old. In spite of his age, he continues evangelizing the highly populated states of India. After sacrificing the luxuries of his homeland, nearly dying several times and literally wearing himself out for Christ, there are presently between 1500 and 2000 congregations, with a recent lectureship attendance of about 500 preachers from India! Still, Bailey works diligently, trying now to evangelize and strengthen states having few or no churches – West Bengal (44,312,011 pop.); Bihar (56,353,369 pop.); Uttar Pradesh (88,341,144 pop.). Bailey's example should inspire retired brethren in doing mission work.

WIENER NEUSTADT, Austria – Long-time missionary Bob Hare reports that bus evangelism works well here: "Our bus program is truly the most encouraging part of our work in this city."

VIENNA, Austria – Otis Gatewood announces plans for the establishment of European Christian College here. Limited undergraduate and graduate courses in Bible and missions will begin in September 1978 and a full curriculum will begin in September 1979 in the fields of Bible, English, mathematics, natural sciences and humanities.

NIGERIA, W. Africa – A $27,000 cargo of 3,000 doses of measles vaccine has been sent through the combined efforts of the Arkansas Immunization Task Force, Merck Sharp & Dohme Pharmaceutical Co., and Harding College and its nursing department. Missionary, doctor and preacher Henry Farrar, who established Nigerian Christian Hospital in 1965, reports that a staff of student nurses from Harding will be spending five weeks nursing and teaching in the hospital and clinics. Farrar says that the vaccine will save the lives of thousands of children while opening the hearts of thousands to the gospel.

ON THE HOME FRONT: MONTGOMERY, Ala. – Senator Allen of Alabama died June 1 of an apparent heart attack and tumbling down the stairs of a coastal resort condominium at Gulf Shores, Ala. He was a faithful member of the church of Christ and a dynamic influence for good in the U.S. Senate. "We really can't afford to lose Jim Allen. He had industry and courage to stand up for what he knew was right," said former Senator Sam Ervin. Senator Edward Kennedy said: "Allen was perhaps the greatest parliamentarian ever to sit in the U.S. Senate."

LAMAR, Mo. – Terry Yount is a 17-year-old soul winner. Just recently he was responsible for converting his grandparents, with the help of the Jules Miller filmstrips and his preacher.

OXFORD, Ala. – Several companies such as Avon, Kellogg Foundation, March of Dimes, Upjohn, etc., have reportedly given aid to abortion-on-demand groups. Write to Charles Box, Minister, Oxford Church of Christ, 89 East Hamric Dr. (P.O. Box 3071, Oxford, AL 36203) for details.

HOUSTON, Tex. – On Sunday, June 18, leading newspapers of the state of Texas printed the Associated Press article that the city of Abilene had voted in a recent election to go wet. The article erroneously reported that Abilene Christian University voters voted 85% to go wet. The reverse was the case, as 85% voted against. The Associated Press was to have printed a retraction.

GARLAND, Tex. – The church building roof collapsed during worship services of the Walnut Village congregation back in May. One person was killed and 62 others were injured. In repairs for the building the church needs $150,000 and for medical bills exceeding their insurance provisions, $80,000 is needed! These brethren appeal to the brotherhood for help. Send any gifts to Walnut Village Church of Christ Disaster Fund, First National Bank, Box 401228, Garland, TX 75040, c/o Maxine Miller.

FROM THE GOOD NEWS: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Pet. 3:13.)

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CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Phharr, Rock Hill, S.C.

NORTH CAROLINA

Salisbury. A new radio program is being broadcast on Sundays, 10:05-10:30 a.m., on WSAT.

Winston-Salem. Linville Forest is having a "Summer Fun" program this summer for children entering kindergarten through third grade. This is a day camp held each Tuesday and Thursday morning.

West Jefferson. Their radio program is now heard from 9:30-10:00 each Sunday morning. They report an average attendance of 65 in their VBS.

Winston-Salem. Two additional elders have been appointed at South Fork. They are Carroll Hunter and Glenn Fleming. Stephen Martin will be concluding his work soon with the South Fork church and will be seeking another position.

Charlotte. Tommy Alexander has moved to Searcy, Ark. The new minister at Providence Road will be David Wheeler. Brother Wheeler has been working with Alabama Christian College.

Burlington. Bill Dorriety is scheduled for a meeting Oct. 15-20.

Elizabeth City. The World Radio one-minute messages by Larry West are being used on their Dial-A-Bible Message telephone ministry.

Statesville. "Power for Today" is on WFMX-FM each Monday through Friday, 5:00 a.m. The following report on the Statesville campaign is taken from the Abilene bulletin, Wayne Hatcher reporting:

"The week of June 18-23 concluded another of the greatest weeks the church here in Statesville has had in a long time. I am referring to the campaign that was conducted at Mac Gray Auditorium with Frank McElveen and V.E. Howard doing the preaching. We had assisting us six students from the Southeastern School of Evangelism in Doraville, Georgia, and one of their instructors, Maurice Lusk.

"I would say that this has probably been the largest evangelistic effort that has ever been put forth by all the congregations in Statesville. It was truly great to work together and assemble together during this week.

"We were blessed by many visitors from the community for which we are thankful. Also, we appreciate brethren from area congregations who came to support us. The average attendance for the week was 392. The two highest nights, the number reached 433 and 435.

"During the week and on two Saturdays before the campaign started, around 5000 **Star** magazines were passed out to people from door to door. The **Star** contained excellent teaching articles on the church and had an ad on the back page advertising the campaign. We must pray for fruit to be born from this even in the future.

"During the week there were four souls who were obedient to the gospel of Christ and three restorations and prayer requests. Several Bible correspondence courses were requested by individuals."

Mt. Airy. The recent campaign was successful with good attendance and four baptisms. Richard Pectol was the speaker.

Kannapolis. The Michael Stones have moved to Ashland, Ky., to work with the Skyline church. Their address is 4763 Skyline Dr., 41101.

Henderson. Jim Shadwick will speak in a gospel meeting beginning August 27.

N.C. Baptisms

Linville Forest, Winston-Salem, 1;

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King 1; Providence Road, Charlotte, 6; North Main, Mocksville, 1; Belmont, Statesville, 5; Abilene, Statesville, 9; Mt. Airy 4; Broad Street, Statesville, 1. Total: 28.

SOUTH CAROLINA

Winnsboro. According to a note in the West Columbia bulletin, Gregg Hendricks has moved to Winnsboro to start a congregation.

Columbia. Jack Nadeau will be leaving Shandon in August to move to Lubbock, Texas, where he will teach in Lubbock Christian College.

Anderson. The new minister at Westside is Carrol Harris.

Myrtle Beach. The ladies are conducting a summer camp for about 75 retarded children.

Gaffney. A campaign was conducted during the week of July 10. Forty-three workers came from Killen, Ala., and five from Shelby, N.C. The results: 1,457 enrollments in correspondence courses and 83 appointments for home studies. During the following week James Meadows preached in a meeting. Average attendance for the meeting was 42. John Bost is the local minister.

Rock Hill. Tuesday morning classes for children are being conducted during the summer at Charlotte Avenue. A ladies' fellowship meeting was held June 27, with Freida Ramsey of Mocksville speaking. Wyndham Shaw conducted a seminar for young adults July 28-29. Four young men of the congregation will speak in a gospel meeting August 6-9. They are John Dennison, Lee Deavers, James Pharr, and Jeff Trotter. Ron Brotherton will teach on marriage and the home September 15-17.

S.C. Baptisms

Central, Spartanburg, 2; Myrtle Beach 1; Shandon, Columbia, 1; Beaufort 1; Essex Village, Charleston, 15; Lancaster 4; St. Andrews, Columbia, 1; Charlotte Avenue, Rock Hill, 1. Total: 26.

Charleston, Essex Village

SID FULFORD, Reporting: Thirteen persons were baptized during a three-week campaign conducted here in June. The house-to-house campaign was conducted by a "Campaigns Southeast" team led by John Grinnell, and comprised of students from Freed-Hardeman College. This work is under the oversight of the elders of the Sylvan Hills church in North Little Rock, Arkansas. The preacher from Sylvan Hills, Robert Wingfield, preached each night during the final week of the campaign.

Two other persons were baptized in June before the campaign began, a total of 15 during the month.

For the first six months of 1978, 20 have been baptized and 16 have placed membership. Thirteen others have publicly confessed sins.

Lancaster

JIMMY WREN, Reporting: The last week of June we had our first gospel meeting in five years. Neal Parker, a young evangelist from the Sherrod Avenue congregation in Florence, Alabama, did the preaching. Neal will be going to do mission work in Guadeloupe sometime in 1979, supported by the Sherrod Avenue congregation. Our highest attendance for the meeting was 62. Our lowest was 47. There were four baptisms and seven requests for prayer.

Eleven other people from Sherrod Avenue came with Neal Parker to conduct a citywide campaign and a VBS. In our VBS we had over 80 children. We made a lot of good contacts. We also placed two children, a boy, 13, and a girl, 14, from broken homes into homes of Christian families at Sherrod Avenue.

The work at Lancaster, S.C., looks much brighter now. Over the last nine months we have had six baptisms, 13 responses for prayer or to confess sins and a family of four to place membership with us.

The work here is supported by Sherrod Avenue, Florence, Ala.; Providence Road, Charlotte, N.C.; and River Road, Nashville, Tenn. During the nine months that I have been here we have had an elder, three deacons, a preacher, two ladies and eight young people from the Sherrod Avenue congregation visit us.

That's concern; that's REAL ENCOURAGEMENT! We have also had a preacher, an elder and several people from Providence Road visit us. WHO SAID MISSION WORK WAS DISCOURAGING?

Also about 29 miles from us is the church in Rock Hill. I just can't say enough about them and their preacher, David Pharr. Their members visit quite often and David Pharr is always ready to help in any way possible. It's just great here!

Beaufort

BILL YOUNG, Reporting: On the 4th of June we moved to Beaufort and began our work with the Highway 170 church of Christ. We spent three very successful years in Cornersville, Tennessee, and have now returned to the Carolinas where we worked in years past.

Since moving here we have had one baptism and one restoration. Our attendance and contributions have both showed an increase the past few weeks. We are excited about our work here and feel that it has great potential. We have a daily radio program that is heard on WBEU from 9:50-10:00 each morning called "Good News for a Change." At the present I will be speaking here in a gospel meeting September 10-13. Next summer we are planning to have a gospel meeting with brother James Andrews of Martinez, Georgia. Also at the time we hope to be able to take a religious survey of the county. If you have a serviceman that is stationed at Paris Island or the Marine Corps Air Station, please let us know and we will contact them and see that they have transportation to services.

We enjoy reading **Carolina Christian** and we appreciate brother Howard Winters and the great work he is doing. When you are in the Beaufort area or visiting Hilton Head Island plan to come and worship with us on Sunday and Wednesday night. Our new mailing address is P.O. Box 100, Beaufort, SC 29902.

Greenville, Washington Ave.

Glenn Moreland & Bill Smith, Reporting: We had a wonderful meeting in April with Jim Creech of Murfreesboro, Tenn., preaching and Dial Holder of Greenville leading the singing. We appreciate the wonderful cooperation of 15 area churches in attending this meeting.

We had our night VBS in June with seven area men helping. We have increased our budget two times this year and will assist the work in Williamston, S.C.

PREACHER NEEDED

The Gregg Avenue Church of Christ in Florence, S.C., is in need of a preacher. For further information, call (803) 665-0161 or (803) 662-5809 or write P.O. Box 956, Florence, S.C. 29503.

North Charleston, S.C.

Jim Stutts, Reporting

Since May we have witnessed five new births, 11 rededications and two membership placements. We, however, have lost several families who have moved away. Our recent VBS had a high attendance of 385, a large percentage being visitors. Consequently our bus evangelism has more riders and new prospects.

I preached in a youth rally in Burlington, N.C., July 14-16 in which three were restored. Lord willing, I am scheduled to present the keynote address September 3 in the Great Western Evangelism Workshop, Sacramento, Calif., at which 10,000 Christians are expected. Worship with us when visiting picturesque Charleston.

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Editorial Book Views

The Present Truth, Foy E. Wallace, Jr., Foy E. Wallace, Jr., Publications, P.O. Box 7410, Fort Worth, TX 76111; 1068 pages (plus 34 pages of introduction and some additional pages of pictures, over 1100 in all), cloth $20.

Some men and some books make such a vast contribution to the cause of Christ that it is impossible to properly evaluate them. Foy E. Wallace, Jr., is such a man, and **The Present Truth** is such a book. Foy E. Wallace, Jr., has been on the firing line for the Lord for nearly three-quarters of a century, and he is still one of the most powerful spokesmen for truth and right in the world. He has bravely fought battles that other men would not touch, and one of his best-known ones is that against premillennialism – he stopped it dead cold in the Lord's church. And his book **God's Prophetic Word** is the restoration classic in this field. But he fought many other battles on many other fronts, such as the "unity movement," the war question (his writings on this issue are collected in another volume called **The Christian and the Civil Government**), the perversion of the new versions, etc. **The Present Truth** is a collection of his writings from 1930 (when he became the editor of the **Gospel Advocate**) until 1977. It is subtitled "A Biography of the Author's Articles and Debates Over the Period of Forty Controversial Years Covering Current Issues." While every book he has written is a gem, this one will probably outrank them all in value. It gives us an intimate insight to the man, to his vast intellect, and to his deep convictions. No one knows Foy E. Wallace as he should until he has read this book from beginning to end . . . and no lover of truth can read it without loving him more. He is merciless with every false way and has absolutely no sympathy with those who teach falsely, but he is tender and compassionate to his friends and supporters. Every member of the church should read and study this book. It is, in our judgment, one of the most vital and most important publications of this century, if indeed not from the days of inspiration. Do not waste your money on any other book until you have purchased this one. It is a **must**, regardless of what you may have to sacrifice to get it. We promise you that you will never think the same again after you have read it.

DeHoff's Commentary, Vol. III, George W. DeHoff, DeHoff Publications, Murfreesboro, TN 37130; 340 pages, cloth $12.95.

This is the third in a proposed four-volume set covering the Old Testament. It covers the poetical books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. While necessarily brief, the comments are delightful and useful. Some of the finest passages we have seen from the author (and we have read everything he has published for years) appear in this volume. His introductions and divisions of books and chapters are extremely helpful. And, as is characteristic of all his work, he occasionally throws in extra outlines and summaries that add both insights and value. The two previous volumes have been reviewed here with our highest recommendation. This one lives up to the same standard and all who have and love the other two volumes will want and love this one also.

Fanny Crosby Speaks Again, ed. by Dr. Donald P. Hustad, Hope Publishing Co., Carol Stream, IL 60187; 120 pages, paper $2.50.

Those who have long enjoyed the hymns of Fanny Crosby, the blind poet who wrote nearly 6,000 songs, will be happy to see this book in print. It contains 120 of her poems never before published. Of course they are not on the level of "Rescue the Perishing," "Redeemed," "Tell Me the Story of Jesus," "Blessed Assurance," etc. (had they been they would have been published long before now), but many of them still glimmer with greatness, beauty, and truth.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, SC 29604.

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"The Power of God Unto Salvation"	Rom. 1:16
"I Am Debtor to All Men"	Rom. 1:14
"Alive Unto God"	Rom. 6:11
"Let Us Consider One Another"	Heb. 10:24
"Striving Together"	Phil. 1:27
"How Beautiful Are the Feet"	Rom. 10:15
"The Preaching of the Cross"	1 Cor. 1:18
"By the Power at Work Within Me"	Eph. 3:20
"To Everyone That Believes"	Rom. 1:16
"I Am Not Ashamed"	Rom. 1:16

The North Carolina Evangelism Seminar is sponsored and directed by the Brooks Avenue Church of Christ in Raleigh, North Carolina, 700 Brooks Avenue, Raleigh, NC 27607. For further information or brochures, contact the church office, (919) 833-0745.

CAROLINA CHRISTIAN

VOL. 20, NO. 9, SEPTEMBER 1978

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CHURCH
OF
CHRIST

HENDERSON, N.C.
(See page 9)

EDITORIALS

READ THESE MEN!

From time to time we are asked to give a list of books that will fill everyone's needs. But this is an impossible task because needs vary in each individual. But we are devoting this editorial to telling you about three men and some of their books that every Christian should read and study.

The Restoration Movement has produced some powerful men, mighty in the Scriptures, and these men in turn have produced some classical literature that should be studied and appreciated around the world. But we have at least three contemporaries who rank at the very top, who have had no superiors and few equals in the whole history of the church (outside of inspired men). They are giants of the faith and masters with the pen. Every item they have written is a valuable contribution to restoration literature, but some are classics. Here are the men of whom we speak and a few of their books:

FOY E. WALLACE, JR.

Foy E. Wallace, Jr., is the oldest of our trio. He was born on Sept. 30, 1896, in Montague County, Texas. He was baptized by his father in 1909. He preached his first sermon when he was 15 years old and has been on the firing line for the Lord ever since. Perhaps no preacher of this generation has made more of an impact for truth and right than has Foy Wallace, and his long years of service have served only to hone sharper his brilliant mind. He is a powerful pulpiteer, always speaking from a vast reservoir of knowledge.

But it is through his writings that Foy E. Wallace, Jr., will make his most lasting contributions. He became editor of the **Gospel Advocate** in 1930, **The Gospel Guardian** in 1935, **The Bible Banner** in 1938, and **Torch** in 1950. Through these papers he has been constantly before the brotherhood (to the utter confusion of the enemies of truth and to the consternation of many brethren who have been on the cutting edge of his sharp sword). He has published more than a dozen books, and in our judgment no one knows as much as he should know unless he has read most of them (or at least the ones we have listed below). While few will agree with everything he writes (in fact we are not totally convinced that in later life he always agrees with his early writings), he writes so forcefully, so clearly, so logically, so accurately, and so convincingly that few can come away without understanding him and none without learning from him. Each book is a never-to-be-forgotten reading experience.

The best of Wallace (the ones we consider 20th-century classics), along with the current price of each, are as follows:

God's Prophetic Word ($10.00)
The Present Truth ($20.00)

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Caro lina News Editor; James Stutts, Brotherhoo News Editor.

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A Review of the New Versions ($12.00)

The Sermon on the Mount and the Civil State ($7.00), and **The Christian and the Government** ($9.00). These are listed together because they are basically on the same subject and will probably be issued in the future as one book.

You need to read all of Wallace, but the above will give you the best from his pen.

GUY N. WOODS

Guy N. Woods is one of the busiest and most versatile preachers, lecturers, debaters, writers, and editors of the 20th century. He was born in Vardeman, Mississippi, on September 26, 1908, and was baptized by J.W. Grant on August 24, 1926. He began preaching in Holladay, Tennessee, just one month from the date of his baptism. From the first his services have been in enormous demand. He served as local preacher in Kentucky, Tennessee, and Texas for several years, but eventually gave up local work and devoted his time exclusively to holding meetings. As a result, he has been able to conduct nearly 50 meetings each year throughout the brotherhood. In 1976 he had a calendar filled with 200 future meeting appointments.

Wherever the truth is known and loved, the writing ability of brother Woods is known. He is probably the widest-read author ever to be associated with the Restoration Movement. In addition to his books he has written hundreds of articles for religious papers and for many years has written the **Gospel Advocate Adult Quarterly**, from which more than 100,000 study each week. He has also engaged in more than 100 religious discussions, covering all phases of innovation and denominational errors. Five of his public debates have been published. Upon the death of the late B.C. Goodpasture, he was chosen as associate editor of the **Gospel Advocate**, the most influential paper published among members of churches of Christ. Brother Woods has written or co-authored at least a dozen books (including the five debates mentioned above). We consider the following 20th-century classics:

Questions and Answers – Open Forum ($10.00)

Commentary on the New Testament Epistles of Peter, John, and Jude ($7.50)

Commentary on James ($7.50)

Second Coming and Other Sermons ($4.95)

Woods-Franklin Debate ($6.95)

Woods-Cogdill Debate ($5.95).

For many years we have advised everyone, "Read everything you can get from Guy N. Woods." At the present there is no collection of his articles available, but if enough of us will demand them, surely such a collection will be brought together in the near future.

JAMES D. BALES

James D. Bales has been preaching for approximately a half-century, but unlike Wallace and Woods, who have spent most of their time preaching in evangelistic meetings, he has spent a considerable amount of his life in the classroom. While Wallace and Woods are preeminently preachers, Bales is an educator. But they all have one thing in common: they are powerful with the pen. Bales prepared himself with the highest academic credentials (he holds the Ph.D. degree from the University of California) to refute with sound reason and logic all forms of false doctrines and philosophies. It was, therefore, quite natural that he should turn to teaching. But when one considers that he has published between 60 and 75 books (some of them going through several printings and revisions), he knows that Bales has not been cloistered in a classroom. He has been a popular lecturer and debator, basically because he has kept in touch with the needs of the average Christian. Most of his books have been well received by the brotherhood and a large number of them are still available, although some of his valuable contributions have been permitted to go out of print (some of which will be reissued from time to time in all probability).

While we are not sure that any of his books could be rightfully called classics (or at least not at this point of time), the writings of James D. Bales have made such a tremendous impact on the 20th century that all students of the Bible should be aware of his work. We should all be eternally grateful to him for what he has meant to the cause of Christ in the past 20 years. When liberalism and Pentecostalism began to bombard the church from both sides, he was one of the best-prepared men among us who was willing to lay everything on the line for the cause of truth. From his pen came book after book, in rapid succession, in defense of the ancient faith. For this reason, even if he has not produced strictly a classic, our list would not have been representative had it not included James D. Bales, a man of faith, courage, and conviction.

The books of brother Bales which have meant the most to us are:

Restoration, Reformation or Revelation ($6.95)

Bales-Teller Debate ($3.95)

Pat Boone and the Gift of Tongues (?)

Prophecy and Premillenialism (?)

The Hub of the Bible ($4.50)

Communism: Its Faith and Falacies (out of print).

This is just a smattering of Bales. In fact, it hardly represents a cross section from him. But it does help you get at the two subjects that he seems to excel in, namely, prophecy and the evidences. But do not limit yourself to the ones mentioned here. Some of his smaller works are simply unsurpassed in value. While it is unlikely that many of us will ever read all that he has written, any time you sit down with Bales, you will be well rewarded for your time and effort.

Wallace, Woods, and Bales are a trio of powerful contemporary writers, and our advice to everyone in the church or out of it is to read these men.

WORTH SOME THOUGHT

Recently while we were doing the preaching in a meeting at Myrtle Beach, S.C., we took the family and toured the museum containing some of the relics of Ripley's Believe It or Not. We saw many strange and interesting sights, but one display especially caught our attention. It was made up of replicas of gravestones with unusual inscriptions. We copied two of them thinking that they might be of interest to readers of **Carolina Christian.**

One of them is located in Thurmont, Maryland, and reads: "Here lies an atheist, all dressed up and no place to go."

The other, located in Lakewood, N.J., is one that most of us can probably identify with fairly easily. It reads:

"He Meant Well
Tried Little
Failed Often."

All this started us to wondering as to what might be an apt description to put on our own tombstones!

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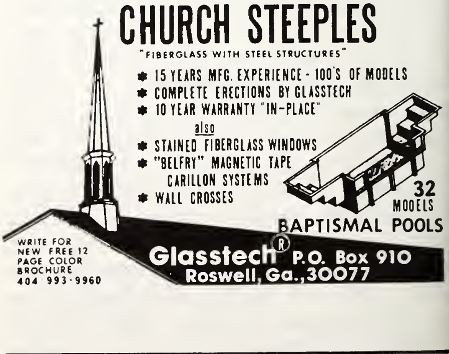
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Sin (Part One)

James Meadows, Spartanburg, S.C.

"Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. 14:34.) The cost of sin is enormous. Disease, death, millions of dollars spent each year because of sin, broken homes, filled prisons, etc., all testify to the terrible nature of sin.

What Is Sin?

Sin means to veer away – deviate – from that which is right, to miss the mark, to violate the divine law by actual transgression or by neglect. Negatively sin is defined as unrighteousness. "All unrighteousness is sin. . . ." (1 John 5:17.) Positively, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 John 3:4.)

One may sin in three ways. **First**, one may sin in **thought**. "Let the wicked forsake his way, and the unrighteous man his thoughts. . . ." (Isa. 55:7.) ". . . whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28.) "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.) **Second**, one may sin in **word**. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36, 37.) **Third**, one may sin in deed. "Now the works of the flesh are manifest, which are these. . . ." (Gal. 5:19-21.)

What Is the Nature of Sin?

First, sin is **deceitful**. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:13.) **Second, sin is enticing.** "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (James 1:12-15.) "The appearance of sin is described by the inspired writer under the figure of a conception and birth. And, as two people are required before a normal conception and birth can take place, so there must be the action of two parties operating in the individual before the conception and birth of sin can follow. Desire is one, the influence of Satan over the will is the other. When the will surrenders, through the prompting of evil desire, and Satan moves into the heart, conception takes place. The natural and inevitable fruit thereof is sin." (Guy N. woods, **Commentary on James**, Nashville: Gospel Advocate Co., 1964, pp. 60-61.) **Third, sin is pleasant for a season.** Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11:25.) **Fourth, sin grows worse and worse the longer one continues in it.** "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3:13.)

What Are Some Consequences of Sin?

The consequences of sin are terrible. **First**, physical death came on the human race as a consequence of one man's sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12.) **Second**, one dies spiritually. The Ephesians, before their conversion, "were dead [separated from God] in trespasses and sins." (Eph. 2:1.) **Third**, sin separates man from God – on earth, in Hades, and in hell. "But your iniquities have separated between you and your God. . . ." (Isa. 59:2.) "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16:26.) "And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25:46.) Fourth, sin enslaves. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.) "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." (2 Pet. 2:19.) Fifth, sin contaminates. Living in sin makes one dirty, filthy, unclean. We are born spotless (Matt. 19:14) but the world spots (James 1:27). Jude speaks of those whose garments are "spotted by the flesh" (Jude 23) and some in the church at Sardis had not "defiled their garments." (Rev. 3:4.) David's sin with Bathsheba made him feel dirty and he cried, "Wash me throughly from mine iniquity, and cleanse me from my sin." (Ps. 51:2.) Sixth, sin scars. Many have ugly, physical scars, but one with a scarred soul is in far worse condition. Peter scarred his soul when he denied the Lord (Matt. 26:69-75). Paul knew God had forgiven him for persecuting the church, but he lived with the scar the remainder of his life (1 Tim. 1:13; 1 Cor. 15:9, 10). God can and will forgive sin when one turns from it, but God cannot remove the scars of sin. Be careful not to scar your soul.

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The Amazing Teacher

Larry Eppley, Rockingham, N.C.

They heard and they came. On foot or beast, they represented all the provinces and districts of Jewish Palestine. News of Jesus' ministry carried His fame as far north as Syria and as far south as Judea.

Why were they coming? Was the supernatural power the obvious attraction? Was it mere curiosity? Or did they regard Him as a teacher? No matter. Their interest, however motivated, had set the stage. "And when He saw the multitudes, He went up on the mountain; and after He sat down, His disciples came to Him. And opening His mouth He began to teach them. . . . The result was that when Jesus had finished these words, the multitudes were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes. (Matthew 5:1, 2; 7:28, 29, NASB.)

The response of the audience was immediate. Their instant critique was expressed simply and forcefully. This man relied upon no human traditions. He quoted no human authorities. So direct was His powerful teaching that His hearers quickly perceived that the message was His and His alone. He was not like their scribes. His teaching was amazing!

Even the Jewish hierarchy's organized resistance would not lessen the effect of His teaching. The officers who would later be sent to arrest Him would return empty-handed. Their justification for disobeyed orders? "Never did a man speak the way this man speaks." (John 7:46.)

How do we explain the surprised reaction of the Jewish citizenry? Why was He such an amazing teacher? From Matthew, disciple and eyewitness, we have a firsthand account:

1. He was a teacher with an amazing power. From the variety of miracles which He constantly performed, one wonders that there was any time for teaching. Victims of every disease imaginable were hauled in from miles around. Paralytics, epileptics, and even the demon-possessed were released from affliction (Matt. 4:23, 24). But miracles were not His first priority. This was a teacher who worked miracles, not a miracle-worker who just happened to teach! The wondrous signs were merely His credentials. To His chosen twelve He would suggest, ". . . believe on account of the works themselves." (John 14:11.) Even a member of the inflexible Sandhedrin Court would privately admit to him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." (John 3:2.)

A Teacher at Work!

A teacher indeed! Through Matthew's inspired recollection, we can reconstruct the setting for the famous Sermon on the Mount. We watch intrigued as Jesus chooses a mountain base for His classroom. His dais will be the slope of the mountain itself. As the people are positioning themselves, Jesus' posture and actions inform them that a teacher is present. Class will be held today. Jesus, true to contemporary custom, will sit as He delivers His teaching.

For a moment, perhaps, He surveys His grand audience. How different they all are – each man or woman a unique collection of inner qualities acted upon by external forces. Each has his or her own story. Each has a personal reason for coming. And yet how alike they are. Like shepherdless sheep they are one mass of aimless existence, unable to define their needs or to secure their wants. Today Jesus will speak to their needs.

Possibly (like speakers of later centuries) Jesus will wipe a light sweat from His face, lick His lips, and take a deep breath as He prepares to speak. As Jesus opens His mouth, He signals to His audience that He is ready to begin.

An Attentive Audience

If the body language of Jesus expressed His role as teacher, so also did the presence of the multitudes. We can almost read their thoughts. Was this really

Him? What would such a one as this say? Would He argue some fine point of Jewish law? Would He mystify them all with wordy eloquence and dramatic elecution? Would He criticize the Roman oppressors who had invaded His land? What subject would Jesus deem suitable for such an occasion? How the audience must have strained for the sound of His voice!

The rapt attention of these first-century primitives strikes a marked contrast to the indifference usually given Jesus' words today. Can we actually visualize a sports arena filled to capacity for a reading of the Beatitudes? Hardly. Then we might suggest that the availability of Jesus' words would render such an assembly unnecessary. But just how many people are reading the Sermon on the Mount today?

How was it for those who tasted these words for the first time, whose spiritual palates were not desensitized by token allegiance or vague familiarity? For none in that crowd could have replied, "Oh, I memorized that as a child" or "I read that years ago." Had that been the case, their response would hardly have been, "He teaches as one having authority, not as the scribes do!"

We are not to suppose that all who heard were so enthralled that they were willing to commit their lives to Him. On the whole, human nature resists alteration. Nor should we underestimate the power that His words would have upon those who would dare give Him audience. For in that human mass assembled at Jesus' feet were the likes of Peter, James, and John. Committing their whole beings to His cause, they would demonstrate that "they had been with Jesus." Truly Jesus' power was not restricted to His miracles.

2. He was a teacher with an amazing purpose. Every age has its teachers. Some offer knowledge of the past; some, information for the future; others, a special skill. Still others provide an opportunity to develop the thought processes. Each has his purpose. Jesus' purpose was implied in His message.

"Blessed are . . ." The great crowd watched their speaker closely as His warm, strong voice listed for them the characteristics of a special breed of people. ". . . the poor in spirit, . . . those who mourn, . . . the gentle, . . . the merciful, . . . the pure in heart, . . . the peacemakers, . . . the persecuted." (Matthew 5:3-10.)

An Unusual Message

The fact that the renowned miracle-worker was really a teacher was not the only surprise. Even His teaching was full of paradoxes. To eight conditions often equated with weakness, Jesus ascribed happiness. To men and women of such qualities He promised: the kingdom of heaven, divine comfort, earthly inheritance, spiritual fulfillment, abundant mercy, a clear view of God, divine sonship, and heavenly reward.

What worldly pragmatist would have recommended the "undesirable" qualities of meekness and mercy, or found greatness in persecution? And what scribe would have dared to personally offer the kingdom of heaven with its attending royal blessings? Determined to isolate His prospective followers from the influence of a cruel oppression and from a corrupt religious heritage, Jesus did both! For this teacher had no intention of modeling His learners after either a possessive Rome or a compromising Jewish hierarchy. He had a greater archetype in mind. These disciples would become like Him!

The Ultimate Possibility

It is often suggested that Jesus' words, commonly called the Beatitudes, are presented in a logical order of sequence. If this is so, then one must begin by recognizing his personal emptiness as a means to a greater sensitivity. Otherwise righteousness, mercy, and peace with God and man would be unattractive. The highest graduation, then, would be the ability to believe in something so strongly that persecution would not be too high a price to maintain it. But Jesus was not seeking an army of robot-like creatures which He could march to the grave. He was not, strictly speaking, enabling men to die. He was preparing them to live.

"Christ came to found a Kingdom, not

a School," penned Alfred Edersheim, "to institute a fellowship, not to propound a system. To the first disciples all doctrinal teaching sprang out of fellowship with Him. They saw Him, and therefore believed; they believed, and therefore learned the truths connected with Him, and springing out of Him. So to speak, the seed of truth which fell on their hearts was carried thither from the flower of His Person and Life." (Alfred Edersheim, **The Life and Times of Jesus the Messiah**, Book III, Chapter XVIII.)

Truly one misses the point who views Jesus' teachings as a mere checklist of commands or a collection of doctrines simply to be memorized. To Moses and the nation of Israel, God gave a law written on stone. To the first-century world came Jesus, the divine Word in human flesh. If He was what He claimed to be, then He was a personal demonstration of God's truth before a sinful humanity.

"Come to Me, all who are weary and heavy laden," was Jesus' invitation to a sin-burdened world, "and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls. For My yoke is easy, and My load is light." (Matt. 11:28-30.)

Never has any teacher offered such a close relationship to a student. Before His first-century learners (and their 20th-century counterparts) He was placing the ultimate possibility. The Personal Christ would make them into Christ-persons!

History Of Henderson Church

Billy Boyd, Henderson, N.C.

Through the efforts of the Raleigh congregation, the work began in Henderson, North Carolina, in January of 1963. Bill Shelton, minister at Raleigh, and Gordon Teffteller, minister at Durham, talked with Glenn Henley and Myrtle King in Louisburg, Frances Beasley, Elizabeth Boyd and Lena Beasley in Henderson, and Clayton Mitchell and his wife in Norlina about combining their efforts in Henderson and starting a congregation there. All agreed and the work was started, meeting first in the West End School on Chestnut Street through the efforts of Randall Harley of Raleigh and a Mr. Payne, Superintendent of Schools in Vance County.

Throughout the first months, brethren from Raleigh faithfully assisted in the work, including Emol Fails and Ed Woodhouse. Included in several firsts, Bryan Beasley was the first to be restored and his wife, Ruth, was the first convert. The first gospel meeting was held by a brother Black of Nashville, Tennessee, with the first full-time preacher being John Hollis. Through his leadership and personal hard work, the present building was erected in the fall of 1964.

Preachers associated with the Henderson church were John Hollis, Olan Hicks, Glen Phillips, Jim Franks, Lewis Savage, and the present preacher, Billy Boyd. During the time of Olan Hicks (1966 to 1970), the church experienced its largest numerical growth, growing from only nine members to 63. During this time, three or four Christian families moved in to stay and several were converted through cottage meetings; however, only 10 of these converts are with the church today, the present number being around 50.

During the tenure of Jim Franks, a young man, Westley Crews, was converted and sent to the Memphis School of Preaching and upon his return he started a work in North Henderson. In February of 1976, with the support of Shades Mountain in Birmingham, Alabama, they moved into a new building on Hughes Street, and today have about 30 members.

During the last several years, a remarkable spiritual growth has taken place. In 1971 Jo Anne Franks started a ladies' Bible class. Nineteen seventy-five brought about the appointment of three elders, Bryan Beasley, Ernie Harrison and Quinton Qualls. Quinton Qualls initiated a personal work program on a permanent basis in 1976. This was also the year that a great interest was started among the young people with Clayton Mitchell, Jr. The following year brought his brother Owen for this same work, and this year Bob Wheless, of which more is said in this issue. In 1976 a personal work program was started with the Henderson newspaper, which resulted in seven baptisms. The first Youth Rally was held in June of 1977, a great first for the young people. And, finally, at the beginning of this year, radio work was started again.

Although this has been a great work, it could never have been what it is today without the financial support of several congregations and friends over the years. Each contributing what they could, this work includes churches in Raleigh, North Carolina; the Church of Christ Foundation in Nashville, Tennessee; Ridgedale church in Chattanooga, Tennessee; South Main church in Greenville, Mississippi; Oak Akers in Memphis, Tennessee; Hopewell, Virginia; and New Albany, Mississippi. We owe a debt of thanks to these fine congregations that have helped, and pray that we will always be worthy of the support that has been so generously given through the years. It is a comfort to close with the thought that the spiritual growth has never been higher, and the future never looked brighter for the Henderson Church of Christ.

Henderson's Youth Program

Bob Wheless, Henderson, N.C.

Since the sunner of 1976, steps have been taken to have an active and effective youth program in the Henderson Church of Christ. Clayton Mitchell, Jr., presently campus minister at the Augusta Road church in Greenville, S.C., was the first to work with the Henderson youth in a consistently planned program. The work was fruitful that summer, but due to further college work, brother Mitchell left that fall and the youth activities were greatly reduced. Owen Mitchell, now enrolled at Freed-Hardeman College, was employed by the church the following summer as their second youth minister. Through a very active program, several young people were influenced and two precious souls were baptized into their Lord, yet as before when school started, brother Owen left and again the church was without a youth minister. Glenn Woolard took over teaching the classes for the next few weeks.

In October of the same year, the church hired Bob Wheless as a part-time youth minister to teach the youth how to have the most effective influence in their everyday life and to find answers to the questions they have to face in everyday Christian living.

In a time that is so unsettled and the future so unsure it is great to know that God is always the same – unchanging (James 1:17) – and that we can be confident that His Word is Truth (John 17:17).

Also, we can be sure that if we are created in His image, to become more like Him we must all have within us the same spiritual nature. Though we might have different church functions, the ingredients which constitute the inner man must be the same as for all other Christians.

It is from these two Biblical concepts that this youth program has built its foundation. Paul writes to the Christians in Colossae, "Him we proclaim, warning every man and teaching every man in all wisdom, that we may present every man mature in Christ. . . ." There is no greater need today in the world than to have young men and women (the church and the world's future leaders) who can make decisions based on God's Word.

This is one responsibility in which the church must not fail, and with God's help, this congregation will strive not only to teach the youth through words, but also through our very lives.

Great News About Southeastern

Some months ago we made a similar headline in the bulletin concerning a new home in Columbia, S.C., but for reasons beyond our control we had to rescind that statement. Now we can say it is GREAT NEWS: At last we have a home in the Columbia area. The new home is located on Route 3, Box 41, Lexington, S.C., which is about 15 miles from the capital. The home is situated on 4.35 acres of land in a beautiful pine and oak grove with enough open land for a nice garden and plenty of playroom for the children. The school bus comes along the road in front of the house.

The home will be under the oversight of the directors, just as the one in Sumter, S.C., and will be regulated by the same policies. We hope to attract children to this area by having this home here.

Brother Phillip (Mac) Cooper and his wife, Jeanie, will serve as house parents in this home. The Coopers are faithful members of the St. Andrews Road Church of Christ in Columbia. They have served as foster parents for several years and are acquainted with the needs of the children. At the present time they have two children of their own and one foster child.

Now that we have a home in Sumter and one in the Columbia area we will be considering other locations in South and North Carolina. We feel this is a step in the right direction toward our purpose to help as many needy children as possible.

We are very grateful to all the churches and individuals who have shared in this effort by your prayers and contributions. Had it not been for your interest, progress could not have been made. We trust that you will continue your prayers and contributions for this good work.

Please send contributions to our treasurer: Hugh L. Palmer, 75 Nash St., Sumter, S.C. 29150. For other information contact R.W. Senn at P.O. Box 1484, West Columbia, S.C. 29169. If you would like for someone to come explain the home to your congregation, please call or write R.W. Senn.

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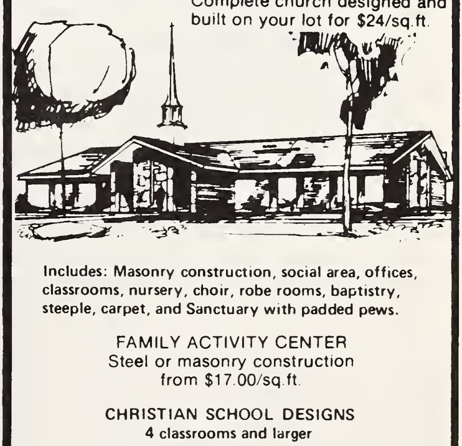

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The Method Of Indwelling (Part Two)

Howard Winters, West Jefferson, N.C.

In our previous study it was shown that a direct indwelling of the Spirit would mean a miraculous indwelling. But the miraculous has ceased. Thus if the Spirit indwells Christians at all (and we have shown that He does) He must do so indirectly. We turn now to a second line of argument to prove that the indwelling is indirect.

The Scriptures teach that the indwelling of the Holy Spirit is indirect because they connect it with other indwellings that are indirect. To help us better understand this concept, we need to see how the Spirit works through the word (indirectly) in the conversion of sinners to Christ. If He can instill spiritual life indirectly there is no sound reason to think that He does not continue that life by the same means. The life-giving principle dwells in the truth, and by the truth the process of conversion is both begun and consummated. Take the conversion of the eunuch for example (Acts 8:26-39).

The actors in this conversion include an angel, the Holy Spirit, the preacher (Philip), and the sinner (the eunuch). Each plays a vital part. The angel appeared to the preacher, not to the sinner (8:26). If angels have a part in the conversion of man, that part is not to work with him directly. The Holy Spirit worked. But what did He do? He aided Philip, in a miraculous way, to speak the truth (John 16:13), and through the truth preached He reached the sinner's heart. Thus the Spirit's work was indirect. The preacher was carrying out the Great Commission (Mark 16:15). He preached the word (8:35) and baptized the eunuch when he believed (8:38). What did the sinner do? He heard the truth preached (8:35). He believed in Christ (8:37). While repentance is not specifically mentioned, it is, from other passages (e.g., Luke 13:5), necessarily implied. He confessed Christ with his mouth (8:37). He was then baptized into Christ (8:38). When he had done the Lord's will, he went on his way rejoicing (8:39). That the Holy Spirit worked in this conversion, as He does in all conversions, will admit of no doubt, but He worked indirectly, not directly. And this is the way He worked in every conversion recorded in the New Testament. The Spirit thus works in conversion through means. But by what reason could we say that He works through means to convert, give spiritual life, but must dwell in one directly in order to continue the spiritual life? None whatsoever. And the fact is, He converts sinners and dwells in Christians in precisely the same way, namely, through the truth. This is the method of indwelling.

Basically and fundamentally there are only two ways by which the Spirit can indwell the children of God. The first is direct. Those who believe this believe in a personal, literal, actual indwelling, and that in addition to or apart from the word of God. There are no means involved. His indwelling is as literal as a man dwelling in a house. But when the logical consequences of this are accepted, there is no stopping place short of Pentecostalism. But even more serious, it disregards the Bible as the sole source of authority in religious matters and thus becomes the father of all kinds of religious error. The second view holds that the Spirit indwells Christians through the faith, the inspired Spirit-filled Scriptures. The truth is the instrument by which He lives in God's people. I believe that this has already been proven to be the Scriptural view, but to substantiate it further, I call your attention to some other things that indwell Christians.

The Indwelling Law

In former days God gave a law through Moses to the Israelites when He led them out of Egyptian bondage. The hub or center of that law was the Ten Commandments, written on two tables of stone (Ek. 20; 2 Cor. 3:7). Fleshly Israel was guided by the principles contained in that law. It was a "handwriting of ordinance," mostly regulating from the outside in, an effort to regulate the heart by regulating the actions. But the law pointed forward to its own end – it was never designed to be permanent. Moses, speaking for God, said, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18, 19.) This is a prophecy of the coming of Christ and the end of the law (Rom. 10:4). All the prophets promised a new and different law, one that would be engraved, not on tables of stone, but on the heart. Jeremiah summed up the message of the Old Testament by saying, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." (Jer. 31:31, 32.) Thus a new system was promised from the very beginning of the law. The old was a temporary law pointing forward to a permanent one – a law pointing forward to its own replacement by the gospel of Christ.

The Hebrew writer quotes Jeremiah and applies his words to the New Testament (Heb. 8:6-12). The new covenant was not the same as the old. It was to be different. It was to be written on the heart rather than upon stones. This is just another way of saying that the law would indwell those who established covenant relationship with God. The New Testament was to be written in the heart – that is, it was a law that would regulate from inside out.

How does the law, which is the law of the Spirit of life in Christ (Rom. 8:1), dwell in Christians? How is it written in their hearts? It dwells there through the truth, the only means by which the Spirit imparts the law.

The Indwelling God

God dwells in Christians. This is a profound concept, one that we probably can never fully comprehend as long as we are confined to the limitations of the flesh. But our failure to comprehend it does not change the fact: God dwells in His people. John says, "No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (1 John 4:12, 13.) There are numerous other verses which state this fact, such as 1 John 3:24; 4:4, 15, 16; 2 Cor. 6:16; Eph. 2:22.

No one, as far as I know, contends that God actually, literally, and personally dwells in His children, yet His indwelling is just as clearly stated as is the indwelling of the Holy Spirit. Obviously everyone understands that God dwells in the heart indirectly. But this does not change the fact: God dwells in Christians regardless of the method. Why, then, do some think that the indirect indwelling of the Spirit means that He does not dwell there at all? Why not conclude that God and His Spirit dwell there in precisely the same way?

The Indwelling Christ

Christ also indwells Christians. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:27.) While I do not have space to discuss them, there are more than a dozen passages that state plainly and unequivocally that Christ indwells believers. See John 6:56; 14:21-23; 15:4, 5; 17:23, 26; Rom. 8:10; 2 Cor. 4:10, 11; 13:5; Gal. 2:20; 4:19; Phil. 1:20; Col. 3:11; 1 Pet. 3:15. Paul sums them all up by saying, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height." (Eph. 3:17, 18.) To say that Christ indwells one by faith is just another way of saying that He dwells in the heart indirectly. While He is not literally, actually, and personally in the Christian, He dwells there just the same. He dwells in the heart through means.

The Indwelling Truth

Freedom in Christ comes by the Spirit

through the truth. Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32.) Yet Paul says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2.) Thus we can logically conclude that the Spirit frees through His law, the truth. Truth is the instrument of the Spirit. The Spirit is truth (1 John 5:6) and He is called the Spirit of truth (John 16:13). But truth indwells Christians (2 John 2). Now since the Spirit works through the truth, and since the truth dwells in Christians, it is logical to conclude that the Spirit indwells Christians through the truth.

I believe that we have now established beyond any question that the Holy Spirit indwells the children of God indirectly – He indwells them through the truth. There are those who object to this conclusion by saying that if this is the case then the Spirit does not indwell one at all. But this is not so. The method does not change the fact. It is generally admitted that both God and Christ indwell the Christian indirectly. Does this mean that they do not dwell in him at all? Indeed not. But my conclusion is that the Spirit indwells Christians in precisely the same sense in which God and Christ do. If one can dwell there indirectly and still be there then all can dwell there indirectly and the fact not be changed. I conclude, therefore, that the method of indwelling is indirect, that the means is the word of God.

GLEANINGS OF ENCOURAGEMENT

Man And His Authority

Henry L. Fuhry, Asheville, N.C.

"The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (1 Cor. 11:3.) "For the husband is the head of the wife, even as Christ is the head of the church." (Eph. 5:23.) The man has his place in the family and the wife has hers. The man should recognize that he is head of his family and take his rightful place accordingly. He is to rule his own house and to rule it well – not dictatorially, but wisely, patiently, and with authority, responsibility, kindness, and love. Husbands must know how to love and lead their wives and children with patience, understanding, and firmness. He must know how to discipline his children with love, kindness, and consistency. While headship is lodged with the father it is not the slave-type headship. The wife and mother is his companion and she too has authority over and responsibility for the children. The Bible refers to her as a "help-meet."

A wife who truly loves her husband and her family would never expect the father to give up his authority as head of the family. There are times when compromise is in order and the husband may give in and yield to the wishes of his wife. He must never, however, resign his headship nor must he allow his wife to usurp his authority. Reason and persuade, the wife may do, but she should never take over the authority of the man. If the husband is ignorant, stubborn, cannot be convinced, or is just plain "bullheaded" there isn't anything else for the woman to do but to compromise as long as she does not compromise Christ's teaching. The sensible wife of a weak husband does her very best to support his authority. She does not compel, but she should influence and thus, having done all she can, she submits in Christ to her husband. She gives in to the authority she has supported and guided.

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between the husband and wife this matter of authority is no problem. A husband who deeply loves his wife seeks to please her. He will place her interests and welfare high on the list. The wife who likewise loves her husband finds no problem in recognizing his superiority as head of the house, regardless of whether he or she is superior in ability. In the words of Longfellow, "Though she bends him, she obeys him, though she draws him, yet she follows." There is no doubt but that the unions in which husbands and wives are partners are the happiest; the male-dominated marriage is second best; and the wife-dominated is the poorest of the three. Difficulties in every normal family will arise. One authority on family life says, "The essential difficulties of life do not end, but rather begin with marriage." It is true that the normal course of family life is conflict, with problems, adjustments, and disturbances. Rarely is there continued unruffled peace and quietness. Life itself is tension. Two lives, each with particular tensions, must exist together and the living together with these tensions makes for other tensions that neither of the partners would experience separately. And when there are children, additional tensions are created. Each person is different! It is the responsibility of the husband and the wife to understand each other and to understand their children. Children must be raised in the nurture and admonition of the Lord if they are to mature into adolescence and adulthood as well-adjusted individuals.

If a couple desires an ideal family life they must prepare themselves to meet the challenge of making adjustments, bearing hardships, compromising, and working together. Each must accept marriage as one of the greatest challenges they can perform. Then each must work separately and unitedly for the joy, happiness, and satisfaction that can be theirs from living together. They must not seek happiness for its own sake because it will never under such circumstances come either to married couples or to individuals. If a union between husband and wife is to be happy they must work together, bear and forbear, submit and guide, yield and direct. They must practice the four "C's" – communicate, cooperate, coordinate, and conciliate.

****

THINKING THINGS THROUGH

The Cross Of Christ

The central theme of the gospel is the cross of Christ – or rather the Christ who died on the cross. Paul wrote, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." (1 Cor. 2:2.) In the background of this statement he had said: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1:18, 21-24.) "Preaching" in verse 18 is translated from the Greek word **logos**. This is the same word used by John when he said, "In the beginning was the Word [**logos**], and the Word [**logos**] was with God, and the Word [**logos**] was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. . . . And the Word [logos] was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-3, 14.) **Logos** means "word," but more significantly, here it means the Word who became flesh and died on the cross for the sins of the whole world. Thus the preaching of the cross means the preaching of Him who died on it – the preaching of all that is symbolized by the cross.

The cross itself would be meaningless and powerless without the Christ of the cross. It is the Word of the cross (He who died on it) that is the power of God to save. It is not the cross per se but the event that occurred thereon that has made all the difference in this world and in the world to come. There is the power! The cross is the symbol – the symbol of all that our Lord did to make the salvation of man possible. This makes the cross of Christ:

1. A stumbling block to the Jews. "Stumblingblock" comes from a Greek word which means the trigger of a trap or trap stick. Since the Jews seek after a sign, or a sign of power (1 Cor. 1:22, 23), and since the cross to their minds was a sign of weakness or a curse (see Deut. 21:23; Gal. 3:13), rather than being the means of drawing them to God, it became the trap stick that locked them in their rejection. The very means of salvation became a cause of stumbling to them.

2. Foolishness to the Greeks. The Greeks were philosophical – they sought after wisdom. But there was no logic in the cross. Thus the means of salvation became foolishness to them – foolishness because they could not, by a process of reasoning, arrive at the cross as a means to save.

3. A picture of love to all men – a picture of God's love for man who is unworthy to be loved. Somewhere in the writings of D.L. Moody he says that at one time in his life he thought of the love of Christ as far greater than the love of God because it was Christ who died upon the cross. But then, Moody says, he had a boy born into his family, which remained an only child for 10 years. When he thought of giving that son, he then realized that God's love for man was just as great as was the love of Christ.

4. The glory of Christians – not glory because Jesus had to die but glory because of what resulted from His death. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14.)

5. The theme of gospel preaching. The cross, with its sacrificial death, is at the very heart of the gospel (1 Cor. 15:1-4). And everyone who proclaims Christ must, with Paul, determine to know and preach nothing but Christ and Him crucified (1 Cor. 2:2).

6. The hope of the world. The world is lost because of sin. The penalty of death must be paid. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10:26.) This verse simply states that if one turns away from Christ and His death for sins, there is no other sacrifice for him – it is either Christ or nothing, His blood or no sacrifice. So the cross of Christ becomes the only hope for a lost world.

See from His head, His hands, His feet,
Sorrow and love flow mingled down,
Did e'er such love and sorrow meet?
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

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Bond Of Peace

Roy Z. Kemp, Greensboro, N.C.

Jesus Christ is called the Prince of Peace, and since Christianity, the gospel of Christ, is also called the gospel of peace, there must be a complete change in people's spirits and attitudes before the world can really know peace.

Peace pacts and treaties may be signed by the score, but until there is a change in people's hearts and minds, there can be no true peace. All efforts throughout the years to effect peace on earth have been ineffectual. None has lasted. Those being made today will have no lasting value or any permanence unless the hearts of people are transformed.

The Light by whom the heavenly Father seeks the lost is His Son, Jesus Christ, and it is only through this Son that peace to the entire world can come.

Peace is of divine origin and does not come by man's will but by man complying with God's will. A strong desire for peace on the part of a minority cannot bring peace. Luke 2:14 tells us, "Glory to God in the highest, and on earth peace, good will toward men." Thus, God would have peace on the earth, but until men can learn to love God, worship Him and obey His commandments, there will be no peace.

Peace is far more than the absence of war and hostilities. The ends of many wars did not bring peace, for wars and fighting and hostilities continued following the peace treaty signings.

True peace is satisfying and filling. Peace annihilates fear, insecurity, doubt and uncertainty, for it fills with assurance. In peace of heart, mind and soul, man will find the light for the darkest hour, help for the greatest need, and comfort for the greatest sorrow.

If all the power and resources being used today throughout the world were utilized to bring peace instead of war and strife and disruption of countries, peace would have a better chance of continuing indefinitely. But this seems like an impossibility by the majority. Love and friendship are the strongest of ties, a mighty force for good, and these are capable of bringing peace to mankind.

When the love of God and His Son can live in men's hearts everywhere, the bond of peace will become a permanent reality.

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Elizabeth City. Glenn Martin is planning to work in a 20-day campaign during October at Newport News, Va. He will be working with a group from Arlington, Texas. Additional funds are needed.

Greensboro. Wendover Avenue church is planning a "Fall Retreat" Sept. 29-30. It will be held at the YMCA Family Retreat Center. The theme will be "Growing Spritually."

Statesville. Stanley Crews reports that 1058 tracts have been distributed via a rack in the local bus terminal since February.

Burlington. Bill Dorriety will preach in a meeting at Mebane Street Oct. 15-20.

Roanoke Rapids. Over 900 homes were visited during a campaign in July.

Winston-Salem. The South Fork bulletin announced that Leo Matthews will serve as their minister of personal evangelism and Bible Call follow-up.

Charlotte. The Plaza congregation had a contribution goal of $1,200 on July 30 and exceeded it by $124.90.

N.C. Baptisms

Northview, Statesville, 2; Henderson, 1; Burlington, 1; Broad St., Statesville, 1; Jericho, Mocksville, 2. Total: 7.

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PREACHER NEEDED

The church in Kinston is in need of a preacher. Anyone interested should contact the church at P.O. Box 1083, Kinston, N.C. 28501.

SOUTH CAROLINA

Myrtle Beach. New records were set in July. On the last Sunday a record attendance was reached with 394 present. Contributions for the month were the largest ever.

Belvedere. Leslie Culpepper and Harold Thornton were appointed deacons.

Spartanburg. A man who is 105 years old, Randolph Booker, was baptized recently. He is a member of the Sigsbee Rd. congregation.

Greenville. The Northeast congregation is seeking a man to work with them in the areas of education, youth, and personal evangelism.

Columbia. The new address for Jack Nadeau, former minister at Shandon, is Lubbock Christian College, P.O. Box 28813, Lubbock, Texas 79407.

S.C. Baptisms

Shandon, Columbia, 4; Anderson, 1; Myrtle Beach, 1; Belvedere, 1; St. Andrews, Columbia, 2; Edgewood, Greenville, 1; Sigsbee Rd., Spartanburg, 1; Central, Spartanburg, 1; Bypass, Union, 1; Augusta Rd., Greenville, 3; North Charleston, 5; Charlotte Ave., Rock Hill, 1. Total: 22.

Mauldin

Joel Foster, Reporting: The church in Mauldin conducted a "Campaign for Christ" May 21-June 9. A group of 23 workers from Freed-Hardeman College assisted us in this effort. About 13,000 pieces of literature were distributed to about 6500 homes during this period, with 115 Bible studies conducted. A gospel meeting was held in conjunction with the campaign June 4-9, with Wesley Simons from Shady Valley, Tenn., speaking. The meeting was well attended both by visitors from the community and from sister congregations, with an average attendance of 125.

A total of 13 people were baptized and six restored during the campaign. This brings the total to 17 baptisms and 16 restorations for the year.

PREACHER NEEDED

We have an urgent need for a sound gospel preacher for the congregation that meets on Columbia Road in Orangeburg. Contact: **Dorris B. Swofford, Church of Christ, P.O. Box 882, Orangeburg, S.C. 29115.**

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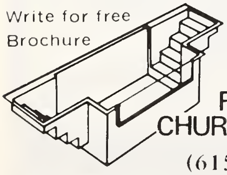

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Editorial Book Views

Sermon Outline Collection, Vol. 2, J.C. Choate; J.C. Choate Publications, Burton Dr., Winona, Miss., 38967; 186 pages, cloth $4.

J.C. Choate is becoming known for his ability to prepare outlines of great worth. He has already given us several such books. This is his latest one . . . and perhaps his best to date. It contains 110 sound, Scriptural, usable, and practical outlines. It has impressed us more than any outline book we have seen in several years. Many of the outlines alone are worth the price of the book. The average preacher will find enough meat here to prime his preaching for several months. We feel certain that you will like this one.

The Acts of the Apostles, An Exposition, Richard B. Rockham; Baker Book House, Grand Rapids, Mich. 49506; 640 pages, paper $8.95.

This huge commentary on Acts was first published three-quarters of a century ago but it is still considered by many to be one of the best written on the vital book of Acts. Because it is written from the standpoint of denominational theology, one can expect to find some erroneous expositions in it, but it has some tremendous values. For example, there are 115 pages of introduction alone, containing information on nearly every aspect of the book, its author, and its critics. While we certainly do not agree with every comment or conclusion, we think it would be a fine addition to any library, and more especially for the more serious and advanced students of Acts.

From Pigtails to Wedding Bells, Gwen Bristow; Quality Publications, P.O. Box 1060, Abilene, Texas; 55 pages, paper $.95.

An extremely fine study for young girls, taking them from personality development to making marriage work. The author says in the introduction, "**From Pigtails to Wedding Bells** was originally written for presentation to a class for young women to share ideas and problems concerning dating and all its aspects. It is the author's belief that the Bible has often been overlooked as a source for educating young women in preparing themselves for marriage." Nine chapters. We are certain that you will like this one, especially if you have girls to train or teach.

From Knee Pants to Romance, Benny Bristow; Quality; 54 pages, paper $.95.

This one does for boys what the previous one does for girls. It starts with teaching them to know themselves and takes them through the basic problems confronting young men from dating to how to treat his mate in marriage. The author says in the introduction, "**From Knee Pants to Romance** is a booklet that has been written to help boys see the important things in life and to help them lay the proper foundation for Christian living. It is designed to be a companion study to my wife's booklet for girls, **From Pigtails to Wedding Bells**." You will be glad we told you about this one, especially if you have boys of your own or if you teach a class of boys.

Exhort Brother! John Stacy; Stacy Publications, 311 Owns Ave., Rutherford, TN 38369; 172 pages, paper (no price indicated).

This is an unusual book, designed to help preachers make the Lord's invitation more fruitful. The author discusses Biblical Invitations, Exhortations, Aisle Appeals, Successful Invitations, and Water for Dry Wells (the latter making up the greater part of the book). The final chapter, Water for Dry Wells, could more accurately be called pump primers. It consists of scores of stories, incidents, poems, illustrations, etc., to help emphasize the immediate need of responding to the invitation. While we are disappointed that we cannot give you the price of the book (we would assume $3.00 or $3.50), it could make a vital contribution to your preaching.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.

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CAROLINA CHRISTIAN

VOL. 20, NO. 10, OCTOBER 1978

Elders at Myrtle Beach (See Page 6)
Seated: Jerry Moxley, Buford Carroll
Standing: Jack Purser, Larry Guy

C289.21
C292

EDITORIALS

WHO IS A LIBERAL?

In the past few years the word "liberal" has appeared frequently in our vocabulary. But because it has been thrown around so loosely it is not well understood and there is considerable confusion as to what or who a liberal is. However, we have found a definition by an anonymous writer that should help clear the matter. The writer says, "A liberal is one who has both feet firmly planted in the air." That is it precisely! He has both feet firmly planted in the air because he has destroyed the foundations. He has absolutely nothing on which to stand. He has no authority higher than human reason. He is the architect of his own life and destiny. He has removed the ancient landmarks. The Bible is to him nothing more than a human book, the superstition of an ancient and ignorant people. Because he has rejected divine revelation for his own intellectual achievements, he has no meaningful past, no purposeful present, and no hopeful future. He is a ship without moors; a bird without wings; a building without a foundation; a creature without a Creator; a man without God!

THE BLESSED DEAD

Had you ever stopped to think that some of the dead are blessed? Well, some are indeed, and John tells us who the blessed dead are. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13.)

1. The blessed dead are those who die in the Lord, those who have the benefits of Christ's death, those in covenant relationship with Christ, those who are not subject to the second death. But one thing is certain – a fact that so many people ignore: if we are to die in Christ then it is imperative that we live in Him. And we cannot live in Him without getting into Him, without establishing covenant relationship with Him. To be in Christ we must die to sin – put off the old body of sin – by being buried with Him in baptism (Rom. 6:3, 4; Col. 2:12). To live in Christ is to rise from the watery grave to walk in newness of life. Only those who are in Christ can die in Him, and only those who die in Him are among the blessed dead.

2. The blessed dead rest from their labor. "There remaineth therefore a rest to the people of God" (Heb. 4:9) when their work on earth is done. But that rest is obviously not the cessation of all constructive activity, for unless our makeup is entirely different from what it now is, we could not be content with doing nothing. Activity must, therefore, continue but in a more delightful form. The human spirit will thrive on the atmosphere of heaven, an atmosphere filled with the glory, praise, and service of God. Thus the rest will be the rest of having achieved, of having run the race

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EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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and won, of having fought the battle and won the victory. It will be the best God has to give to His people. And what could be more restful than to be in the presence of the Lord through the ceaseless ages of eternity? Blessed are the dead who rest from their labor!

3. The blessed dead have works to follow them. These are the works done on earth for Christ, the service rendered to both God and man, including the hardship and persecution endured for truth and right. God knows the works of His people (Rev. 2:2, 9, 13, 19; 3:1, 8, 15) and He does not forget them. Nothing is lost in His service, not even a cup of water, given in the name of Christ (Matt. 10:42). Every good work follows the faithful to judgment . . . and beyond.

Thus the blessed dead are those who die in Christ, those who rest from their labor, and those whose works follow them. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. 15:58.)

FAITHFUL UNTO DEATH

"Be thou faithful unto death, and I will give thee a crown of life." There are three vital components to this statement:

1. **Be thou faithful**. Faithfulness means that one must perform every act of life in view of the fact that he has pledged his total allegiance to Christ and His cause. It is to recognize that one belongs to Christ absolutely and that what belongs to Christ cannot be rightly spent in the service of another, not even self. To be faithful one must always be about his Master's business. It is not a requirement to be perfect (in the sense of sinlessness), but a command to be faithful – faithful to the Lord, to His word, and to His cause. There is no time or place that a Christian can forget that he has committed himself with all that he has and all that he is to Christ. He belongs wholly to Christ. To be faithful, then, is to be firm in one's commitment made to Christ when he became a Christian.

2. **Unto death**. This means that there is no reason for unfaithfulness. While it is certainly true that all are to be faithful until death, or to the end of life, there is more significance to this statement than just to be faithful until life ends naturally. The instruction is to be faithful **unto** death. That is, be faithful even if you must pay the price of death in doing so. Jesus said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." (Matt. 10:39.) It is said that Marcus Aurelius, a Roman emperor, was once enraged at 40 Christian men because they would not bow down and worship his image. He commanded, "Strip them to the skin!" After they were stripped he ordered them to go stand on a frozen lake until they were ready to renounce their Nazarene God. But when dawn broke the next morning, 40 nude men were found dead on the ice. They had been faithful unto death.

3. **A crown of life**. The Lord of glory, who cannot lie, promises to those who are faithful unto death a crown of life. Two things should be observed about this promise: first, the faithful will be rewarded for their faithfulness. Even death cannot deprive them of what the Lord has promised. Second, the reward is predicated upon faithfulness. No faithfulness, no reward. One who turns back and walks with the Lord no more surrenders all claim to the crown of life.

The faithful are those who go with Christ to the end, regardless of cost. It is not the ones who start the race for eternal life who receive the crown, but the ones who cross the finish line.

HE IS RISEN!

Mary Magdalene and another Mary went to the sepulchre of Jesus very early on the first day of the week after His burial. But they found the tomb empty. "And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." (Matt. 28:5, 6.)

We have often entertained ourselves (especially when we are away from home) in cemeteries reading the epitaphs on the tombstones. Many of them are fascinating. But we have observed that the vast majority of them start by saying, "Here lies . . . " And regardless of how misleading the remainder of the statement may be, this remains a fact. "Here lies . . . " and each will so lie until the Lord comes again to call all from the grave.

For many years we have wanted to visit the Holy Land, to walk where Jesus walked, to see the country where He was born, lived, died, and was buried. And if we could go, and if the site were known, it would be extremely interesting to visit the tomb of Jesus, to take the angel at his word when he said, "Come, see the place where the Lord lay." But even if the tomb were known, and if we could visit it, if there were an epitaph on it, it certainly could not begin, "Here lies. . . . " This could not be true of the Lord of glory. The epitaph would of necessity read, "He is not here; He is risen."

DIFFERENT SONG – SAME TUNE

Is this generation different from generations past or were they faced with the same problems that confront us today? We are certain that we are living in the worst sex revolution the world has ever known. It has gotten to the point where a company cannot even sell chewing gum without appealing to sex. But is this really new? Is it worse now than in the past? Frankly we think so . . . but so did our forefathers. Recently while reading again **"Companionate Marriage" – A Debate Between Judge Ben Lindsey and G.C. Brewer**, which was conducted in Memphis, Tennessee, on April 2, 1928, over 50 years ago, we observed with much interest the following statement by brother Brewer:

"They know now that under certain stimulation sex hormones are poured into the blood to the extent that a man is so intoxicated with sex excitement that he is not capable of sane behavior. But with this increase of knowledge have we increased our safe-guards against danger? No, indeed. We have thrown caution to the winds and we are seeking more and more such stimuli. Everything must have 'sex appeal' or it is out of date. Every book we read must cause the reader at once to become consciously sexed or it will not be a 'best seller.' Every picture and every paper must make a direct appeal to the sex emotion or it does not 'go over.' Even commercial firms have caught the spirit and they appeal to this sex-madness in advertising their wares. There is a drink that is called 'Nehi' for no purpose under heaven but to get to show a woman's leg in advertising it. If not, why not use a man's knee as an illustration? Talk about 'eyes full of adultery,' but what is wrong with us?"

That almost exactly describes conditions today, except for the "Nehi" which, to be up to date, would have to be renamed "waist-hi."

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Birth Control Or Murder

Jim Stutts, Charleston, S.C.

It breaks my heart to read about abused children. Child abuse of all sorts is reigning in too many American homes. Children are small and basically defenseless against the strength of an adult. They are often not able to run, hide or escape that which may leave them ruined for life or dead. Thinking about what may be going on behind closed doors even while I write this makes me ill.

Yet there is something equally sickening – abortion! As a result of Supreme Court decisions, a baby is killed by abortion every 21 seconds in America! Here in South Carolina, the federal circuit court decided in Greenville last year to strike down the state's law on abortion. Consequently, a child of seven months gestation was aborted and lived 21 days because the mother (?) felt that her going to college would be interfered with in September. Though we do not hear screams, see the dismembered bodies or see the garbage cans filled with precious humanity, such has become commonplace in America. These children couldn't hide, escape or run away either!

The Bible teaches that John the immerser, Jesus and all humans become living creatures with a soul **before** birth – at the moment of conception (see Luke 1:39-44; Matt. 1:18). The same Greek word for "babe" is used in reference to those after birth as well as those in their mother's womb (see Luke 2:12; 1 Pet. 2:2; "child" in 2 Tim. 3:15; "infant" in Luke 18:15 and "young child" in Acts 7:19).

An International Conference on Abortion at Washington, D.C., maintained that human life begins at the union of sperm and egg (blastocyst stage) and that all changes (from day of implantation, zygote, embryo, fetus, one-week-old child, adult) are "merely stages of development and maturation." Certainly their conclusions harmonize with the Bible.

With a variety of birth control methods available today there is one which can actually murder the unborn. The Intrauterine Device (IUD) method involves the fitting of the IUD to the woman's uterus. It works by irritating the cells that line the uterine wall, thus expelling the zygote (a human being with a soul!) before it becomes implanted. This method does NOT prevent conception; it aborts the life already conceived!

Christians must not be deceived by this insidious method of murdering the unborn. Whether in an abortion clinic, hospital or with the IUD method, abortion is murder!

IF IT TAKES FOUR YEARS
To Train an Engineer . . .
See page 19

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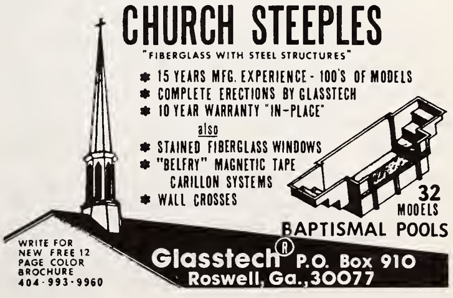

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The Church In Myrtle Beach

Howard Winters, West Jefferson, N.C.

It was my good pleasure to be with the church in Myrtle Beach for a meeting (designed especially for Christians) during the week of July 4. While there I made some observations that might be of interest both now and in the future.

1. **The town.** The city itself is made up of about 9000 local people, and neither it nor they are much different from the cities and people of hundreds of other communities in the Carolinas. But because of the tremendous influx of people during the vacation period (from June to September) said to be from 250,000 to 350,000 weekly, and because this is the only time most of us have ever been there, we have a tendency to judge the native population as one with the ebb and flow of those who come there (for whatever reason they might come). While vacationers are made up of people from all walks of life, from every social status, and of every moral (and immoral) level, thus creating many undesirable situations, the local people must live with it whether they approve of it or not. While there is undoubtedly a vast amount of corruption and immorality connected with the beaches and all that go along with them, one should not judge the whole community by the people who go there for other than pure motives. Many good people are among the vast inflow, and the city itself puts forth extraordinary efforts to make Myrtle Beach a family resort.

2. **The church.** There is a strong citadel for truth and right in Myrtle Beach in the Lord's church. While it is still small by Texas and Tennessee standards, it is large and influential when measured by churches in the Carolinas. The church is presently made up of approximately 150 members, has a strong eldership, two deacons, and a marvelous preacher of the word. Of course all the members are not active and a number of others are, at best, only lukewarm. But the nucleus of the church is strong and enthusiastic, has faith and vision, and is active in the Master's work. Because of this, the church is growing rapidly.

The church moved into a lovely and functional new building in 1977. It is located on four acres of property along 317 By-Pass. The building will seat 500 and has adequate classroom, office, and library space. The building and property are valued at $360,000. Thus the church built for the future as well as for the present. (With the vast influx of people, the church has a problem that most of us cannot appreciate: during the summer months it is not uncommon for 200 or more visitors to appear at the Sunday morning worship. The local people had to build with this in view and it taxes their resources.) The Myrtle Beach church is now fully self-supporting with a weekly budget of $975.

3. **The elders and deacons.** The Myrtle Beach church is fully organized with four elders and two deacons. The elders are Buford Carroll, Larry Guy, Jerry Moxley, and Jack Purser. The deacons are Bill Ponds and Ray Rawley. As an indication of the strength and devotion of these men, one of them (Larry Guy) plans to take an early retirement from the Air Force in about a year and enter a school of preaching (probably the East Tennessee School at Knoxville) and spend the remainder of his life in full-time service to the Lord.

4. **The preacher.** Buford Carroll, the preacher at Myrtle Beach (who also serves as one of the elders), is one of the most remarkable preachers in the Carolinas. Wherever he goes the church experiences both rapid and solid growth (and the two are not the same: growth might be rapid without being solid, and it might be solid without being rapid). It has been no different in Myrtle Beach. For instance, when he moved to Myrtle Beach in December of 1973 the attendance was averaging around 45 per week and the contribution was approximately $90. Now, five years later, the local attendance is around 150-160 per week and the contribution over $900. (Of course the attendance is much higher during the

vacation season, usually from 350 to 400 and the contribution in the neighborhood of $1200.) While brother Carroll would be the last to claim full credit for the tremendous growth the church has experienced (he has had the help of a good many able and devoted Christians), there can be no doubt but that he is at the heart of it all – it is his hard work, able teaching, sound preaching, and constant encouragement that gives the work its forward thrust. He spent 30 years in the armed services of our beloved country (the Navy, I think) and this helped mmensely to prepare him for leadership n the Lord's army. He certainly has the knowledge and wisdom to get the job done and brethren all over the Carolinas would be wise to take some much-needed essons from him.

5. **The future.** While no one can foresee the future and what it may hold for anyone or anything, with a church as eager to do God's will as this one is, with ts determination to build for the Lord, with its love for the lost, and with its devotion to the Great Commission, the future could hardly look brighter for the cause of Christ in Myrtle Beach. In years to come this church may well be one of the most powerful lighthouses for truth on the east coast. So watch it; get acquainted with it; and learn from it!

IF IT TAKES FOUR YEARS
To Train a Chemist . . .
See page 19

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Sin (Part Two)

James Meadows, Spartanburg, S.C.

There are Sins of Ignorance

David prayed, "Who can understand his errors? cleanse thou me from secret [hidden, ASV] faults." (Ps. 19:12.) The same original word for "hidden" is found in Deuteronomy 29:29 and translated "secret." It means something which had not been revealed. It means here something about which the sinner himself knows nothing. Adam Clarke wrote, "From those which I have committed, and have forgotten; from those for which I have not repented; from those which have been committed in my heart, but have not been brought to act in my life; from those which I have committed without knowing that they were sins, sins of **ignorance**; and from those which I have committed in private, for which I should blush, and be confounded were they to be made public."

One can sin through ignorance. "If a soul shall sin through ignorance . . . " (Lev. 4:2.) "And now, brethren, I wot that through ignorance ye did it . . . " (Acts 3:17.) " . . . but I obtained mercy, because I did it ignorantly in unbelief." (1 Tim. 1:13.) God holds man responsible for his sins of ignorance (Lev. 4:13, 22, 27; Acts 17:30, 31). God will forgive our sins of ignorance when we turn from them. David prayed for forgiveness (Ps. 19:12, 13). Sacrifices had to be offered under the law of Moses when one sinned through ignorance (Num. 15:27-29). The Jews crucified Christ through ignorance, but God forgave them when they repented and turned (Acts 3:17-19).

There are Sins of Weakness

Sins of weakness are not sins of ignorance but sins one commits because of the weakness of the flesh. Paul referred to the weakness of the flesh in Romans 8:3. Peter was guilty of sins of weakness on at least two occasions. **First**, Jesus told Peter that he would deny Him (Matt. 26:34). Peter was so confident that he would never do such a thing that he said, "Though I should die with thee, yet will I not deny thee. . . . " (Matt. 26:35.) But when forced with the supreme test Peter denied the Lord (Matt. 26:69-75). **Second**, Peter was convinced at the household of Cornelius that God is no respecter of persons and both Jews and Gentiles alike can be saved (Acts 10:34, 35; 15:7-9). He even preached this great truth, but in a moment of weakness and because he feared the Jewish brethren, he practiced the very opposite of what he taught (Gal. 2:9-14). Paul fought the battle of refraining from things he knew to be wrong, yet found himself doing (Rom. 7). There is a constant battle between the flesh and the Spirit (Gal. 5:17). God will forgive our sins of weakness if we daily walk in the light and confess our sins (1 John 1:7-9).

There are Presumptuous Sins

Presumptuous sins are sins that are habitual, wilfully and deliberately persisted in, sins that are committed with an open and high hand. " The original word for presumptuous is **zed**, and the idea is that of one who arrogantly, insolently, or haughtily does that which is sinful in Jehovah's sight." (**Annual Lesson Commentary**, 1965, p. 189.) The law of Moses warned man against presumptuous sins (Ex. 21:13, 14; Num. 15:30, 31; Deut. 17:12). The prophets of old were warned not to speak presumptuously (Deut. 18:20-22). David prayed that he might be kept back from presumptuous sins (Ps. 19:13). God will not forgive sin that is deliberately, wilfully persisted in (Heb. 10:26-29).

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Larry Eppley, Rockingham, N.C.

Timothy. Paul's son in the faith. Timothy. The outstanding "younger preacher." Timothy, whom Paul once promised to the Philippian Christians, explaining, "For I have no one else of kindred spirit who will genuinely be concerned for your welfare." (Phil. 2:20, NASB.) Timothy was special, and so was his work!

A Located Evangelist

The work of the located evangelist has never been easy. The task is heavy; the responsibility awesome. But, according to Paul, not impossible! "Pay close attention to yourself and to your teaching; presevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you." (1 Tim. 4:16.)

There was no question about Timothy's authority. He was to "preach the word," to "reprove, rebuke, exhort, with great patience and instruction." (2 Tim. 4:2.) In this way he was told to "do the work of an evangelist, fulfill your ministry." (2 Tim. 4:5.) Furthermore this was to be "in season, and out of season." Or as someone has expressed it, "When they like it and when they don't."

Now this brings us to an important question. How does a mere human mortal carry out such a task? What good is Biblical authority for a mission if one is viewed as a necessary evil, and a temporary one at that? With the rate of "preacher changes" that most congregations experience, we have very few "located" preachers today. Rather, they are continually locating.

A Son and A Brother

The problem, though real, is not insoluble. Paul gave Timothy the solution. And given Timothy's character, we have no doubt that he valued the following advice: "Do not sharply rebuke an older man, but rather appeal to him as a father, to the younger men as brothers, the older women as mothers, and the younger women as sisters, in all purity." (1 Tim. 5:1, 2.)

Father! Brother! Mother! Sister! Those are all family words. So what was Paul saying? Simply this: "Timothy, these folks are your spiritual family, and don't you ever forget it!"

The Preacher and the Church

Now with this understanding freshly impressed upon our minds, let us see how it will apply. Preacher, take a look at the church where you worship. What do you see? Most likely, a group of people with varying degrees of commitment to the cause of Christ. But is that all? Absolutely not! These people are special, for they are your fathers, mothers, brothers, and sisters in God's spiritual family. And how do you feel about them? How do you treat them? Do you love them? Do they know it?

I once read a poem about a preacher who spent his workweek in his "ivory tower" preparing for that one day when he would condescend to bring God's truth down to the people. When that preacher died, he could not seem to find God. "Where are you, Lord?" he cried in desperation. "Down here," was the reply, "down among my people!"

Fellow preachers, where did we ever get the idea that we must keep an "aesthetic distance" between ourselves and God's people? Certainly not from Jesus or His apostles.

The Church and the Preacher

Now let us turn to the nonpreaching church member. What is the preacher to you? Is he an official functionary? An exalted idol? A hired church worker? A sermon machine? Or is he your "brother" (or perhaps your "son") in the family of God? Do you love him? Does he know it?

Let us get practical. People have problems. We all face tragedies. Do you know why the preacher rushes to the hospital or to the funeral home or is willing to give up his valuable study time to help with some personal problem? If you think that he is just doing what he is paid for, then think again. He is only responding to a brother, sister, father, or mother who is hurting.

Now suppose that this person is you. And the preacher comes. Now is he coming to see an estranged brother or sister? Is he calling upon his worst critic? Is he trying to serve someone who obviously does not love him? Suppose, however, that he is your friend, your true brother in Christ. Then imagine how much more effectively he can serve you.

Yes, Timothy was special. He was Paul's "son." He had mothers, fathers, brothers, and sisters in every town where he worshipped and worked. Each of us can have them, too!

An Urgent Plea To All Christians In The Carolinas

Jim Stutts, N. Charleston, S.C.

To our knowledge, the only Christian school in the Carolinas is Palmetto Christian School, which meets in the N. Charleston church of Christ building, N. Charleston, S.C. This school has been in existence since 1973 and presently has 87 students, 10 teachers and operates kindergarten through seventh grade. Since its doors have opened, many families have been acquainted with the Bible and Christ's church. We have rejoiced in seeing members of the student body baptized during school hours! We are thrilled in knowing that daily, in a Christian atmosphere, young people can escape the horrors of the public school system while being taught God's word by committed Christians.

All our teachers hold four-year college degrees, all but one being a product of Freed-Hardeman College, the other out of Lubbock Christian. California testing is used in properly evaluating student levels. The board of directors, president Faires Austin and every teacher is deeply committed to academic and spiritual excellence.

But all is not well with the only Christian school in the Carolinas! Financial problems continually threaten the school. With a small student body to bring in tuition and increasing operating expenses to maintain teaching excellence, we face a challenge that can only be met with the help of our fellow Christians in the Carolinas.

You may help in two ways: (1) a tax free donation or (2) by contributing to the scholarship fund. We presently have 15 deserving students who need someone to help them and their parents secure a Christian education. Maybe your children are grown or maybe you have no children or maybe you're single or maybe you have some funds to invest in a child's eternal welfare. Whatever, please consider

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More On The Spirit's Indwelling

Howard Winters, W. Jefferson, N.C.

My recent articles on the indwelling of the Holy Spirit have, just as could be expected, stirred considerable response (far more than we are able to respond to personally or even through this paper). It seems that it is impossible for some brethren to conceive of the Spirit indwelling anyone mediately, or at least **only** mediately. While they usually grant it in theory they do not accept it as a fact, and when they respond to what I have said they jump to an entirely different idea. When I say that the Scriptures teach (and I think I have clearly established this in my articles) that the Spirit indwells Christians indirectly, almost everyone who differs with me immediately jumps to the conclusion that I am saying that He does not indwell us at all. But that is absolutely not the case, and I would like for it to be distinctly understood, once and for all, now and forever, that **I believe the Spirit does indwell every Christian**. I do not know how to make it plainer than that. However, the contention is not with His indwelling **per se**. It is with the method or medium of indwelling. I think I have proven that the method is indirect, through the word of God – it is the instrument through which the Spirit indwells the children of God. And for the life of me I cannot see the difficulty in understanding that. If one can understand how the Spirit works indirectly in conversion, but still works, then I see no reason why he cannot understand how the Spirit indwells indirectly, but still indwells. I have offered arguments to prove the indirect method, but I have not seen an argument yet advanced to prove the immediate, direct, personal indwelling. Many Scriptures are quoted (as we will see later), but all of them simply state the fact, and the fact alone does not establish the method. The fact: the Spirit indwells Christians. The method: He indwells Christians through the truth. The method does not change the fact.

Typical of the response (especially those that are the product of a campus ministry) are two letters that are before me as I write. I cannot take the space to quote at length from either of them, and yet I want to deal with the contents of both to the extent our space will allow.

The first is from Tom Montgomery of Asheville, N.C. He seems to conclude that the Spirit indwells us both ways, both directly and indirectly. He says, "Of course the Spirit also works indirectly through God's word, but this does not prevent Him from living and working directly in the Christian also." This is precisely the same kind of faulty reasoning that characterized the proponents of denominationalism when they met the pioneers of the Restoration Movement on the proposition that the Holy Spirit works in conversion only through the word. All denominationalists argued that the Spirit used the word in some conversions, but that He also worked without the word in others. That is, He worked both directly and indirectly. But not a single one of them ever gave an example of a conversion where the word of God had not gone. And so it is now: no one has given us a demonstration of how the Spirit indwells one directly without that indwelling being a miracle (that is, if He does anything in the individual apart from the word). The issue is precisely the same in both cases: the Spirit indwells Christians in exactly the same way He converts sinners.

Montgomery says: "You made the point that 'the means through which the

Holy Spirit indwells Christians is the word of truth.' I must confess that I am somewhat confused by what you meant exactly by this statement. I assume you meant He indwells the Christian through the reading of God's word. If this is your meaning, **when** does the Spirit indwell man – when he first reads the word before he is a Christian or when he first reads the word after coming to Christ? Does this imply that the more a Christian reads the Bible the greater measure of the Spirit he receives?"

Here we can clearly see the fallacy of confusing the Spirit with the means. But the Spirit is one thing and the means, the word of truth, is another. The word is the instrument of the Spirit. Paul calls the word the sword of the Spirit (Eph. 6:17). Let me illustrate:

A man uses an ax to cut down a tree. The ax is the means through which the man works. The man cuts down the tree but he does so indirectly – that is, he uses means (an ax) through which to work. The man is not the ax and the ax is not the man. But it would be just as reasonable to confuse the man and the ax as it is to confuse the Holy Spirit and the word of God. One might read the word (and even believe it) without receiving the Spirit, but he cannot receive the Spirit except through the word. The Spirit uses the word to convert sinners, but He does not convert every sinner who reads or hears the word. He indwells Christians through the word but He does not indwell a person just because he reads the Bible. Now to carry our illustration further: a man uses an ax to cut down a tree, but that does not mean that every time he uses an ax he is cutting down a tree. He may use the ax for other purposes. The Holy Spirit indwells Christians through the word. But that does not mean that everyone who reads the word, or hears the word, receives the Spirit. The word is used by the Spirit to do innumerable things, such as to convert, instruct, correct, comfort, lead, and indwell. But just because He uses the word to convert a sinner does not mean that He indwells the sinner. It is simply a matter of the Spirit using the same instrument through which to do different works. And one of the things for which He uses the word is to indwell Christians.

Brother Montgomery has other things to say but we must now turn our attention to the second letter. It is from Alan Rouse of Charlotte, N.C. Brother Rouse takes the present popular position among those who are associated with campus work (I do not say that everyone associated with campus ministries holds this view, but it seems to be the predominant one), namely, that God still works miracles but that He does not do so openly as once He did. He uses the word "subtle" throughout his letter to describe the miraculous work of God in today's world and adds, "I cannot agree that the 'age of miracles' has ceased." This is simply to say that God still works miracles but that He does so in secret – He keeps His people in the dark. Or to say the same thing in other words, God once worked miracles directly and openly but now He hides them behind means – He still works miracles but we can no longer see them.

This is a case of confusing providence with miracles. A miracle is God working directly (without means); providence is God working through means to provide for His own. The two are entirely different in nature. The miraculous is not included in providence (if it was miraculous it would be called the miraculous instead of the providential). Brother Rouse (and hundreds of others like him) confuses providence (which is nonmiraculous) with miracles. But since he cannot point to an obvious miracle, nor can he positively prove that any act is providential, he simply takes what he believes to be providential and calls it God working a miracle in a subtle way. Thus his problem lies in a faulty concept of both the miraculous and the providential. He needs to define his terms. The miraculous is not the providential and the providential is not the miraculous. (Those who wish to study the miraculous work of the Spirit further may do so by obtaining a copy of my book, **The Work of the Holy Spirit**, published by Win-More Publications at $3.95.)

Unlike Brother Montgomery, brother

Rouse does not grant that the Spirit can indwell Christians indirectly. He says: "I do not see Scriptural support for any distinction of direct and indirect indwelling. Romans 8:8-14 does not, in my opinion, leave room for the possibility that the Spirit does not personally indwell Christians. (See John 14:23; also Rev. 3:20.)" Well, whether he sees it or not the distinction is there. And the very passages he refers to prove it (John 14:23 and Rev. 3:30). Both passages refer to the indwelling of God and Christ in the Christian. But surely brother Rouse does not believe that the Godhead personally and literally indwells him. There has never been any question, to my knowledge, but that God and Christ indwell indirectly. And it is my contention that the Holy Spirit indwells the Christians in precisely the same sense as do God and Christ, namely, indirectly. One could as successfully argue that there is no distinction between the direct and indirect work of the Spirit in conversion as he could that there is no distinction in the direct and indirect indwelling.

Brother Rouse concludes by saying: "Now let me mention some Scriptural functions of the Holy Spirit which are as valid today as ever: Romans 8:26, 27: He intercedes in prayer. Romans 8:28, 29: He helps us ('causes' us) to be conformed to Christ's image (see Eph. 3:20; 3:16; 2 Cor. 3:18; John 16:8-10; 1 Cor. 10:13). James 1:5-8: He gives wisdom." Here he gives three "functions of the Spirit," but in each case we have a classic example of reading one's interpretation into a passage rather than letting a passage speak for itself.

1. Romans 8:26, 27 has absolutely nothing to do with indwelling. The Spirit intercedes in prayer, yes, but it is not necessary for Him to literally and personally indwell one in order to intercede for him. Christ intercedes for us also. Does this mean that He literally and personally indwells us? (My book, **The Work of the Holy Spirit**, mentioned above, has a whole chapter on these verses.)

2. Romans 8:28, 29 says absolutely nothing about the Spirit, much less the Spirit "causing us" (in a direct way) to be conformed to the image of God's Son. The passage simply teaches that God had predestinated that all who would be saved would be conformed to Christ. But how are men conformed to the image of Christ? By a direct work of the Holy Spirit? Certainly not! They are conformed to His image by obedience to the gospel. The Spirit therefore works indirectly, through the word, to conform men to Christ. But what has this to do with direct indwelling? If it proves anything it proves that the Spirit works indirectly. And since indwelling is a function of the Spirit, it proves that He indwells indirectly.

3. James 1:5-8 does not even mention the Holy Spirit. The passage simply teaches the fact that God gives wisdom to those who ask Him. This is a fact, but the method is not stated. I have never questioned the fact that God gives wisdom . . . and that He gives it in answer to prayer. But this fact does not determine the method by which wisdom is given. God may give it either directly or indirectly (through means). If He gives it directly, then it is done instantly and miraculously. If He does it indirectly, then it may develop with age, experience, and maturity. It is my firm conviction that it is given indirectly or providentially. The Bible teaches that the rod and reproof gives wisdom to a child (Prov. 19:15). Wisdom is thus instilled into a child indirectly. Why should we not conclude, then, that God gives His children wisdom through sorrow, hardship, experience, or the everyday occurrences of life? It is pure assumption, without one smattering of Biblical proof, to say that wisdom is given directly by the Holy Spirit.

While space has prohibited me from dealing thoroughly with what these two men have said, I think I have said enough to show that their underlying thesis is wrong – they assume that the method of indwelling is literal and personal; and upon this assumption they read into passages things that are not there. In short, they ascribe functions to the Holy Spirit He was never given to do.

Carolina Evangelistic Revivals

Gary L. Roberson, Columbia, S.C.

Beginning in January 1979, the St. Andrews Road Church of Christ will offer a new service to various congregations in the Carolinas. At that time the two evangelists for this congregation, Bob J. Brandon and myself, will begin holding evangelistic revivals for small, struggling churches. The purpose for such meetings is twofold: first, to exhort and encourage the brethren in certain difficult areas; and second, to evangelize previously unevangelized Carolina communities. Specifically, those congregations benefiting from this endeavor would include: (1) those which have had little evangelistic outreach; (2) those which cannot afford to have gospel meetings but would like to have them; and (3) those which need revival for lagging programs.

The nature of such evangelistic revivals would be as follows. First, the participating evangelist would go to the congregation requesting the meeting for either one week (Sunday-Friday) or a weekend (Friday-Sunday). The time would depend upon what the brethren felt was best for their local situation. Second, when possible, the St. Andrews Road congregation would supply other workers who would help in evangelizing the community. Third, all activities would be carried out under express agreement from the local congregation that they will support the meeting to the fullest extent of their abilities. Fourth, the lessons presented would be directed towards reviving the saints and evangelizing the sinners. And fifth, the cost would involve no expense for the local congregation except for food and lodging for the visiting evangelist. The St. Andrews Road congregation would pay the traveling expenses.

If your congregation is interested in this ministry, you may write or call either me or Bob J. Brandon, St. Andrews Road Church of Christ, 425 St. Andrews Road, Columbia, S.C. 29210, (803) 772-0102.

BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: SPAIN – Since Spain recently separated the Catholic church from the state, the door to evangelism has never been wider. Students from Freed-Hardeman College involved themselves in campaign work in Badalona, Barcelona, Montserrel, Tarrasa, Parla and Madrid during May. They sang in school buildings, church buildings, parks and once in an old Roman amphitheater. Large crowds gathered and public preaching was done by several native gospel preachers. Many heard the word for the first time through the preaching, personal contact, and tracts.

JERUSALEM, Palestine – Attendance in Jerusalem averages from 11-15 and in Bethlehem 30 children and six adults.

JAKARTA, Indonesia – Veteran missionary Pat McGee has contracted sarcoidosis, a tropical lung disease which has forced him to come back to the U.S. for rest and treatment.

GHANA, W. Africa – Longtime missionaries Gerald and Fay Frusia have had to return to the States because of a persistent fever.

CAMEROUN, W. Africa – A new work in Bamenda by Paul and Janet Kee has brought about the establishment of six new congregations in the first 18 months. There are now 130 congregations, ranging in size from 10 to above 150. Former missionaries David Chadwell and Robert Qualls were delighted when revisiting the field recently with the tremendous progress made since their return to the States.

PARK HOLME, S. Australia – Frank Daniels of the Seacombe congregation reports that in Australia we presently have about 50 congregations and about 1,450 members.

INDIA – J.C. Choate reports that 110,000 letters have been received from radio broadcasts here and as a result of radio work, over 1,000 have been baptized and 40 congregations established.

RHODESIA, S. Africa – Eldred Echols, co-founder of Southern Africa Bible School, returned with his family to the U.S. on June 8 after 35 years of work as a pioneer missionary.

ON THE HOME FRONT: HOUSTON, Tex. – Joe Schubert, minister of the Bammel Road church, preaches beneath a basketball goal each service! Joe encourages those seeking to reach the community for Christ to build a "multi-purpose" building rather than a monastery! The multipurpose building can be used for worship, fellowship, recreational activities, visual aid presentations – all geared toward reaching the lost. This congregation is one of the fastest growing in the brotherhood, setting a brotherhood record contribution last year of $1,104,000.

SOUTH BEND, Ind. – The men of the Donmoyer Ave. congregation have reconditioned an old mobile home, turning it into a mobile exhibit titled "Does God Exist?" Charts, movies and literature are the tools being used to inform the public of the Bible's harmony with true science.

CENTRALIA, Ill. – Marvin Kenneth Hamilton was brought up attending the Lord's church and was baptized but left the church when he was 18, going into the Pentecostal movement. He believed he had been baptized with the Holy Ghost, and soon became a licensed minister. His old Bible teaching and his new beliefs did not harmonize and in May of 1977 he began to question his Pentecostal doctrines. Last May Marvin confessed his error after studying with a gospel preacher and presently desires to attend a school of preaching.

FROM THE GOOD NEWS: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." (Matt. 10:29-31.)

IF IT TAKES FOUR YEARS
To Train a Teacher . . .
See page 19

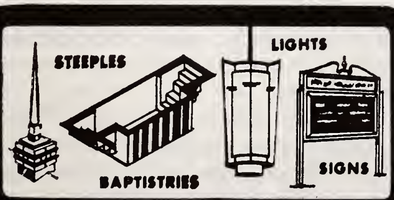
CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

NORTH CAROLINA

Elizabeth City, Glenn Martin has a new mailing address: Route 4, Box 22, 27909.



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BOWLING UNITED INDUSTRIES

Winston-Salem. Richard Pectol, South Fork, has announced plans to move back to the Southwest during the late fall or early winter.

Mocksville. The Jericho congregation's youth rally Oct. 14-15 used the "P.E.P.S.I." theme – Preserve Each Person's Saving Influence.

West Jefferson. Clifford Shaver will preach in a meeting beginning Oct. 22.

King. A Teachers Appreciation Banquet was held Aug. 25. Charles Fetters was the master of ceremonies and James Meadows was the after-dinner speaker. The South Stokes church is sponsoring a weekly newspaper article, "The Truth in Love."

Clemmons. A Youth Evangelism Seminar will be held at Warners Chapel Oct. 20-21. The purpose of this seminar will be to motivate and instruct young people in the responsibility of leading souls to Christ.

Fayetteville. Ted Kell and Dennis Conner will be the speakers at the fifth annual Youth Rally Nov. 3-5 sponsored by the Helen Street congregation. The first day of the program will be held at the church building. The other two days will be at the Cumberland County Civic Auditorium. Contact the Helen Street brethren for specific details.

Charlotte. The Dilworth church is offering bonds ($200,000) to finance a new building.

Greensboro. Two weekly Bible studies are being conducted on the UNC-G campus. The Wendover brethren have 29 tract racks in various places on the campus.

Reidsville. Ted Nadeau, minister at Wendover in Greensboro, is speaking each Sunday afternoon at the 2:00 worship in Reidsville. He also conducts the Tuesday night Bible study.

Mt. Airy. Bill Cannon is now preaching here.

Statesville. Stanley Crews recently celebrated the 30th anniversary of preaching.

Charlotte. Jim Stutts will speak in a meeting at the Plaza Oct. 22-27.

Charlotte. Providence Road set a goal of 500 on September 17 and reached 632. Of this number it was estimated that 100 adults were visiting for the first time.

N.C. Baptisms

Henderson 1; Broad Street, Statesville, 1; Burlington 3; Providence Road, Charlotte, 4; Elkin 3; Wendover Ave., Greensboro 2; King 7; Mocksville 1; Plaza, Charlotte, 1; Albemarle 2. Total: 25.

Preacher Needed

The Pine Valley Church of Christ in Wilmington, N.C., is in need of a full-time minister with personal work background. For further information write Elders, Pine Valley Church of Christ, 3601 South College Road, Wilmington, N.C. 28403.

Greensboro, Friendly Ave.

HAROLD L. DERR, Reporting: On July 31, friends and members of the Friendly Avenue church in Greensboro contributed over $800 to Amyotrophic Lateral Sclerosis Society of America in honor of Dr. B. Wayne Arthur. The mysterious disease, Amyotrophic Lateral Sclerosis, or ALS, or commonly known as the Lou Gehrig Disease, is a degenerative muscular disease that affects arms, hands, legs, and the chest, leaving the patient helplessly crippled with a life expectancy of one to five years. While no treatment yet has proved to be effective against ALS, hope through research is extended through Amyotrophic Lateral Sclerosis Society of America, which actively is seeking the cause and cure of ALS.

Dr. B. Wayne Arthur, Ph.D., Vice President, Research and Development, for the Ciba-Geigy Corporation in Greensboro is a deacon in the Friendly Avenue Church of Christ in Greensboro and has been an outstanding, dedicated leader in the church for many years. ALS recently forced him to resign his duties as treasurer. Dr. Arthur and his wife, Mary Ann, have a 17-year-old daughter and a 12-year-old son.

The $800 contribution to ALS was a love offering from friends who are very concerned and thankful for the research being done on this disease. Through the determined efforts of scientists and the will of patients and their families and friends, research will continue until the answers are found.

SOUTH CAROLINA

Pageland. A new congregation has been established. Virgil Hale, Albemarle, N.C., has been on radio in Pageland for several months. Considerable interest has been shown in the area in response to the radio program and correspondence courses. A man and wife were baptized Aug. 12 and two were restored. These attended in Albemarle at first. Regular worship started in Pageland on Sept. 3. Virgil Hale preaches at the 3:00 Sunday services. The mailing address is P.O. Box 653, Pageland, S.C.

Spartanburg. Guy N. Woods will preach at Central Oct. 27-29. A Homecoming is planned for that Sunday, with a Bible study goal of 300.

Charleston. A Ladies Fellowship is scheduled for Oct. 27-28.

West Columbia. Harvey Allen has concluded his work with West Columbia. C.R. Franks has announced plans to move during the fall.

Columbia. The Windsor Lake church will host the S.C. Lectures Nov. 6-8.

Rock Hill. A letter was mailed to all congregations in the Carolinas requesting information for planning the 1979 Carolina Lectures. Any brethren who have not responded are urged to do so. Anyone who failed to receive a letter is asked to write.

Two beloved and faithful members at Charlotte Avenue went home to the Lord in September. Sudie Brown, 75, passed away on August 31. Fletcher "Jack" Jackson, Jr., 40, was a deacon. He died on September 5.

Greenville. The Northeast brethren have invited Arthur Howard to work with them for six to nine months while he makes the transition from work with Independent Christian Churches and secular employment to full-time work among us. Howard and his wife, Peggy, have two boys.

Rock Hill. We will be pleased to share information we compile regarding congregations needing preachers with any faithful preachers. Write to me at P.O. Box 988, 29730, or call the church office, 327-7853.

South Carolina Baptisms

North Charleston 11; Charlotte Ave., Rock Hill, 2; Myrtle Beach 1; Augusta Rd., Greenville, 2; Bypass, Union, 1; Central, Spartanburg, 10; Pageland 2; Shandon, Columbia, 4; St. Andrews, Columbia, 1; Greer 1; Gaffney 2. Total: 37.

Lancaster

JIMMY WREN, Reporting: On August 25-27 we had a gospel meeting in which Richard Harp of Forest Park, Ga., did the preaching. Richard used to be the preacher here. We had an attendance of 63 on Friday night and our lowest attendance was 56 on Saturday night. We had one baptism. We had visiting preachers that had preached here before and had studied with the man that was baptized. Richard Harp had studied with him 15 years ago. R.W. Senn was here and he too had studied with him several years ago. This was truly a time of rejoicing.

Our thanks to Rock Hill for D.C. Trotter and Jeff Trotter leading our song services.

Newberry

JIM HUNTER, Reporting: There will be a campaign in Newberry Oct. 28-Nov. 3. About 20 preacher students and their wives from Memphis School of Preaching will be coming to knock on doors. They expect to reach about 4,000 homes in the area, inviting people to services, setting up home studies, and enrolling in correspondence courses. At this time it appears that E.L. Whitaker, minister for the Knight Arnold church in Memphis will be the speaker Oct. 29-Nov. 3. He is also one of the instructors at the school of preaching. All preachers, graduates of M.S.O.P., and others who can come are invited to spend a day or more helping with this effort.

N. Charleston

JIM STUTTS, Reporting: Since our last report, the congregation here has been blessed with nine baptisms, 12 restorations and 13 membership placements. Of these baptisms, three were a result of a study I had with a family of seven nearly destroyed by Pentecostalism. Consequently, I was invited to oppose a Pentecostal preacher on a local radio program concerning miraculous healings and soon I shall be interviewed again on the program regarding evolution and science and the Bible. While in California for the Great Western Evangelism Workshop on Labor Day weekend, I was privileged to speak twice in the workshop, once in Orangevale and once in Albuquerque, N.M., en route to California. We honor and praise God for His blessings on us and pray God's continued blessings of the kingdom in the Carolinas.

Florence

DAVID H. VAUGHAN, Reporting: The Bill Youngs, as of Sept. 5, will be working with the Gregg Avenue congregation in Florence. Their mailing address will be Box 956, Florence, S.C. 29503.

Southeastern School of Evangelism

Southeastern School of Evangelism began a new semester in August. Among those taking advantage of the new scheduling is Jimmy Wren of Lancaster, South Carolina. The schedule allows a student to attend one morning or one afternoon per week to earn three hours credit for a course. Jimmy spends all day Tuesday studying "Logic" and "Epistle to the Hebrews."

It makes a long day for Jimmy. Because of the 275-mile trip he leaves home about 2:00 a.m. We commend Jimmy for his enthusiasm and his thirst for knowledge.

EDITORIAL BOOK VIEWS

Sermon Outlines From the Old Testament, James Meadows; Bible & School Supply, P.O. Box 3252, Montgomery, Ala. 36106; 104 8½ by 11 pages, paper $4.95.

The author of this book is one of the most learned and faithful preachers of truth in the Carolinas. A stream of useful material continues to flow from his pen. And when he outlines a subject (usually his outlines cover 5-10 single-spaced pages) one gets the feeling that there is simply nothing more to be said on it. These outlines, one covering each of the books of the Old Testament (except 1 and 2 Chronicles) up through Daniel, are no exception to the rule. The 25 outlines average more than five pages each. Over the past few years we have collected several books on the Old Testament but there is not one in our library that gives so much so quickly. For every preacher, and everyone studying the Old Testament, this one is a "must." We give it our highest commendation because of its author, because of its contents, and because it is needed. It should be in every library.

Questions, Answers and Remarks for Bible Readers, Daniel Summer; Wm. E. Wallace Pubs., P.O. Box 0, Newport, N.C. 28570; 831 pages, cloth $18.95.

Every informed person in the history of the Restoration Movement knows something about Daniel Summer. Likely as not it will be mostly because of an extreme position he held. But he should also be known as a powerful spokesman for truth and right. Apart from a few extremes, few men in his day could equal his power, either in the pulpit or with the pen. And no student of the Restoration Movement can afford to ignore him. This large book is basically a commentary on the entire New Testament (he did not want it called a commentary, however). It covers every book and every chapter by means of questions, answers, and remarks. It is thus designed to teach the Bible, to send the student to the Bible for answers, to challenge the mind to grasp the particular Scripture or section under consideration, rather than to explain, but nevertheless a lot of explaining is done and some of the insights are marvelous indeed. Quite frankly we have not read all of it yet (it is a huge book) but we have read enough to see its value. And we are excited about what we have seen in it. If you need a new approach to study, try this one. But also keep it handy to use as a commentary. We think you will be referring to it often and the delightful insights you will receive will make you grateful to the publisher for making this one available.

One Year & Counting — Breast Cancer, My World, & Me, Susan Nethery; Baker Book House, Grand Rapids, Mich.; 240 pages, cloth $7.95.

Here is a book that every woman should read. While it is not, strictly speaking, a religious book (that is, a book designed to teach religion), it shows the value of religious faith when one must face the terrible ordeal of cancer, especially breast cancer. Mrs. Nethery (a devoted Baptist) tells her findings as she discovered a lump in her breast and as she went into surgery all but certain that her breast would be removed. And then having to face the world after a radical mastectomy! But that is not all: in less than a year she had to return to the hospital to have her other breast removed. What were her feelings? What was the psychological effect? How did her family react? All are plainly answered in this book. It has a good deal in it about breast cancer (things that every woman should know) but its greatest value lies in showing how a strong faith can overcome, even breast cancer! You will love the whole Nethery family by the time you have finished this book . . . and thank God that you were able to read it before it happened to you!

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.

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CAROLINA CHRISTIAN

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Mooresville, N.C. (See page 6)

EDITORIALS

A WORK OF LOVE

We have just finished reading (a very few working minutes before starting to the printers with this issue) a **History of the Church of Christ in Greater Greenville, S.C.** by J. Edward Meixner, a member of the Northeast congregation. It is an attractive 61-page book containing a vast amount of information pertaining to every congregation within a radius of 17 miles of Greenville. Brother Meixner has spent months of labor and research in gathering the information and many more hours in writing the book. And he did it all at his own expense – truly a labor of love. Furthermore, he has gone the second mile and is making it available at no cost to those who wish to have it. (If you request it through the mail you should at least send 48¢ to pay the postage.) We feel certain that every Christian in the Greenville area (as well as many all over both states) will want to read it. We at **Carolina Christian** express our deepest gratitude to brother Meixner for this work. It is the kind of thing we would like to see done in every area of both North and South Carolina and then eventually all be condensed into a history of the church in the Carolinas.

THINGS NOT IN HEAVEN

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.)

Here John names a number of things that will not be in heaven: there will be no tears, no death, no sorrow, no crying, no pain. But when one stops to think about it the most characteristic things in a modern city will not be in heaven. For example:

There will be no drunkenness, no prostitution, no dens of vice and gambling, no red light districts, no crime, no sin of any kind.

There will be no jails or prisons, no courts of law, no juries, no penalties.

There will be no police department, no fire department, no water department, no employment department, no welfare department, no education department.

There will be no grocery stores, no gas stations, no bake shops, no newsstands, no insurance companies, no real estate agencies, no manufacturing companies.

There will be no blind, no deaf, no maimed, no deformed, no mentally retarded.

There will be no slums, no undesirable sections, no elite neighborhoods.

There will be no accidents, no rescue missions, no emergency rooms, no hospitals, no mental institutions, no orphan homes, no homes for the aged.

There will be no hatred, no race prejudice, no cliques, no social ostracism, no poor, no rejected, no inferiors,

EDITORIAL AND PUBLICATION STAFF:

Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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no superiors.

In heaven there will be nothing undesirable. Everything will be just as it ought to be. The only thing missing will be those who failed to prepare for it – those who should have been there but were not because they failed to obey the Lord in this life.

FOLLOWING THE PLAN

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Heb. 8:5.) As Moses was instructed to follow God's pattern, so are we in all things that pertain to life and godliness.

The Bible reveals God's plan for salvation. Those who follow it will be saved; those who do not have no hope. This fact was forcefully illustrated by Brannon McKnight, the faithful preacher of the Lord's church in Mooresville, N.C. He said that when he was a boy his burning ambition and constant dream was to have a boat. And in order to get one he did all kinds of odd jobs and saved his money. After much work and saving he finally had enough ($5.35) to purchase the plans by which he could build him one. "But," he added, "I never had a boat. Why not? Because I never followed the plans. I had the plans and the plans were the right ones. And I could follow them. And if they were followed, the boat would be all that a boat is supposed to be and would do all it was supposed to do. But there was no boat because I did not follow the plans."

And so it is with salvation. God has given His plan. The plan is perfect. And if it is followed it will result in the salvation of the soul from sin. But with the plan available, many will still be lost. Why? Simply because they will not follow the plan.

THE BIBLE IS RIGHT

The Bible is right! We need to understand this. Anything or anybody who differs from it is wrong, regardless of who he is or how learned he may be. Nor does the number who may differ with it alter the case: every person on earth may differ from the Bible, but it is still right. Paul asked: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar. . . ." (Rom. 3:3, 4.) The unbelief of man does not change the facts of faith — man's changing whims do not change the changeless revelation of God. Thus if we are to be right we must stand with the Bible — we must stand for what it stands for. No additions are permitted; no departures are justified; and God tolerates no substitutions.

The Bible is right! We need to proclaim it. We were deeply impressed by a colorful button worn by Jack Evans (a great preacher of the gospel and the president of one of our Christian colleges) at the Freed-Hardeman lectures a few years ago. It read:

The Bible says it
I believe it
That settles it.

That is our message to the world. Let us proclaim it.

The Bible is right! Our hearts must accept it. We cannot be right if we differ with the Bible, and we cannot be wrong if we follow it.

The Bible is right! We must obey it. It would be inexcusable for us to defend this in theory and then deny it in practice. To say that the Bible is right is to say that all it teaches is right. And no man can be right without doing right (1 John 3:7, 10). It is therefore right to follow the Bible; it is wrong not to follow it.

The Bible is right!

A BLESSING TO READ, HEAR, AND DO

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:3.)

In relation to the book of Revelation, this verse pronounces a blessing upon three actions:

1. **Blessed is he that readeth.** This probably has reference to the ancient public

reader. Very few, comparatively speaking, could then read The vast majority had to depend upon someone else to do the reading for them. But even if more could have read, copies of the Scriptures (and all other books) were extremely scarce and when a copy was available the widest possible use was made of it. Hence one did the reading while many listened.

But beyond this primary meaning we ought to observe that it is an abundant blessing to be able to read. When Timmy, my older son, was 12 years old he came home from school one day and said: "Daddy, there is a boy who sits in front of me who cannot read. I have to read **everything** for him." And then as an afterthought he exclaimed: "But I don't mind. It's such a pleasure to be able to read!" Indeed it is, but it is more than a pleasure: it is a heavenly blessing. Because we can read we can examine and study the Bible, the revealed will of God, for ourselves. We can search out its teaching and make it a part of our lives. We can know the will of God firsthand — no one stands between us and the word of God. Paul told Timothy to give attendance to reading (1 Tim. 4:13). Why? "For blessed is he that readeth."

2. **Blessed are they that hear.** If the first has reference to the public reader then this refers to one who hears the reading. The use of the singular in the first case and the plural in the second suggests this. One reads; many hear. But there is also a broader sense of hearing, namely, to listen with a view to learn; to absorb that which is heard. In this sense all who read the Bible, and all who hear it read, are recipients of the blessing. In hearing one can learn the will of God, and nothing is more vital than knowing His will.

3. **Blessed are they who keep the things written.** Reading and hearing alone are not enough. One must put into practice what he learns. Blessed are they who read and hear with a view of doing the things which are written. God revealed His will so that man could do it. And it is a travesty against heaven, against the authority of God, for men to teach that one can be saved, be blessed, receive all heaven has to offer, without obeying that which is written. God has promised His blessing, even the blessing of salvation from sin, to those who keep His word (Heb. 5:8, 9; Rom. 6:16-18). Obedience is not an option with those who please God; it is a necessity.

It is a blessing to read, hear, and do the will of God.

THE LOVE OF GOD IN US

It should be the aim of every Christian to let the love of God rule his life and actions. But this is not always the case. John asked of one who has an abundance of this world's goods and yet has no mercy toward his brother when he sees him in need, "How dwelleth the love of God in him?" This question ought to shake us all to our very foundation — to the very source of our motivation. The whole verse reads, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.) In other words, how could one have the love of God in his heart if he has no compassion for his needy brethren? Such a one might love in theory but not in fact. Love is more than an emotion to be felt — a theory to be professed; it is the motivation for conduct. John goes on to say, "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18.) Thus when the conduct is wrong, the love of God is lacking.

We might do well to ask this question concerning some of our actions. For example, how dwells the love of God in one who claims to be a Christian and yet lives an unholy life? How about the one who disregards God's law of marriage? Or those who can find time for everything they want to do (such as hunting, fishing, recreation, work, having their hair styled, going on vacation, etc.) but can never find time to spend even a minute in the Lord's work? Or him who forsakes the assembly without just cause? Or those who are not concerned with the thousands of lost souls who will go into eternity today unprepared to meet God? How dwells the love of God in us if we are not faithful to God in all things, if we do not devote ourselves wholly to His cause, if we do not love Him supremely and obey Him implicitly?

Sin (Part Three)

James Meadows, Spartanburg, S.C.

Many who condemn sin generally will condone and practice what they call "little sins." Some separate sin into "little sins" and "big sins," but God does not make such a distinction. It is true that God does label some sins "great" (1 Sam. 2:17) because of what they cause others to do, and some sins are more grievous because they give God's enemies an occasion to blaspheme (2 Sam. 12:13, 14). But all sin displeases God and any sin unforgiven is enough to cause one to be lost eternally.

There are Great Dangers in So-Called "Little Sins"

"Little sins" often lead to other sins. The Psalmist clearly reveals the progressive nature of sin. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." (Ps. 1:1.) Paul wrote, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (2 Tim. 3:13.)

"Little sins" often lead others astray. Mother "plays bridge for prizes," but later her son becomes a professional gambler. Father keeps liquor around the house to "steady his nerves," but his daughter becomes an alcoholic.

"Little sins" will result in eternal damnation to one's soul. "For the wages of sin is death. . . ." (Rom. 6:23.) Any sin, all sin is too dangerous and damning to be fooling around with.

Some So-Called "Little Sins" And Things to Which They Lead

First, stealing pennies seems such a "little sin" but it leads to stealing thousands in many cases. Furthermore, God says, "Let him that stole steal no more. . . ." (Eph. 4:28.)

Second, hate often leads to murder. Cain hated Abel and rose up and slew him (Gen. 4:8; 1 John 3:12). "Whosoever hateth his brother is a murderer. . . ." (1 John 3:15.) "If hate does not result in murder, the reason is to be sought not in the hate, but in the lack of opportunity or means, or courage, of the hater." (Guy N. Woods.)

Third, lust often leads to the open act of adultery. Jesus said, ". . . Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28.) David looked upon and lusted after Bathsheba "and he lay with her." (2 Sam. 12:1-4.) James wrote that when "lust hath conceived, it bringeth forth sin." (James 1:15.)

Fourth, anger can lead to sin. "Be ye angry, and sin not: let not the sun go down upon your wrath." (Eph. 4:26.) "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." (Col. 3:8.)

Fifth, social drinking is considered a "little sin." Social drinking often leads to alcoholism and other evils. Drunkenness is condemned in the Bible (Prov. 20:1; 23:29-35; Gal. 5:19-21) and the only difference between a "sot" drunkard and a social drinker is degree, not kind.

Sixth, envy and jealousy lead to sinful deeds. Pilate "knew that for envy they had delivered him." (Matt. 27/18.) "And the patriarchs, moved with envy, sold Joseph into Egypt. . . ." (Acts 7:9.)

How Does One Overcome "Little Sins"?

First, one must recognize them as sin. As long as one classifies sin as "little sins" and "big sins" and sees nothing wrong with "little sins," then one will never overcome sin.

Second, work to overcome them. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13.)

Third, learn to hate every sin and cleave to that which is good. "Through thy precepts I get understanding; therefore I hate every false way." (Ps. 119:104.) ". . . abhor that which is evil; cleave to that which is good." (Rom. 12:9.)

— More to Follow —

The Church In Mooresville

Howard Winters, W. Jefferson, N.C.

It was my good pleasure in October to return to Mooresville, N.C., for my sixth (and in many ways my best) meeting with the good brethren there. I have been going to Mooresville for meetings every two or three years since the church started (in fact, I have conducted more meetings there than for any other church). Thus I have been a close observer of it and have had a deep interest in it from its beginning. For this reason I want to make a few observations concerning the church that might be of interest to others.

1. The church had its beginning in July of 1966. At that time J.E. Light, who had served as one of the elders in the Plaza church (now Providence Road) in Charlotte, lived in Mooresville. He was a good man and was willing to make any necessary sacrifice to see the church established. Ronnie Ulrey was preaching at Woodleaf. He and his family (consisting of his wife, Sue, and five children) were interested also in Mooresville. He agreed to move there to work with the church. Another family, Kenneth and Wonda Farris and their five boys, who had shortly before come to the Carolinas from Columbia, Tennessee, agreed to go with the Ulreys to help start the church. So in July of 1966 the Ulreys, the Farrises, and J.E. Light began meeting on Sunday afternoons. Later in the year the Ulreys moved to Mooresville and the church began to take on stability.

2. Like most places in the Carolinas the church in Mooresville has experienced extremely slow growth and it has had its share of struggles and hardships. But it was fortunate in the first few people it reached. Brannon McKnight, a native of Mooresville, was baptized by Ronnie Ulrey in December of 1966. He had grown up in denominationalism but had married the daughter (Linda) of J.E. Light. By this means he had a direct connection with the church. Donald Light (the son of J.E.) and his wife, Gwenn, obeyed the gospel early in 1967 and Ruth Bracket later that year. About this time (I forgot to get the exact date) Ron and Elizabeth Nesbitt moved to Mooresville, where Ron was serving on the police force. These, along with J.E. Light, the Farrises, and the Ulreys, gave the church its basic structure. Most of these are still active in the church.

3. In my judgment the church is now in the best condition, both numerically and financially, in its history. Several mature families have moved there (or placed membership) in the past two or three years, including the Gurleys, a retired elder from Texas, the Freemans, from Huntersville, the Greens, both graduates of David Lipscomb College, and some more recent ones. They have added strength, maturity, and encouragement. Then during the week of the meeting (while I was there) 10 were baptized and one came for prayer. I thus left the church with nearly a third more members than it had when the meeting started. But while the church is still small by most standards, it is showing signs of growth. The average attendance is now about 40 with a weekly contribution of $200 or more.

4. The church owns its own building (fully paid for). And while it is small (or at least has a small auditorium), it is adequate for the present and for the foreseeable future. The church has also been paying on a preacher's home for more than 10 years. It is a large four-bedroom house in a lovely location.

5. Four full-time preachers have served the church, including Ronnie Ulrey, Forrest McDonald, Hugh Spurgeon, and Bill Williams. But none have stayed very long. Between preachers Brannon McKnight does the preaching. At present he has been serving in this capacity, on a part-time basis, for nearly three years. He is a man of outstanding ability and is loved and respected by the whole church. But his efforts are hindered because of his employment (there is simply not enough time for him to do justice to both jobs). Several of the members told me that they did not need better preaching, but that they did need someone who could spend more time directly working and

teaching in the community. Some even suggested that the ideal would be for someone to work in the community and share the preaching with Brannon.

As I have said, I have been going to Mooresville every two or three years for meetings since the church was established, but I am more encouraged by its prospects now than at any time since 1967. The future looks very bright for it. And if there is some wide-awake, hard-working, truth-loving preacher looking for a tremendous challenge, I suggest that he look into Mooresville. The brethren are looking for a good man, and God needs a noble servant there.

The New Morality (Part One)

Billy Boyd, Henderson, N.C.

Today we live in a time that could be labeled "The Age of the New Morality." **Webster's New Collegiate Dictionary** defines "new" as that which is appearing, thought of, discovered or made for the first time, or modern or recent, and "morality" as being the quality of that which conforms to right ideals or principles of human conduct. From these definitions and what the New Morality really means in Christianity, we hope to show that the New Morality is neither new nor moral, but old and immoral — only new to this generation and moral to the extent that many have set their own standards in contrast to what God's standards are in His holy word.

In regard to new things, Solomon wrote, "There is no new thing under the sun." (Eccl. 1:9.) And in regard to morals, it is written that the Israelites, in the days of the judges, did that which was right in their own eyes (Judges 21:25).

As you can see, this New Morality is not something new; God's people have always been plagued by it; it has been prevalent throughout the centuries of time; and like a malignant cancer, it permeates the very heart of Christianity today.

As pertaining to religion, the New Morality may mean different things to different people, but basically it rejects the proper standard of conduct and regulates the idealistic principles of human ethics — in our case, the rejection of the authority of God. Jesus said, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition." (Mark 7:7, 9.)

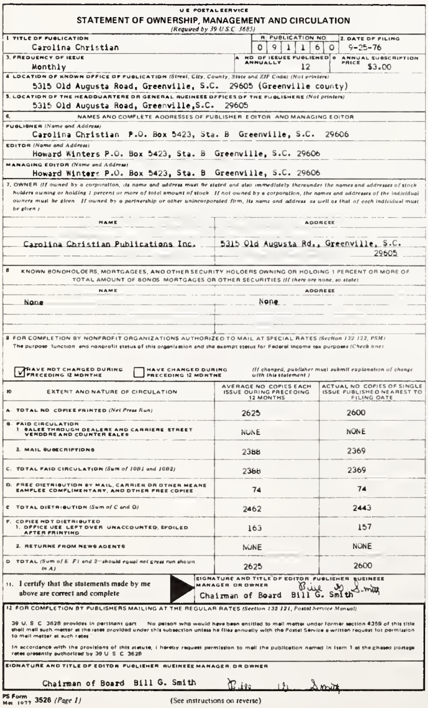
But a profound study of God will not allow this rejection, as there are certain revelations about Him to which one is drawn. First, God makes no experiments. We learn in Hebrews 4:12, Genesis 17:1 and Psalm 139 that God is omniscient, omnipotent and also omnipresent. And if this be true, and it is, God does not require experiments; He does everything right the first time. Second, God is infinitely just, holy and good (Ps. 89:14; 1 Pet. 1:16; Mark 10:18). The very nature of God is the constitution of the universe. Third, since He is the Creator, unchangeable and eternal (Gen. 1:1; James 1:17; 1 Tim. 1:17), His will is the only proper standard of righteousness and rectitude. Therefore, it follows that when the Bible speaks of God as having human feelings, such as repenting, or having the characteristics of man, such as possessing a hand or an eye, it is only in the sense of anthropopathism or anthropomorphism — that is, it's only a figure of speech.

James says that God is a never-changing God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Therefore He sets the standards for morality, and anything new must be the innovations of man or new to this generation in which we live.

Perhaps there are a number of examples of the New Morality to which we could address ourselves, but allow me to mention only three: immorality, decaying marriage norms, and liberalism within the church. But first, let me go back about 10 years, 1968 to be exact, and review some of the happenings that helped kindle the flames to this New Morality. This was the year that the late President Lyndon B. Johnson, because of the war in Viet Nam, declined to run for a second term in office; for that office, we saw Senator Hubert H. Humphrey lose to a determined Richard M. Nixon. In this year, Martin Luther King and Robert F. Kennedy were killed by two different assassins. In Viet Nam, the battle of Khe Sauh was fought, and it changed the whole tenor of America's involvement in the war. At Columbia University, students rebelled and took over several of the college dorms. This also was the year that "Hair" was presented, with all its obscenity and nakedness. In general, young people learned that they could do just about whatever they wanted. So there were bearded hippies, punk rock groups and crusading flower children, with drugs and free love flowing like rivers of wine. Like Siamese twins, they nurtured on America the Beautiful, while we sang, "Nearer, my God, to Thee," and hoped that it would all go away . . . but it didn't.

Today we live in a time of moral indifference, in a sin-saturated, sex-sick society. We find sex exploited everywhere, in advertisements from automobiles to zippers and from toothpaste to nail polish. In 1967 a survey was taken that revealed, among other things, that among the young people, "Seventy-five percent thought they were developing a new sexual morality." And maybe they did, as immorality is evidenced, in a figure of speech, on nearly every street corner in America today.

In the wake of all this, abortions have followed. In 1977 abortions in Memphis, Tennessee, outnumbered births in all of Shelby County. (**Informer**, Vol. 22, No. 5.) This is bad enough within itself, but what is so disturbing is that so many fail to understand, nor seem to care to, that the unborn child is human life, and is sacred. Solomon said in Ecclesiastes 11:5, "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all." He said it was a child. And again, David this time, ". . . thou hast covered me in my mother's womb. . . . my body was not hid from thee, when I was made in secret. . . ." David considered himself a person, a human being, before he was born. Other Scriptures include Genesis 25:21, Exodus 21:22, and Job 3:11. Others could be added. Gaston Cogdell states in **Contending for the Faith** (Vol. 9, No. 4), "If human life is not sacred at its conception, it is never sacred; and if human life is not sacred, then nothing is." Abortion is the taking of human life. But abortions would not take so many lives if there were not so much fornication and adultery! But, as often is the case, one sin simply leads to another.



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How To Redeem The Time

Jim Stutts, Charleston, S.C.

Paul wrote: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:15-17; see also Col. 4:5.) The Holy Spirit here informs us that being wise involves making the best possible use of our time. Time is the stuff out of which life is made and is so valuable that God gives it to us one second at a time. How do you redeem your time? Can one really buy it back? Let us notice some ways to redeem time.

IN THE HOME parents can use their time wisely in being with their children. Parents are commanded to bring their children up in the glory and the admonition of the Lord (Eph. 6:4). This takes time! Sadly, many homes have mothers who consider their children little house apes and hence they tote them off to a child-care center to do their work for them. Too many fathers are so engrossed in their jobs or pleasure pursuits that their children roam the streets to eventually get into trouble. But Christian parents view their children as a precious heritage from God with an eternal soul which must be fed as well as the body.

Often we think time spent with our children is wasted. I recall reading of a father who kept a diary and regarding a day spent fishing with his son, he wrote: "Day wasted." However, the son referred to that day as one of the greatest of his life for years to come. The lesson is clear: we do more than we can calculate by just being with them. Let us resolve to share our love and lives with our children. Let us be missionaries to them as well as others (1 Tim. 5:8).

ON THE JOB OR CAMPUS we can use our time wisely in reaching others for Christ. Those we work or go to school with are a part of our world, and Jesus commanded us to teach all in all the world (Mark 16:15, 16). Often we are hesitant about speaking to a friend about Christ and His church for fear of rejection. It reminds me of the church member who worked with a person for many years and after being made to feel guilty by the preacher, he decided to speak to this person about the Lord. Upon doing so, he was surprised to find out that his co-worker was a member of the church! Obviously, neither of these individuals were soul-conscious soul winners! Much time can be bought back when we make time count through winning souls.

AT THE CHURCH BUILDING we can redeem time. Much time is lost because members do not utilize every worship, study, and fellowship opportunities. Marriages fail, personal problems are not solved, sin takes over the unfaithful members' lives all because they divorce themselves from the assembling of the saints (Heb. 10:25).

We can redeem time at the building through becoming a self-appointed welcoming committee to all visitors. Souls made to feel welcome in our worship periods will want to return. Those out of Christ especially need our hand of friendship and love. With each Christian in attendance avoiding the tendency to traffic only in their small circle of friends and purposely looking for unfamiliar faces, we shall not fail to become a center radiating the love of Jesus.

MAKING OPPORTUNITIES will help redeem time. Too often we wait for opportunity to knock at our doors rather than making opportunities. James said it is sin to know what we need to do and fail to do it (James 4:17). Going with the gospel is an aggressive thing. Jesus said the fields are white and that we need to merely open our eyes to the opportunities we can take (John 4:35). He also said there are opportunities we can make by going into the highways and alleys and compelling folk to come to Christ (Luke 14:23). We make opportunities by regular and systematic visitation, either individually or preferably in conjunction with an evangelism team. What time or times each week do you have specifically set aside to visit those out of Christ? James informs us that if we convert a sinner from the error of his way, we both save a soul and hide a multitude of sins (James 5:20). Think of the time, misery, and souls that are saved through the conversion of just one person! Truly, only eternity will tell how much time we actually redeem when we let Christ work through us.

Are you in the Time Conservation Corps? That is what the church is and you can be an active member! (Acts 2:38-47).

The Results Of Indwelling

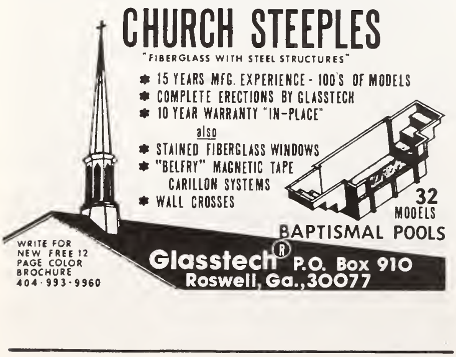
Howard Winters, W. Jefferson, N.C.

For several issues I have been discussing with you the indwelling of the Holy Spirit. It is my purpose now to bring that study to a close by observing a few of the results of the Spirit's indwelling. This aspect of the study will also substantiate my conclusion that the Spirit indwells Christians indirectly, through the word of truth, rather than directly. By taking a look at the results, and by observing how the Spirit performs them, our understanding of the indwelling should be greatly enhanced. Only a selected number of passages in which effects are ascribed to the Spirit can be noticed, but I will discuss enough to illustrate the principle.

1. Christians are led by the Spirit. The Scriptures say, "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14.) "But if ye be led of the Spirit, ye are not under the law." (Gal. 5:18.) Since this is a fact that cannot be questioned, we need to ask: Does the Spirit lead directly or indirectly? I conclude that the context of the whole Bible demands that we say He leads indirectly, leads by the means of truth. There are few errors that are productive of more evil than that of thinking the Spirit leads directly. When one is totally convinced that the Spirit is leading him directly by some subjective manner, such as by experiences, feelings, intuition, nudges, etc., he has little use or respect for the Bible. He depends upon what he calls "the leadership of the Spirit" to reveal to him the will of God. In theory he may hold to the Bible, but in belief and practice he abandons it — he accepts his "leadings" as God's will for him.

When Paul spoke of the Spirit leading one, he was not speaking of some subjective impression but objective directions; he was speaking of following the standard the Holy Spirit had revealed, the revelation given by the Spirit through inspired men (the revelation was first delivered through living men but it is now found in the New Testament Scriptures). Thus when one follows the word of God he is being led by the Spirit. The Spirit, therefore, leads indirectly — He leads through His divine instructions. But whether He leads directly or indirectly, it is still no less the Spirit leading. The method does not change the fact.

2. The Spirit puts to death the deeds of the body. Paul wrote, "For if ye live after the flesh, ye shall die: but if ye through [by, ASV] the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13.) I think Moses E. Lard is correct in paraphrasing the latter part of the verse as follows: "But if by the aid of the Holy Spirit which dwells in you, you put an end to the deeds of the body, ye shall live." (**Commentary on Romans**, p. 263.) The deeds of the body are sinful deeds, but the destruction of the deeds (sin) is by the aid of the Spirit. The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Spirit puts to death the deeds of the body. This is a fact, but again the fact does not within itself establish the method by which He mortifies the deeds. Does He do so directly or indirectly? Does the Spirit do it apart from any effort on the part of the individual? Of course not. Christians, even with the indwelling Spirit, continue to be faced with temptation and they often fall into sin. But their failure is not because the means of escape are not available (cf. 1 Cor. 10:13). The Spirit has provided, through the word of truth (called the law of the Spirit of life in Christ Jesus just 11 verses previous to this).

3. The Spirit bears witness with our spirit. Paul says, "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.) There are two spirits here, "the Spirit" and "our spirit." To know that one is a child of God, he must have the witness of both spirits. "The Spirit" is the Holy Spirit and "our spirit" is the human spirit. Each spirit has a particular function in the soul's redemption, and they bear witness together when their witness agrees one with the other.

Paul seems to be deliberately answering the questions "Am I a child of God?" and if so, "How can I know it?" His answer is that we can know we are children of God when the Spirit bears witness with our spirit. To see how this is a sufficient and clear answer, two other questions need to be considered. First, what kind of character constitutes a child of God? And second, what kind of character have I? It is the function of the Holy Spirit to answer the first question and it is the function of the human spirit to answer the second. When the Holy Spirit tells us (through the word of God) the kind of character that constitutes a Christian and our spirit tells us, by its personal knowledge, the kind of character we are, we can then determine whether we are the children of God — whether we are the kind of character the Spirit defines as a Christian. When the human spirit can say his character is identical with the character revealed by the Spirit as a child of God, both spirits are bearing witness together. Or to say the same thing another way, when one's character corresponds exactly with the kind of character that constitutes a child of God, then he can know that he is a Christian. He knows this, not because of some mysterious impression, but because the Spirit has defined (in the truth revealed) the kind of character that constitutes a Christian and his spirit tells him that he is that kind of character.

But how does the Spirit bear witness as to the kind of character which constitutes a Christian? Does he do so directly or indirectly? He does so indirectly, through the truth, the inspired word of God. But this does not change the fact. The Spirit still bears witness with our spirit.

4. Christians walk in the Spirit. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5:16.) To walk in the Spirit can hardly bear any meaning here but to walk in the sphere of the Spirit, that is, to walk in relationship with the Spirit. The Christian and the Spirit are traveling companions — they walk together. But there is nothing mysterious about this. It simply means that one walks with the Spirit, walks where the Spirit leads. His walk (as a Christian) is spiritual. And spirituality simply means to follow the Spirit's instructions as given in the word of God. Thus when one walks in the Spirit, the Spirit is leading him indirectly, leading him by the word of truth. The Spirit, therefore, leads not by some direct influence, illumination, or impression, but indirectly through His divine instructions.

Perhaps here would be a good place to make some vital observations:

First, Christians dwell in God (1 John 3:4; 4:13) and God dwells in Christians (1 John 4:12, 16). This in no way denotes mysticism (and I use the word "mysticism" here to mean the direct and intuitive acquisition of knowledge and power). Rather it is the indication of an established relationship.

Second, Christians are in Christ (2 Cor. 5:17) and Christ is in Christians (Eph. 3:17; Col. 1:27). But nothing mysterious is intended by this. It too is an indication of an established relationship.

Third, Christians dwell in (walk in) the Spirit (Gal. 5:16) and the Spirit dwells in Christians (Rom. 8:9-11). But why assume that mysticism is meant here — why assume that the Spirit literally and directly dwells in and works on the mind and heart? Why not conclude (as I believe the Scriptures clearly teach and that I have abundantly proven), as in the case with God and Christ, that this also indicates an established relationship — a relationship that is regulated by the Spirit?

5. **The Spirit sanctifies.** "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." (Rom. 15:16.) "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13.) In the first verse cited it is plainly stated that one is sanctified by the Spirit, and in the second one it is seen that salvation is by means of sanctification by the Spirit through belief of the truth.

The word sanctify means to set apart for a special use, especially for the service of God. One is set apart, sanctified, when he is converted to Christ (other uses of the word, however, include a present process and a future hope or goal; cf. 1 Thess. 4:3; 5:23; Rom. 13:11). And as a Christian one is duty bound to devote himself to the service for which he has been set apart — he is a holy vessel, meet for the Master's use. But sanctification, whether past, present, or future, is not accomplished by the Spirit directly, but indirectly through the belief of the truth, the word of God. Or as Jesus states it, "Sanctify them through thy truth: thy word is truth." (John 17:17.) Thus one can reach no Scriptural conclusion but that sanctification is the result of the Spirit working through means, not something He does directly in the Christian by His personal indwelling.

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6. **The Spirit produces fruit in Christians.** In contrast to the works of the flesh, Paul said, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5:22, 23.) Unlike the works of the flesh, which are gross and sensual and lead to a life of dissipation and destruction, the fruit of the Spirit is manifested in a life of purity, holiness, and excellence. The fruit of the Spirit is the product of the Christian life.

Take a look at each of them: love is from the Greek **agape.** It is an **act** of the will, not something the Spirit directly instills. Joy is a human emotion, delight **expressing** itself. Peace is **made** by individuals. "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.) While the Holy Spirit gives peace, He does so by giving the gospel plan, which, when followed, produces peace. Longsuffering is patience — **bearing** long with the difficult, whether it be with people or problems. Gentleness is the **disposition** to handle with kindness and care. Goodness is the characteristic of one who **does** good — goodness flowing out of a heart of benevolence. Faith, as it is here used, is the quality of **being** faithful or dependable. Meekness is **forbearance.** And temperance is **self-control.**

Thus in every case the fruit of the Spirit is something produced by an act of the individual himself, something the individual chooses and controls. It is called the fruit of the Spirit because it is produced by the individual when he follows the instructions of the Spirit — it is the fruit of the spiritual life. The Spirit, therefore, produces His fruit indirectly, and the means used to produce the effects is the powerful, eternal, immutable word of God.

We can now conclude that all the Holy Spirit does in man (including His indwelling), He does indirectly, that is, by means. When the fact and the method are separated, one has no problem in seeing this. The problem comes when the fact is confused with the method, or **vice versa.**

The Need For Involvement

James Meadows, Spartanburg, S.C.

The 17th-century poet-preacher John Dunn gave the world these now widely quoted words: "No man is an island, entire of itself; every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friend's or of thine own were: any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls; the bell tolls for thee." Pythagoras, the Greek philosopher and mathematician, was once asked by a Greek tyrant what he was doing at the Olympic Games. The philosopher replied: "Some come to try out for the prizes, some come to sell their merchandise, some come to enjoy themselves and to meet their friends. I am one of those who came just to stand on the sidelines and look on." Telling the story, many years later, Bacon observed: "But man must know that in the theatre of men's lives and God's world, it is reserved only for God and the angels to look on."

All of us are deeply involved in all of mankind and there is nothing that happens anywhere in the world that affects people that is not a matter of our concern. From the very beginning of time man has been involved with his fellowman though he has not always realized it. After Cain killed Abel the Lord said, "Where is Abel thy brother?" (Gen. 4:9.) Cain answered, "Am I my brother's keeper?" (Gen. 4:9.) Cain didn't realize that the answer to that question is "Yes." There are still descendants of Cain who are cursed with their own lack of concern for their fellowman.

Ours is an age of two great evils regarding involvement. **First,** there is the evil of refusing to get involved with the dangers and needs of others. Practically every day the newspapers report a case of need and people standing on the sidelines absolutely refusing to get involved. **Second**, there is the evil of getting too involved in the things of the world and being choked to death spiritually (Matt. 13/22.)

There are many examples of real involvement in the Lord's work. When brother G.C. Brewer (a great gospel preacher who passed to his reward many years ago) was preaching in Sherman, Texas, he became involved. He was walking home from his office one day at noon for lunch. Suddenly, out of the blue there came a crisis. He had just passed some little children playing in a yard when he saw a mad dog, frothing at the mouth, coming toward those children. There was no time to call the police, no time to get a gun, no time to even find a stick, so brother Brewer met that dog head-on with his bare hands and killed the dog. Of course he had to take the rabies shots and much suffering followed, but he became involved when the need arose, even at the risk of his own life.

The Samaritan became involved (Luke 10:23-37). "This Samaritan really was a rather irrational man. He should have had the sense to see that this was a dangerous spot and if he remained, he likewise might be robbed and beaten. He should have had the insight to realize that the man he was helping was a man of a race that looked upon his own race as dogs. He would probably get no thanks for his efforts. But he stopped. It involved unselfishness and love."

The greatest thing that can happen in a Christian's life is to really get involved in the Lord's work. It will give new tone and new meaning to your life. Happiness will come in a degree you have never known. Others will be blessed and the Lord will be glorified.

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THINKING THINGS THROUGH

Scripture Cannot Be Broken

The liberal and his sympathizers have a low estimate of the Scripture. When they get through subjecting it to their intellectualization it is little more than myth, legend, superstition, or fiction. They make it purely a human book, subject to all the errors of frail human beings. But not so with our Lord. He taught that the Scripture was of divine origin, that it came from the mouth of God. And one of the ways that He did this was to state unequivocally that the Scripture cannot be broken. That is to say that when the Scripture says a thing, that thing cannot be set aside, modified, or annulled. The Scriptures cannot be changed simply because man wishes to change it. What it says must remain true; what it foretells must come to pass; what it commands must remain the will of God. In short, the Scripture cannot be made void.

On the occasion recorded in John 10, when Jesus walked and taught in the temple, the Jews grew angry with Him because He was teaching (or at least they had concluded that He was teaching) that He was the Son of God. They took up stones to stone Him. He asked them for which of the good works He had done were they stoning Him. They replied that it was not for a good work but because He had blasphemed in making Himself God.

In His own defense, Jesus stated: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:34-36.) The whole argument here is designed to show that since the Scripture calls some gods (and the Scripture cannot be wrong), it cannot be blasphemy for Jesus, whom God has sanctified (set aside for a special work) and sent into the world, to be called the Son of God. While it does not lie within our purpose to deal with the argument **per se**, the proof that Jesus gave for the validity of the argument was the fact that the Scripture cannot be broken. This is an extremely strong statement in defense of the Scripture. And it might help us see this if we give a little attention to three vital words:

1. **Law.** Jesus quotes from Psalm 82:6, but He calls it their **law** – the law that God had given them through His spokesmen. It therefore makes no difference where a thing is written in the Scripture; it is still the divinely given law of God. Any part in particular or the whole in general is considered the law. The law, or the word of God, is a single unit. No part of it can be broken without breaking the whole. This is why James could say, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) The law is of such nature that one cannot violate it without becoming a lawbreaker, and a lawbreaker is condemned by the whole law, not just the part which he breaks. A murderer is not guilty of stealing, but murder alone makes him a lawbreaker. Thus it is that when one violates any part of the law, he becomes a law violater. The law thus stands as a unit from which no part may be extracted without affecting the whole.

2. **Scripture.** The **Scripture** cannot be broken. Paul said, "All scripture is given by inspiration of God. . . ." (2 Tim. 3:16.) By "Scripture" both Paul and Christ meant the written word of God, the law or the word which had been God breathed. In the argument quoted, Jesus uses the terms law, word of God, and Scripture synonymously. Thus He not only had in mind the particular Scripture quoted, He also had in mind the Scripture as a whole, all Scripture. No part, neither the whole, of Scripture can be broken. When Jesus used the word Scripture, He did not mean just any writings; He meant the received law or word of God, the

canon, that which was given by God. The canon was not chosen by man. It came from God. It was the divinely inspired Scripture. Thus any writing (word) that came from God is Scripture; any writings that did not come from God cannot be under consideration by the Lord. This fact necessarily implies the divine origin of the Bible. The Scripture cannot be broken because it is the inspired word of God.

3. **Broken.** The Scripture cannot be **broken.** This does not mean that it cannot be broken in the sense of violation, for it is often broken in this sense; it means that it cannot be broken in the sense of setting aside, modifying, or annulling. Or in other words, the Scripture is right and nothing can change that fact. Scripture is immutable, and it remains so regardless of the action or reaction of man. Whether he likes it or dislikes it, it must remain as it was given.

It should be remembered, therefore, that the Scripture can be violated but it cannot be broken. "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." (Rom. 3:3, 4.) One may refuse to believe in Christ (John 8:24), repent of his sins (Luke 13:5), or be baptized into Christ for the remission of sins (Acts 2:38), and thus violate the requirements of Scripture, but the Scripture itself remains the same, unchanged and unchangeable. And a fearful aspect about this matter is the fact that one must appear before the judgment seat of Christ and be judged by the unbroken Scripture, by the very words he has obeyed or refused to obey (John 12:48). There is no escape from the Scripture. And it cannot be broken!

He Came To Save; So Must We

Dennis Conner, Clemmons, N.C.

In Luke 19:10 Jesus summarizes the purpose of His earthly ministry: "For the Son of man came to seek and to save that which was lost." The Son of man was manifest in the flesh so that He could provide the way for sinful mankind to be pardoned and reconciled to the God of heaven. In essence He came to save lost man. In simple terms that is what Jesus sought to do and as disciples of Jesus Christ, so must we.

It has been correctly stated that the primary function of the church is to evangelize the lost. That responsibility was given to every believer by Jesus Himself in Matthew 28:19, 20 in words that we often fail to seriously consider: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit, **Teaching them to observe whatsoever I commanded you. . . .**" Be sure to note that one of the things Jesus taught the apostles was the fact that they must make disciples, and so must we!

My dear brothers and sisters, do we comprehend the sense of urgency implied in that command of Jesus? Earlier He had said, "I came to save," and now He is saying, "You must save." Men are lost, separated from God, and dying in that condition without the Lord Jesus Christ and we have the power in the word of the gospel to save them, but do we possess the sense of urgency and the love that says, "I must tell them"?

The mission of the church is an extension of the mission of Jesus Christ Himself and that mission is to save that which was lost. The church is the instrument which Jesus now uses to accomplish that mission. We are to be His hands and, in a sense, His voice. Do we dare imagine that His hands would be idle and His voice silent? God forbid! The whole of the life of Jesus was characterized by love, compassion and activity. So it must be with the life of the church, and so it must be with the lives of each one of us in that we are the church.

Jesus did all that He possibly could to save that which was lost. Will we?

GLEANINGS OF ENCOURAGEMENT

The Things We Fail To Do

Henry L. Fuhry, Asheville, N.C.

James 4:17 says, "Whoever knows what is right to do and fails to do it, for him it is sin." No Christian should be satisfied unless he has tried to obey God. But no one is likely to be very zealous in his efforts who does not frequently inventory himself in the light of the Lord's teaching.

One of the most impressive facts in the moral and religious teaching of Jesus is the stress He laid on positive and active goodness. In Luke 10:25-37 Jesus answers the lawyer who had asked the question as to how to obtain eternal life. He related what is known as the parable of the good Samaritan. The priest and the Levite were not guilty of any positive act of wrongdoing. If the wounded man had died, the law could not have touched them for turning a deaf ear to the call of humanity. Yet in the eyes of divine justice, and of higher human compassion, they would have been guilty of murder. Their omission of duty was as wicked as the crime of the robbers; and little did they think when they passed by on the other side that they would be for all time to come an outstanding example of the baseness of doing nothing and of the wickedness of negative failure.

Luke 16:19-31 tells of the rich man and Lazarus. The rich man was very affluent; he ate well every day, lived sumptuously, and had more than he needed. A poor man by the name of Lazarus who was full of sores was willing to be fed the leftovers from the rich man's table. Lazarus died and was carried by the angel to Abraham's bosom. The rich man died and he went to hades and was in eternal torment. The rich man was not sent to torment for that which he did, but for that which he might have done. He was not accused of any positive transgression, nor was he called a bad man. He was, in all probability, a highly respected citizen in the eyes of his contemporaries; but in the eyes of God he was a sinner.

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Jesus relates in Matthew 25:14-30 the story of the rich man and his three servants. Here we find the master calling his servants and telling them he was going on a trip. He gave one servant five talents; to another he gave two talents; and to the third he gave one talent (a talent of gold in those days was worth about $29,000; a talent of silver about $1,000). The first servant immediately put his five talents to work. The second servant put his two talents to work and he doubled them as did the first servant. The third servant took his talent and buried it. The master returned. He was well pleased with first and second servants because they had worked and doubled that which he gave them. When the third servant brought the one talent to his master the Scripture says the master was wroth (very angry because the servant had done nothing with that with which he had been entrusted. The one-talent man was not accused of spending or squandering his lord's money. Indeed, in a negative way he had acted with scrupulous honesty and care. He was exact; for when his master returned he gave back to him every cent that had been put into his hands. Yet he was condemned – condemned because he had done nothing with that which was in his possession.

In Matthew 25:31-46 we read where the Master will separate men into two groups – the sheep on His right and the goats on His left. Those on His right will have His blessing. Those on His left will be condemned because they failed to help those in need of even the most insignificant things such as a drink of water, a bite of food, a piece of clothing, etc. – all acts of omission, things they knew they should do but did not do!

What are the consequences of sins of omission? Consider the failure of one during young manhood to prepare himself for work and service in later years. There are few who realize the loss at the time, but their eyes are usually opened when the demands and needs of future years press upon them. The soul of many a person has been destroyed by a failure to develop its power at the proper time. It has been said that if a person has not accepted Christ by the time he reaches the age of 30 it is highly unlikely that he ever will. Consider the injury inflicted upon others. If a man sees another person in danger of losing his life and fails to do something about it when he has the opportunity, he will be held morally responsible for the death of the other person. How many kind words have we left unspoken? Have we complimented others? Have we thanked those who have done good toward us? Have we told others how much we appreciate them? Have we remembered the sick? Have we comforted the bereaved? We know we should do these things because as Christians we have the responsibility to do so. To fail to do these little things are sins of omission!

Think of the times we should have stood for the truth, but kept silent for the sake of popularity! Henry Frederick Amiel, a Swiss author who lived in the 19th century, said, "Truth is not only violated by falsehood; it may be equally outraged by silence."

How about the things we have not done in our homes? What about family worship? Have we been faithful with it? And most especially if there are children in the home. **Family discipline?** Have we properly appreciated and discharged it? (Ephesians 6:4: "Fathers, do not provoke your children to anger, but bring them up in the nurture [discipline] and admonition [instruction] and admonition [instruction] of the Lord." The word "nurture" or discipline involves the whole training and education of children. What about private Bible reading and prayer? How much have we read and studied the Bible? How much have we prayed together at home in private?

What about the things we have not done for the church? Have we been faithful in attendance at all meetings of the church? Have we tried to do that which the Lord teaches with reference to giving? Have we been instrumental in leading anyone to Christ? Have we even endeavored to do so? Have we spoken well of the church among those about us? Have we done anything to make the church more friendly? Have we discussed with the elders the possibility of putting our talents to work for the church?

Having now had these acts of omission called to our attention, what will be our attitude from this day forward? As Christians we have these responsibilities to all men. "Whoever knows to do right and fails to do it, to him it is sin."

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Timothy Hill Children's Ranch, Inc. News

Jerry Hill has become full-time superintendent of the soon-to-be-constructed Timothy Hill Children's Ranch in Riverhead, New York, after resigning from a 13-year ministry with the Riverhead congregation. Larry Bonner, president of the board of directors of the Timothy Hill Children's Ranch, made the announcement of Hill's appointment effective August 1, 1978. The Ranch will be licensed in New York State to care for abused and neglected children.

Mike Vanderberg has been named the new minister of the Riverhead church. He comes to Riverhead from South Africa, where he has been working with the church in King William's Town.

Jerry and Fern Hill and family came to Riverhead in 1965 after serving congregations in Columbia, Tennessee, and Mobile, Alabama. He is a graduate of Harding College and has done graduate work at the Harding Graduate School of Religion in Memphis, Tennessee.

The Hill's oldest son, Timothy, 13, was killed in an accident in May 1972. The Timothy Hill Children's Ranch is a program of faith that grew out of young Timothy's vision, frequently expressed while he lived, of some day having a place of his own for homeless children. The Hills have four sons, Titus, Thomas, Thaddaeus, and Theophilus.

Vanderberg, a native of Fort Elizabeth,

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South Africa, holds a diploma in chemical technology from the College for Advanced Technical Education in Port Elizabeth. In 1973 he decided to give himself full time to preaching the gospel and moved to Lubbock, Texas, where he graduated from Sunset School of Preaching and Sunset School of Missions.

After working with the Birdville church in Fort Worth, he returned in 1976 to his homeland to work in King William's Town.

Vanderberg and his wife, Elna, have two children, Mark, 9, and Kelly, 6.

CAROLINA CHURCH NEWS

SOUTH CAROLINA

Seneca

DAVID CURRIE, Reporting: The Oconee church in Seneca has recently hired John Owen as a full-time minister for the congregation and as campus minister at Clemson University. John was converted and trained at the Crossroads church of Christ in Gainesville, Fla. He also worked three months this past summer as campus minister at the University of Colorado. His work with us here started Sunday, Sept. 24. We had a record number that day with 48 persons in attendance for the worship service.

The work at Oconee, which started about a year ago with an average attendance of 12, is presently averaging about 28-30 in morning worship. One goal of the congregation is to have an average attendance of 100 by next October.

The church is presently reaching out to Clemson and Seneca communities and the college campus with evangelistic Bible studies conducted in the homes and dorm rooms of the Christians. Many one-on-one Bible studies are now in progress resulting from the home meetings.

We would like to thank the Augusta Road church of Christ for their tremendous support and encouragement of the brethren here. Without their help and love our progress would be much slower.

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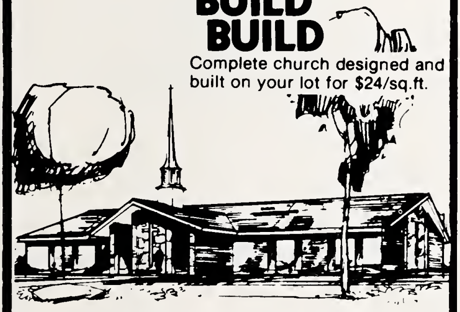

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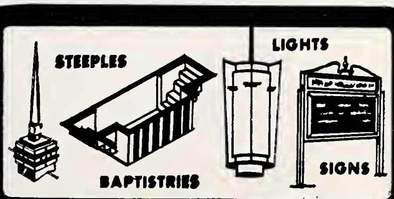

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BAPTISM

God			A Deadly Contrast			Man
Believe	Baptism	Saved	Mk.16:16	Believe	Saved	Baptism
Repent	Baptism	Rem. of Sins	Acts 2:38	Repent	Rem. of Sins	Baptism
Arise	Baptism	Wash Away Sins	Acts 22:16	Arise	Wash Away Sins	Baptism
Dead	Baptism	New Life	Rom. 6:4	Dead	New Life	Baptism
As Many	Baptism	Put On Christ	Gal. 3:27	As Many	Put On Christ	Baptism
All	Baptism	One Body	1 Cor. 12:13	All	One Body	Baptism
Dead	Baptism	Raised	Col. 2:12	Dead	Raised	Baptism
Water	Spirit	King-dom	John 3:5	Spirit	King-dom	Water
In Sin	Obeyed	Freed	Rom. 6:17, 18	In Sin	Freed	Obeyed

— *Everett Morefield*

EDITORIALS

PRICE INCREASE

Without prior notice or without allowing any intervening time, our printers have informed us that beginning last month a 24 per cent increase in printing cost would be added to our bill, and then in January, then only two months away, eight per cent more would be added, making a total of 32 per cent increase in the cost of printing at one huge jump. Adding to this the 200 per cent or more increase in postage rates in the past two years, you can understand why we find ourselves in the embarrassing condition of being 33 per cent below the survival line financially. (The cost of producing the paper and getting it to you is now approximately 25¢ per copy.)

We therefore have no choice but to increase the subscription rates immediately. It hurts us to have to do so, but it is absolutely necessary for survival. We are going to try to absorb most of the postage increase and just pass on to you the increase in printing, but this will just bring us up to date — it allows absolutely nothing for future increase in cost. Thus beginning on January 1, 1979, the following rates will go into effect:

Single subscription, $4.00.
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Bundles and mailing lists, 20¢ per copy.

Both new subscriptions and renewals will be accepted at the old price until January 1.

Perhaps you should know that no one associated with **Carolina Christian** receives a single penny for his service. It is all done gratis — we even pay our own expenses. Because of this we can ask every subscriber, and more especially the churches which receive bundles or send it directly into the home, to make the sacrifice necessary and accept this increase, as hard as it may be. The life of the paper depends on it. And we cannot survive without your help now.

But, when one stops to think about it, even with the new prices, **Carolina Christian** is still one of the best bargains in the world.

SOUTH CAROLINA LECTURES

It was our privilege to be at and speak on the South Carolina lectures conducted by the Windsor Lake church in Columbia the first week in November. For lack of time to prepare and interest in it by brethren over the state they were cut short this year, beginning Monday afternoon and closing Tuesday night. But this did not affect the quality. Although short in quantity, the contents were as good as any before it. Both the Windsor Lake church and Wallace Beasley, the local preacher, are to be commended for their planning and carrying out a great program.

However, there was one extremely disappointing aspect, namely, the attendance by preachers in South Carolina. Not one out of 10 showed up for even one session. And if we remember correctly only two, Buford Carroll and C.R. Franks, Jr., from South Carolina were present for the whole program. While preachers may excuse their absence, their excuses sound similar to the ones they hear from members excusing themselves from attendance at regular ser-

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Howard Winters, Editor; David Pharr, Carolina News Editor; James Stutts, Brotherhood News Editor.

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vices. Most of them are either flabby or full of hot air. The real problem is lack of interest. And that lack of interest portends some obvious ill omens for the future of the lectures. The program is planned for statewide participation. They are designed to enhance fellowship among us. Their purpose is to bring us together for fellowship and encouragement (if one needs neither, he should still come and give to those who need both). Without participation and attendance the purpose is absolutely defeated.

Although the lectures have been announced for the next two years (in Florence in 1979 and at Augusta Road in Greenville in 1980), it is our candid judgment that they cannot survive unless preachers get behind them. Thus the preachers of South Carolina must make a decision: if they want a lectureship they must support it; if they do not support it, then it will die. While we may continue to give mouth service to the lectures, our presence or absence next year will be a vote for them or against them. Which will it be?

BUY THE TRUTH

The truth is available to anyone who desires it but it must be purchased, and the purchase price includes the willingness to sacrifice all falsehood for it. Solomon said, "Buy the truth, and sell it not; also wisdom, and instruction, and understanding." (Prov. 23:23.) To buy the truth should be the heart's desire of every person made in the image of God.

Truth is the most valuable commodity that the sons of men can possess. No price is too great to pay for it. It is that by which sinful men are made free (John 8:32). But saving truth, the truth that is designed to lead lost man to the Lamb of God who takes away the sins of the world, is found only in the word of God (John 17:17). One cannot, therefore, possess truth without knowing God's word. Truth is thus purchased with the price of study, meditation and application (2 Tim. 2:15) — purchased by accepting, believing, and obeying God's revealed will for man.

But on the other hand, it is the business of Satan to try to persuade us to sell the truth. It is sold when false teaching of any kind is accepted and followed — when one believes the devil's lie rather than God's truth.

Purchase the truth, but never surrender it, for any price.

FIGHT ON

The devil is still open for business, and his business is to damn souls. For this reason we must never relent in our fight for truth and right — in our battle against all the forces of evil. In a personal letter to us (dated September 27, 1978) from Foy E. Wallace, Jr., one of the most powerful proponents of New Testament Christianity this world has ever known, he closes by saying, "Battles do not stay fought — victories do not stay won."

This is a truth that every Christian should learn, and learn well. There will never be a day in our lives when we can safely relax our efforts to save our own souls and to evangelize the world. The devil will not go out of business just because we win some battles. And while victory is ultimately sure, it will not be won absolutely until Christ comes to call us home. Thus we must not make the mistake of thinking that a victory won, on any front, will scare the devil out of the world. Regardless of how strongly we preach the truth or how many accept it, false doctrines will continue to rise up and take their toll. The devil will see to that. "Battles do not stay fought — victories do not stay won."

RECIPROCITY

Life has a way of paying us in the same currency we spend, a way of giving back to us what we put into it. We receive as we give. But is this not what Jesus taught in Luke's account of a sermon similar to the Sermon on the Mount? He said, "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall man give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:37, 38.)

Undoubtedly Jesus did not mean to state a steadfast rule from which there is never an individual exception (except as the principle might relate to God and how He will mete out judgment), but He does state that one can expect reciprocal action. In general, therefore, we can expect to receive from others precisely what we render to them. Perhaps this can best be emphasized by setting the words of Jesus over against their opposites. Opposite of "Judge not, and ye shall not be judged" is judge and you shall be judged. Or as Matthew puts it, "Judge not, that ye be not judged." (Matt. 7:1.) "Condemn not, and ye shall not be condemned" has as an opposite, condemn and you shall be condemned. Opposite of "Forgive, and ye shall be forgiven" is forgive not and you shall not be forgiven. "Give," and the best measure shall be given to you; fail to give and men will shorten your measure. "For with the same measure ye mete withal it shall be measured to you again."

Applying this principle further we may add: be friendly and you will have friends; be honest and others will be honest by you; trust and you shall be trusted; help others and they will help you; be kind and kindness will be your reward; be understanding and you shall be understood; smile and others will smile back at you. But the opposite is also true: curse and others will curse you; lie and you shall be lied about; gossip about others and others will gossip about you; dishonor others and others will dishonor you.

Reciprocity is thus a rule of life. But what could be more just than for one to receive what he gives — to have done unto him what he does unto others?

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THE PRIESTHOOD OF BELIEVERS

"And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." (Rev. 1:6.)

The connotation of this verse is that Christ has made us a kingdom of priests. The American Standard Version renders it, "And he made us to be a kingdom, to be priests unto his God and Father." Collectively, then, it speaks of a kingdom; individually, of priests. Hence a kingdom of priests. The same concept is expressed by Peter when he says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." (1 Peter 2:9.) The citizens make up the kingdom and every citizen is a priest. (Cf. Ex. 19:5, 6.)

The priesthood of all believers is a precious New Testament doctrine — it is a heritage given by Christ Himself. But to fully appreciate it we need to understand the function of a priest in Scriptural terminology. The function of a prophet was to deliver God's message to man; the priest, on the other hand, presents man's offspring to God. During the patriarchal age the father served the family as a priest (Gen. 8:20; 22:13; 26:25; 33:20). Under the law of Moses one tribe was chosen from which all priests had to come. When they were duly appointed, they made the offerings for the people of God — in short, they stood between man and God in sacrifices and offerings. (See Lev. 1-6.) But in the New Testament, every Christian is a priest. Or as Peter says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5.)

There are therefore no special priests known to the New Testament system. Christ is the great High Priest (the only one of His order) and all His people are priests by virtue of the fact that they are the children of God. The Lord has made every Christian a priest. Collectively the priests make up His kingdom. Hence a kingdom of priests.

The New Morality (Part Two)

Billy Boyd, Henderson, N.C.

Another area of sexual immortality that is fast becoming a major problem is homosexuality, and already it has invaded the realms of religion. Homosexuality is a repugnant, invidious sin that has gone to seed, and no matter what the modern-day classification is, it is still sin. Some call it a sickness, but I would rather die of cancer or tuberculosis; at least I could still call heaven my home. Others label it a life-style, but so are prostitution, drugs and bank robbing; maybe some day they will attach a new name to these sins also.

Homosexual marriages are now authorized in the state of Colorado. How long will it be, do you suppose, before the same law will become a part of the state of North Carolina or other state? In January of 1978 it was announced by the Presbyterian Church that homosexuals were being ordained to the ministry (**Informer**, Vol. 22, No. 5).

God has always condemned homosexuality. One needs but to turn to the nineteenth chapter of Genesis and the first chapter of Romans to see the abhorrence that God has for such sins. Other examples could be cited, but we hasten on.

Second, in examples of the New Morality, there is the matter of crumpling marriage norms. To illustrate the point, consider the evidence of the past hundred years. In 1870 only one out of 1,200 marriages ended in divorce. In 1970, 100 years later, one out of three were victims of divorce. In 1978 in the city of Nashville, Tennessee, one out of 1.7 are the figures. This is nearly one for one. In 1976, from all over the country, more people obtained a divorce than were married. And in the states of California and Mississippi they now have a "No-Fault Divorce."

Modern-day views of the New Morality are evident in various places and times. For instance, the Unitarian Church now has a spiritually sanctioned trial marriage. Today there is a new look at Christ's teachings on marriage and divorce. In the city of Bradenton, Florida, the elders at the 43rd Street church split over this matter and half the congregation left. And who ever was right, the church was still split. In February of 1977, an unheard-of debate on divorce and remarriage was held in Knoxville, Tennessee, by Brothers Jim Waldron and Olan Hicks. As to who won is a matter of opinion; you will have to read the book.

Thirdly, the church has been invaded with what is known today as liberalism, and sadly enough, several of the battles have been won. **Webster's New Collegiate Dictionary** states concerning the word liberalism, "A movement in contemporary Protestantism emphasizing intellectual liberty and the spiritual and ethical content of Christianity." Brother G.K. Wallace said at the Freed-Hardeman Lectureship in 1975: "By liberalism we mean a system of theology that sets man free from direction by the word of God. Liberalism lets man build a system of religion to suit his own desires." From these two definitions, we can see that the central theme of liberalism is simply the denial of Biblical authority.

Later I plan to say a number of things about liberalism under the heading of "A Relaxed View Toward Biblical Interpretation," but to whet your appetite, notice the following. There is an argument today as to whether or not there is worship involved when a college chorus sings for a congregation. Does 1 Timothy 2:8 include women leading in prayer, when men are present, in college dorms and such like, or in a chain prayer? And what about the promotion tactics being used by some to promote attendance, or referring to the local church as "the body of Christ." Perhaps several others could be mentioned.

But from where did all these things originate? What has happened to cause this New Morality to rise so fast? Perhaps, like the Assassination Committee in Washington, we will never know all the answers, but a number of things could be named that are contributing factors to it.

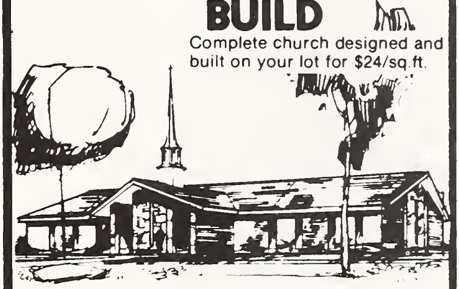
The movie industry that is now going wild with sex and violence has certainly made its contribution. In the 1930's **Gone**

With the Wind was the first to have the infamous word "damn" as a part of the script. Today every type of sex, violence and abuse of accepted standards of life and speech are depicted as the accepted norm.

The television industry is not much better, and probably in a few years will not be. And especially with children not being able to distinguish between the real and the fantasy, just think where this could lead. Television brings the reality of the world into our living rooms where adults and children of all ages spend an average of eight hours per day, with hardly any supervision at all. The basic immorality on television worsens each year that passes.

And the recording industry is no better. There are many recordings that make it seem like immorality is an approved way of life. Take for example, the Kendell family sings, "It doesn't feel like sinning; it feels like love." Dolly Parton coos, "It's all right." And Pat's own little Debbie Boone in "You Light Up My Life" sings, "How could it be wrong when it feels so right?"

The breakdown of discipline in the homes, schools, civil government and the church has also created problems. Mr. Fritz Ridenoure said in his book, **The Other Side of Morality**, that much of this breakdown was triggered by a biologist named Kinsey and the much-later "Kinsey Report" (p. 91). And perhaps the new approach to these moral problems, to some degree, is found in Joseph Fletcher's "Situation Ethics." Brother Howard Winters, in his work on "Reversing Situation Ethics," states, "Situation ethics is an approach to moral problems which denies that there are absolute and universal rules or standards by which all are to be governed and to which all stand accountable on all occasions and under all circumstances." Isaiah prophesied, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" ". . . prophesy not unto us right things, speak unto us smooth things, prophesy deceits." (Isa. 5:20; 30:10.) And Paul wrote Timothy, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3.)



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God's Earnest – What It Means To The Christian

Joe DeYoung, Greenwood, S.C.

Read 2 Cor. 1:22; 5:5 and Eph. 1:13, 14. These passages reflect a concept which is relevant to the Christian, namely, that of the depth of **assurance** God wants us to have. A thoughtful study of this concept should help to make our convictions on this matter more of a reality.

These passages are the only three occurrences in the New Testament of the word "earnest." It comes from the Greek word **arrhabon,** which was originally a commercial term. In fact, even today we hear people speak of "earnest money," a usage which reflects the dictionary definition: "a portion of something, given or done in advance, as a pledge of the remainder; anything which gives pledge, promise or assurance, or indication of what is to follow." (Interestingly, **arrhabon** in modern Greek refers to an engagement ring!) Other translations of the New Testament also help explain the comparison: "pledge," "guarantee," "down payment," "first installment," "deposit," and "foretaste." Note the following chart:

Agent	Owner	God
Commodity	Property	Heaven
Purchase Medium	Money	Blood of Christ
Earnest	Down payment	Holy Spirit
Seal	Contract	Baptism
Condition	Faith in making all the payments	Faith in living the Christian life

How then, does this commercial term teach a spiritual truth? The chart serves as a comparison between the secular usage and the spiritual application. Nearly every legitimate business transaction is understood to have the six elements in the chart: The AGENT is the **owner,** either person or company, who presently possesses the COMMODITY we desire. This could be most anything, but in our chart we are using the example of a piece of **property.** Normally the PURCHASE MEDIUM is willing to accept a **down payment** or first installment as an EARNEST which shows that the buyer is serious about taking full possession of the commodity. Then in some cases a SEAL is utilized to make the agreement legally binding. This is usually some type of **contract.** After all this is done, both parties trust that the basic CONDITION will be met, namely, that the buyer will be **faithful in making all the payments.** And during this time, the buyer can rightfully refer to the commodity as "mine," but not until he has made **all** the payments can he say in the truest and fullest sense, "This is mine."

Though the comparison is not perfect, it helps us to better understand how the Holy Spirit is the guarantee of our receiving possession of an eternal home in heaven. In the chart, it is easy to see the fact that God is the **agent** — He **owns** the possession we desire. But unlike a business transaction, He also provides the **down payment** for us. And in view of His grace and love, that is not at all surprising. God indeed does provide the Holy Spirit as a deposit, but in order to actually receive the inheritance, I must be willing to **allow** the deposit to be used for my benefit. Since God has done so much in making possession possible for us, should we not be compelled to do our part by allowing the Holy Spirit to control us?

To do so, we begin by entering into a spiritual **contract** with God. Since He has designated baptism as the initial act of obedience, it may be regarded as the **seal.** A seal has three purposes in secular usage which apply to water baptism: (1) Shows genuineness — as on legal documents; (2) Prevents tampering — neither the devil nor other of God's enemies can break the seal if we take baptism seriously, regarding it as an indication to God that we are serious about maintaining the relationship, and thus are assured of receiving the inheritance; (3) Shows ownership (read John 10:14 and 2 Tim. 2:19). A seal, we might add, is placed only on things of great value.

The **purchase medium** of our salvation was Christ's own blood (1 Pet. 1:18, 19). That realization makes a difference in the way we choose to live our lives (1 Cor. 6:20; 7:23).

In a business transaction, the down payment is made only **once.** But in the spiritual "transaction" of becoming a Christian, the Holy Spirit is not only given to us initially at baptism, but the Scripture speaks of it continuing to indwell the Christian. Today such indwelling is not direct and miraculous as it was in the case of the early Christians, but it is by means of the Word (Acts 20:32; Gal. 3:2; Eph. 3:16, 17). The word — God's word — is His final revelation to us, and is all-sufficient for our spiritual guidance. Meditation upon its precepts is the only way we can allow God's Holy Spirit to dwell within us and control us. In so doing, we have that "blessed assurance" of receiving the promised inheritance (1 Tim. 4:7, 8; Eph. 4:30; Heb. 10:34, 35; 1 Pet. 1:4-9; 1 John 4:13).

Another difference in the secular and the spiritual involves the condition for receiving the commodity. Heaven cannot be bought, nor can it be earned by good works (Eph. 2:7-10). Our good works do, however, serve as an indicator of our faithfulness and of our desire to gain our eternal inheritance. Thus, we continue to let God know we are serious — we are guided by His Holy Spirit through the word, we trust Him in all circumstances, we speak to Him through prayer, we sincerely praise and thank Him through regular worship with fellow Christians, we strive to uphold standards of purity and holiness in our personal lives, and we lovingly serve others and work in any Scriptural way to promote His kingdom (church) on this earth. Passages which tell us the why and the how of keeping our part of the bargain include these: Rom. 8:11-17; Phil. 1:9-11; Col. 2:6, 7; Heb. 6:11, 12.

And finally, we do not know as much about the nature of our eternal inheritance as we usually do about an earthly commodity which we might come to possess. The Christian does not need to know all about heaven in order to desire it. He simply trusts the fact that his heavenly Father has prepared a place for faithful saints (1 Cor. 2:9; Heb. 11:6). Much of the Bible, especially those parts that urge us to faithfulness, are of such a nature that they "whet our appetite" for heaven. And thus as we study God's word and allow His Holy Spirit to control us, we will experience Christian joy and peace — that difference in our lives which is but a "foretaste of glory divine."

SIN (Part Four)

James Meadows,
Spartanburg,S.C.

Proverbs 28:13 says, "He that covereth his sins shall not prosper . . .," but Psalm 32:1 says, "Blessed is he . . . whose sin is covered," and Romans 4:7 reads, "Blessed are they . . . whose sins are covered." These verses tell us there is a wrong way to cover sin and there is a right way. "To cover up or over (**eip,** over) is, used in Rom. 4:7, lit., 'whose sins are covered over.' " (W.E. Vine.)

There is a Wrong Way to Cover Sins

First, some try to cover their sins by hiding and shifting blame. Adam and Eve tried to hide in the garden after they sinned (Gen. 3:10). Job said, "If I covered my transgressions as Adam [margin, 'after the manner of men']" (Job 31:33), it would not work. After being unable to hide, Adam tried to blame Eve when he said, "The woman . . . ." (Gen. 3:12.) Eve then said, "The serpent beguiled me, and I did eat." (Gen. 3:13.) When Aaron was confronted with the sin of making the golden calf he said, ". . . thou knowest the people, that they are set on mischief." (Ex. 32:22.) Achan tried to cover his deed by hiding the goods in the earth in his tent (Josh. 7:19-21). Saul tried to excuse his disobedience to God's commandment when he said, ". . . For the people spared the best of the sheep and of the oxen. . . ." (1 Sam. 15:11-15.) Convincing ourselves that someone else is really to blame for our sins may bring temporary relief to the mind but does not forgive the deed. One cannot run away and hide from God (Psa. 139:1-10).

Second, some try to cover their sins by appearing righteous before others. The scribes and Pharisees did all their works "for to be seen of men" (Matt. 23:5), made long prayers (Matt. 23:14), compassed sea and land to make one proselyte (Matt. 23:15), made clean the outside of the cup and platter (Matt. 23:25), and appeared unto men as whited sepulchres (Matt. 23:27), but within were "full of exhortation and excess" (Matt. 23:25) and "hypocrisy and iniquity" (Matt. 23:28).

Third, some try to cover their sins with the passing of time. It is a fact that time can change some things, but not sin. The "passing of time," without punishment, may harden a man in his sins, but can never cover them. Some Christians go through years of neglect, suddenly "drop back into the work," and think that everything is all right. Years of faithful attendance and activity convince them their years of neglect are covered, although they have never really acknowledged them or met the conditions God requires in order to receive forgiveness. Time alone can never cover sins.

Fourth, some try to cover their sins by persecuting the one who points out their sins. Herodias had John the Baptist beheaded because he had preached that she had no right to be married to Herod (Matt. 14:1-9). The Jews stoned Stephen to death for telling them they were "stiffnecked and uncircumcised" (Acts 7:51-58).

Hiding from God, shifting blame, appearing righteous, persecuting the preacher, and depending on time are the wrong ways to cover sin; in fact, they are denials of sin and that is dangerous. It is false because if a man pretends to be virtuous when he knows he is guilty, then his life is a lie. It precludes forgiveness because God will forgive only the penitent and an admission of guilt is essential. It confirms sin in one's life because it is not destroyed by being concealed, so it grows and hardens one's heart.

There is a Right Way to Cover Sins

The Psalmist said, "Blessed is he whose transgression is forgiven, whose sin is covered." (Psa. 32:1.) They were not forgiven as long as he kept silent (Ps. 32:2). But they were forgiven when he (1) **acknowledged** them, (2) did not try to hide them, (3) confessed his transgressions unto the Lord (Ps. 32:5). Again "thou hast covered all their sin. Selah." (Ps. 85:2.) No sin is really covered until it is forgiven.

Proverbs 28:13 says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." This clearly shows that one must (1) confess and (2) forsake his sins in order to receive mercy from God.

Man's sins are covered by the blood of Christ when he's willing to humble himself to meet God's requirements. The alien sinner must (1) hear the word of God (John 6:44, 45; Rom. 10:13-17; Acts 18:8); (2) believe in Christ (John 20:30, 31; Heb. 11:6); (3) repent of his sins (Acts 2:38; 17:30, 31); (4) confess the name of Christ (Acts 8:37; Rom. 10:9, 10); and be baptized for the remission of sins (Mark 16:16; Acts 2:38; 22:16; Rom. 6:3, 4; 1 Pet. 3:21). The erring child of God must repent (Acts 8:22), confess (1 John 1:7-10), and pray (Acts 8:22). "Blessed are they whose iniquities are forgiven, and whose sins are covered." (Rom. 4:7.)

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On Training Young Men To Preach

Bill Young, Florence, S.C.

We would like to commend brother Wallace Beasley and the brethren at the Eastside church in Columbia for the excellent job in planning the past 1978 South Carolina Lectures. There was a good variety of speakers on many interesting subjects. One feature of the lectures this year was a lecture-discussion in which the speaker would speak and then would follow a discussion of his topic. I spoke on "Training Young Men to Preach." A very interesting discussion followed and I would like to make a few observations that would be helpful to us all.

In 1969 we had 67 congregations in South Carolina and 52 preachers preaching part time or full time for them. In 1969 there were 15 counties that had no congregation; today there are still many congregations that have no preacher at all. What are we doing about this problem? How can we fill these empty pulpits? The answer is that we must train more young men to preach the word.

The first place to begin training young men to preach is the home. Like Hannah of old, godly parents must furnish the raw material for God's men. We need, more than ever before, godly parents that will live "soberly, righteously and godly," parents that will not only live godly lives but also implant through their lives and their admonition the desire for that young man to preach the word. See that he has opportunities to understand what a preacher is and what he does. See that he attends training classes and even if he decides to pursue another field he will have a better understanding of the preacher and his work. Many of our young men are not getting the example that they need at home, and that brings us to our second point.

In the second place, the local congregation must inspire and enlist men to become gospel preachers. Many of our congregations lack sufficient drive to inspire and motivate young men to preach the word. What are we doing as a congregation in training young men to become leaders in the local church? How many training classes do we have for this purpose? Why are we failing in many congregations to inspire and enlist young men in these training classes? One of the problems, I believe, is with the parents. We must educate the parents on the need for such classes and the importance of them. We must encourage parents to **bring** their sons to these classes and encourage them to take part. Another problem is that these young men as they grow up in the local congregation observe the program of work, observe the elders and the preacher, attend weak, nonevangelistic Bible classes where the teachers are not fully prepared, and have come to the conclusion that all we want them to do is to hold services. If we are ever going to enroll the kind of young men we need, and in sufficient numbers, we are going to have to convince them that we want them to proclaim the message of salvation to a lost and dying world and not merely to hold services or housekeep for the Lord.

In the third place our Christian colleges and our schools of preaching have played a major role in enlisting men to preach the word. Two schools in particular, that I know of, that have showed a great interest in training young men to preach in the Carolinas are the East Tennessee School of Preaching at Knoxville, Tennessee, and the Southeastern School of Evangelism in Doraville, Georgia. We commend them for their interest in helping South Carolina fill the empty pulpits with qualified men. But we are making a grave mistake if we expect these schools to take a leading role in producing gospel preachers, even though they have in many cases. If we wait until a young man is a junior or senior in high school or a freshman in college to begin encouraging him to preach, then we have waited, in many instances, too long. That first desire to preach, those first impressions must be made early in life when impressions can be made upon that young mind. We have many young men sitting in our pews and in our Bible classes that it can be said of them, "From a child thou hast known the holy scriptures." What are we doing to encourage these young men? The challenge is before us; how are we going to meet it?

As was pointed out in the discussion, we do not know all the answers. We must begin **now** to seek more men to preach the word and the first place to begin is the home. We as a local congregation should have training classes for our young men and encourage parents to send their sons to these classes. We need to consider one day of having our own training schools for preachers here in the Carolinas, a place where we could train young men from the Carolinas in the Carolinas. The preacher shortage will not simply go away in a few years. It will continue to be with us and continue to be more of a problem as long as we sit back and do nothing about it. I encourage you to begin to work **now** to train more men to preach the precious message of Jesus to the people of South Carolina.

The Lost Must Be Reached

Jack Cooper, St. George, S.C.

In Cardiff, Wales, a man stopped by the building where a congregation of the Church of Christ meets. That congregation was involved in a campaign/gospel meeting effort. The man started a conversation with some of the workers and revealed that he was atheistic. He even said that those with whom he talked seemed to be intelligent and well educated, so surely they couldn't "believe in all that." They invited him to attend the gospel meeting, and he did — every night. In fact, his children attended the Vacation Bible School during the day. The preacher saw that many times the man visibly disagreed with or questioned points in the sermon, but J.J. Turner continued dynamically preaching the good news. The atheist had many questions every night. He spent time repeating the same questions to many individuals and **had** to note the consistency of faith among the New Testament Christians. The Lord's church in Cardiff and American visitors did not push this man aside to avoid "wasting time," but rather they took a deep interest in the salvation of his soul. Much patience, many more questions, and several weeks later, that atheist became a believer and was immersed into Christ.

Just think about that: A middle-aged atheist converted to Christ. The man had formerly given up belief in God because most of his life from age 14 was spent in war in Ireland, where much blood has been shed between Protestants and Catholics, **claiming to believe in God.** All of Ireland needs to see the shed blood this man finally saw — the redeeming blood of Christ.

If this man had been in contact with **you,** would he be a Christian today? If the Christians this man contacted were like you, would he have been converted? Would you have taught one with such an attitude as he initially displayed? Are you teaching the lost or have you decided for them, "Well, they are just not interested"? **Open your eyes — the fields are white unto harvest.**

The lost must be reached
and we must reach the lost!

"Beware of the half truth; you may have gotten the wrong half."

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Propitiation

Dennis Conner, Clemmons, N.C.

The apostle John writes in 1 John 2:2, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." In 1 John 4:10 he says, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." In both of these passages the word "propitiation" immediately appeals to our attention. It is an impressive-sounding word and obviously one of some importance since it has to do with Christ. It is impressive and it is important, but yet it is one of those words that we tend to read and pronounce repeatedly without having any real concept of the meaning. It is one of those mysterious Biblical words in the vocabulary of many Christians today, and one that needs to be correctly understood.

"Propitiation" comes from the Greek **hilasmos**, which is uniformly rendered in the lexicons as an appeasing, or a means of appeasing. Propitiation is often thought of merely as a sin-offering. Although it does have to do with an offering for sin, it is a broader concept than just that. We must consider not only the offering itself when we speak of Christ as propitiation, but also the implications of that offering. Why the need for an offering in the first place? What does it have to do with the appeasement we spoke of earlier? What does it all have to do with me?

Again, the basic idea of propitiation is that of appeasement. But appeasement of what? Paul's opening argument in Romans is devoted to the fact that all men, with no exception, have sinned and come under the wrath and just condemnation of God (Romans 1:18-3:20). Man's sin separates him from God and invites the wrath of God for that transgression. The wrath is righteous on God's part and deserved on our part in that sin violates the divine and absolute nature of God. The perfect goodness of God will not allow Him to fellowship evil, or sin. Sin is punished not by an arbitrary act of God's uncontrolled anger, but by the requirement of the perfect justice and goodness of God's holy nature. So long as man's sin remains, the wrath remains. Therefore there needed to be something to deal with both the sin and the wrath of God.

In the death of Christ, as the propitiation for our sins, we find the means whereby sin is dealt with and the wrath of God is appeased. In sending Christ as propitiation for our sins, God can be both just and the justifier of those that have faith in Christ (Rom. 3:26). Again, the divine justice of God calls for punishment of sin; however, God desired that man might not have to be punished. But how could He free man from deserved punishment and then maintain His holy justice? And how could He punish sin and at the same time free man from that sin? The answer lies in His Son, who is the propitiation. God's wrath was appeased in the death of Christ. He bore our sins in His body (1 Pet. 2:24), thus dying for the sins we have committed. The punishment for sin was carried out in Jesus on the cross, our Savior suffering the wrath of God. The wrath and the punishment we deserved were borne by Jesus. So then, those who are true believers in Christ will not know the wrath of God; it has been appeased in Christ as the propitiation for our sins. At the same time, there has also been a sacrifice atoning for the sins of man, making it possible for God to justify those who come to Him in true faith. God's justice is upheld and His desire for the salvation of penitent believers realized. The propitiation is a marvelous demonstration of God's infinite wisdom. It allows Him to be both just and the justifier of those who have Biblical faith.

In all of this we see the propitiation as something provided by the grace of God. Man can only arouse the wrath of the Creator; he cannot himself appease it, nor can he save himself by an offering of his own work (Titus 3:5). God by His grace provided the means by which His wrath could be appeased and an offering for man's sin made. As Leon Morris has interestingly noted in his writings, there is a paradox in that God Himself provides the means of removing His own wrath. ("Propitiation," **Baker's Dictionary of Theology**, p. 425.)

However, not only does Christ as the propitiation for the sins of man have to do with the Father's justice, wisdom and grace, it also has to do with His love. Look again at 1 John 4:10. In God's relationship with man the Father is the first to love, with that love leading to the Father's offering of the Son as the propitiation for sin. God's boundless love for man led to Christ's death as the basis of appeasement and justification. Love is the crowning virtue of man, and so it is with God the Father.

The death of Christ as the propitiation for our sins is not merely a sin-offering, but is an offering for the sins we have committed whereby God's righteous wrath because of that sin is appeased and turned away from the believer.

What does all of this have to do with me? It means that I can know the joy, the peace, and the hope of God's salvation instead of the despair of death.

The Lord Is Working In North Carolina

Harold L. Derr, Greensboro, N.C.

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle . . . ." (Ex. 35:21.)

The Friendly Avenue Church of Christ in Greensboro, North Carolina, began a construction project in late August. Plans call for a two-level, 11,000-square-foot addition to be attached to its existing building. The addition will be of essentially the same type of construction and materials as its existing structure so as to give a harmonious appearance inside and outside. The steel-and-masonry building will be divided primarily into classrooms, with some space allocated to church offices and a fellowship hall with full kitchen facilities. The total cost of the expansion project is estimated at $245,000, and when the addition is completed in May 1979, the property will have an appraised value in excess of $520,000.

The Friendly Avenue congregation began on February 4, 1968, with eight families. The group met for the first three years in the library of the Guilford Elementary School. On February 21, 1971, a new building on the present site was dedicated in a special service conducted by Ira North.

James Tollerson served the congregation as the first minister until August 1971. In November 1971 Talmadge Solomon became minister and served until June 1973. In September 1973 James W. Oldham, Jr., began his ministry, and Don Hartsell filled the pulpit as minister for a short time until January 1978, when the present minister, Harold L. Derr, came from Winston-Salem, North Carolina. In June 1978 John Greenwood, from Raleigh, North Carolina, was added to the staff as campus minister.

Harry Brandon, Harold Messick, Talmadge Solomon, and Ed Taylor serve the congregation as elders. With a membership of 175 and an average attendance of at least as many, there is a full program of Bible teaching, personal work, benevolence, and mission work as well as deaf and campus ministries.

The church has an excellent relationship with the Guilford College community and is known as a church which exemplifies the name "Friendly Avenue" as well as the Church of Christ.

For eight months the present minister, Harold Derr, conducted a daily five-minute television program, "God in the Morning" over Channel 12, Winston-Salem, which he began while at the South Fork church. Recently the time slot was sold to another religious group who conduct an hour program each day. Plans are being made to

Continued on back page

BROTHERHOOD NEWS

Jim Stutts, North Charleston, S.C.

ON FOREIGN SOIL: UDORN, Thailand — Brother Khamkhong, a prisoner at Vieng Say, Laos, is able to write a letter to his wife and three children once every three months. Just how he is able to have the letter smuggled out of the camp is not known, but his letters speak of his dependence on God and his prayers for the Lord's work to grow.

DIJON, France — A "new" method of evangelism has been recently tried here. About 30 Christians from Paris, Lyons and Geneva gathered for prayer, Bible study and evangelism. They went to the train station, the marketplace and the streets where they sang and preached. About 500 heard the gospel for the first time.

ON THE HOME FRONT: BEDFORD, Tex. — The elders of the Brown Trail congregation here have recently announced that a new translation of the Scripture is being made. The English Standard Bible is to be translated by faithful, scholarly brethren and target dates for completion are 1981 for the New Testament and 1986 for the Old Testament. Roy Deaver is chairman of the Editorial Committee and Star Publications will print the ESB. This translation will be designed for all English-speaking countries, providing an accurate edition of God's Word at a reasonable price.

WICHITA FALLS, Tex. — David Lusk of Albuquerque, New Mexico, is the new director of the Western Christian Foundation, Inc., an organization established in 1958 to assist small struggling Christian schools and colleges in the brotherhood.

NEW YORK, N.Y. — The Chinese congregation here now has above 50 in attendance. This church is a result of the outreach of the International Mission, an office staffed by Christian missionaries in the World Trade Center building.

FORT WORTH, Tex. — The International Bible Hour radio program is now heard over 175 stations and is now based in the Brown Trail church building in Bedford.

TAMPA, Fla. — Last Sept. 11-14, Thomas Warren again stood on the firing line in debate against atheist Dr. Wallace Matson. Again, truth overwhelmed error.

AMARILLO, Tex. — Bill Paschal and Linda Hays have been working for the last five years in jail ministries here. They report 799 responses during this time, with the first six prisoners baptized in the church building with handcuffs and leg chains on!

ANDERSON, Ind. — The 100th anniversary of Ben Franklin's death was remembered by many restoration scholars last Oct. 23. Franklin was one of the most powerful preachers of the mid-nineteenth century and believed to be the most prominent man in the brotherhood following the death of Alexander Campbell. His grave is located in Anderson.

ARLINGTON, Tex. — A new translation of the New Testament: English Version for the Deaf (EVD) is heralded by deaf evangelist Loyd Williams as "the greatest thing to happen in the deaf world so far." It is printed by Baker Book House.

ON THE CAMPUS: Abilene Christian University has a fall enrollment of 4,231, a school record. . . . Gary R. Bartholomew has been named president of York College in Nebraska. . . . Harding Graduate School has an enrollment of 279. . . . Pepperdine University announced that Dr. Howard A. White has the presidency while Dr. William S. Banowsky, former president of PU, has become president of Oklahoma University.

FROM THE GOOD NEWS: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. 2:7.)

"As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." (Prov. 11:22.)

Help Needed In Kingstree

Michael Hairston, Kingstree, S.C.

We need a full-time family to help get this congregation on its feet, someone who can teach Bible classes both for adults and children. We are presently waiting for a building that has been promised to us. A congregation of the Church of the Nazarene is meeting in the building, but their national council expects to foreclose this winter and plans to rent the building to us with a lease/purchase option. The sales price is $40,000.

As we have experienced reluctance by both whites and blacks to come to our house for church services, we are still few in number, only 20. We have delayed holding a meeting until we could move into the building. Our intention is to campaign the town and to find other members of the church who have fallen away.

A lot of work needs to be done in Kingstree. We are more in need of a teacher and personal worker than we are of a pulpit minister. We need to reach those who have left the church, those who have taken Bible correspondence courses, and those who are seeking the true church. Congregations in Charleston (North Charleston and Essex Village) and Columbia (Windsor Lake, Shandon, and St. Andrews Road) are sending preachers for the Sunday morning service. But if we could find a preacher who could come that would be even better!

When we started meeting one year ago it was our intention to establish a working, studying, integrated congregation to prove to Kingstree that we are one in the Lord. We contacted Benjamin J. Barr at the Park City church in Knoxville concerning the possibilities of his returning to be our minister. As much as we wanted this to be, we have faced cold, unthinking prejudice, and both Jerry McKay and I have faced reproof for meeting as an integrated congregation in our houses. We are concerned that an integrated congregation will be slow in reaching both blacks and whites.

Ben and his family plan to return to South Carolina this year. We feel it best that Ben start a black congregation. We have done a lot of thinking, praying, worrying, and hoping. The county is 80%.black and therefore warrants the greatest effort. But we cannot neglect the work already begun with white members of the church. Brother and sister Gregory tried to get a congregation started several years ago but were unsuccessful. Now is the time to firmly establish the church in Kingstree!

The congregation here will not be able to support a full-time family and will need help making building payments. However, by meeting in our houses we have been able to put money into savings and by the first of the year will have $5,000.

The elders from the Red Bank church in Chattanooga were here in October in support of brother Barr. Please contact them and the Charleston and Columbia churches mentioned above for their evaluations of our needs. Please help us find someone who will be able to come quickly to continue the work in Kingstree.

CAROLINA CHURCH NEWS

NEWS BRIEFS

by David Pharr, Rock Hill, S.C.

Because of a delay in getting the copy to the printer we did not have the News Briefs in the November issue. We apologize for this. Much of the news which should have been in that issue is included this month. The records of baptisms cover two months. Thank you to those who remember to send us bulletins and reports.

NORTH CAROLINA

Burnsville. Eddy Dickey reports his personal purchase of a van which will be used in providing transportation for others to worship. A two-week meeting was held Oct. 22-Nov. 4, using 14 preachers from the western area of the state. If some able congregations would help financially they would like to "put the gospel in the mailbox in this county."

Jacksonville. Four elders have been ordained. They are Don Duprez, John Kiser, Elmer J. Padgett, and Howard Underwood.

Mooresville. Howard Winters preached in a gospel meeting. This was his sixth meeting there. Ten responded for baptism and one for prayer.

Selma. The following item was in the Raleigh bulletin: "Michael and Linda Jones, Meadows Apartment A-9, Ricks Road, Selma, North Carolina 27576, have moved to Selma to minister to the congregation there. The church in Selma is sponsored by the congregation at Schraeder Lane in Nashville, Tennessee. They will be meeting in homes each Sunday. For information regarding the times of the services and meeting places, call 919-965-9512."

Statesville. The Belmont congregation has instituted a bond program for a new building. Chester Vaughn is the preacher.

Statesville. Construction is under way for a new auditorium for the Northview church.

Charlotte. Al Furline has moved from Westside to Vinton, Va. Ted Rush will be moving to Westside.

Raleigh. There were 19 baptisms at Brooks Avenue during October.

Cary. According to the Raleigh bulletin, Bill Pendegrass will be moving to Cary from Kentucky soon to work with the church. At the present speakers are going from Raleigh.

We read that five North Carolina preachers spoke on the lectureship at Northeastern Christian Junior College. We only found the names of three, however. These are Robert Goff, Larry Eppley and Bill Dorriety.

N.C. Baptisms

Raleigh 23; Linville Forest 5; Warners' Chapel 1; Broad St., Statesville, 4; S. Fork, Winston-Salem, 2; W. Innes, Salisbury, 2; Providence Road, Charlotte, 4; Jacksonville 2; Henderson 1; Jericho, Mocksville, 1; Mooresville 10; Burlington 2; Helen Street, Fayetteville, 1. Total: 58.

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SOUTH CAROLINA

Greenville. Edgewood had 11 responses at one service in October, asking for prayer and confessing wrongs.

Florence. With the regular Gregg Avenue bulletin we received a copy of **Sound Out**, a monthly publication by the young people there. Those who prepare this youth bulletin are to be commended for this informative and attractive bulletin.

Gaffney. The W. Buford Street church urgently needs financial assistance. They have a good work going, but will need regular support. Will some able congregation consider sending help?

Columbia. The C.R. Franks will be traveling during the next few months. They can be contacted through the following: T.E. Franks, P.O. Box 624, Winfield, Ala. 35594, 205-487-6774, and Eddy Franks, ACU-P.O. Box 7750, Abilene, Texas 79601, 914-676-2266.

Bennettsville, Harvey Allen is now preaching here. His mailing address is P.O. Box 366, 29512.

Union. A church growth workshop was held November 17-19 at the Palmetto church.

Lexington. Clayton Pepper conducted a personal evangelism workshop November 24-26.

Spartanburg. Attendance at Central averaged 280 during Guy N. Woods' meeting in October.

Greer. Jim Jones, Jr., conducted a Christian Family Workshop in November.

Columbia. The S.C. Lectures were held at Windsor Lake congregation during the first week of November.

Columbia. Randy McKean, campus minister with Shandon says as many as 70 people are involved in their "Soul Talks."

Greenville. A record attendance of 149 was reached at Northeast during their meeting with Jack Exum.

Myrtle Beach. Two men go to preach at the Seaside congregation on the N.C.-S.C. line. Myrtle Beach also assisted the Chadbourn, N.C., church in a meeting by sending Buford Carroll. About 50 people meet at Chadbourn.

Moore. An all-time high in contributions was reached recently of $1,286. Terry Wheeler preached in a meeting in November.

Newberry. A campaign was held Oct. 29-Nov. 2. Students from Memphis School of Preaching enrolled 234 in correspondence courses and conducted 29 home studies. There was good attendance at all of the night services. Three were baptized and one restored. Wesley Simon preached. Brother E.L. Whitaker had been scheduled to be the speaker, but his doctor advised him against it. Jim Hunter, the regular preacher, reports that follow-up work has been good.

St. George. The following report is from the St. George bulletin. "On Sunday night, September 17, 1978, the brethren of the St. George Church of Christ met in a special called business meeting to discuss the congregation's budget relative to financial support being received from the Robertsdale Church of Christ. As a result of that meeting, the outside support received by the St. George Church of Christ will be reduced by $50.00 and the Robertsdale congregation is asked to continue sending $75.00 a week to St. George.

"Since June of 1976, outside financial help for the St. George congregation has been reduced from $200.00 a week to the present $75.00 per week. In June 1976 support received from the St. Andrews Road Church of Christ was reduced from $75.00 to $25.00 per week. Then in November 1977 that support was completely dropped. The St. George Church of Christ stands commended for the progress made in this area."

Brother Cooper also writes: "In March of this year the St. George Church of Christ hosted a campaign with students from Freed-Hardeman College. Since the March campaign seven have been baptized either directly or indirectly as a result of the March campaign."

Rock Hill. A Teachers Appreciation Dinner was held Nov. 10. David Wheeler was the guest speaker. Special commendation was given to Audrey Miller, who teaches the fourth grade class on Sunday and Wednesday. She has been teaching for 64 years.

S.C. Baptisms

St. Andrews, Columbia, 6: N. Charleston 3: Central, Spartanburg, 3; Augusta Road, Greenville, 6; Bypass, Union, 1; Shandon, Columbia, 6; Winnsboro 4; Northeast, Greenville, 2; Newberry 3; Gaffney 1; Myrtle Beach 1; Greer 1; St. George 2. Total: 39.

North Charleston

JIM STUTTS, Reporting: Since our last report, five have put Christ on in baptism, 12 have placed membership, and five have been restored. Our yearly planning session was conducted at Palmetto Bible Camp on Oct. 21, with 54 men of the congregation traveling the 275 miles to get away from the routine of life to concentrate on the Lord's work for the coming year. We approach 1979 with the prayer that God will grant us the strength to fulfill our commitments to Him.

I preached in a meeting Oct. 22-26 with the Plaza congregation in Charlotte, N.C., where Johnny Melton is the fine minister. The meeting was supported well by area congregations as well as those a good distance away. It was a privilege for me to preach the gospel to two families who are relatives of mine living in Charlotte. This was the first time for them to hear a gospel sermon!

My meeting schedule is now full for 1979, and it is becoming necessary for me to book several years in advance. Since I'm primarily concerned with the work in the Carolinas, should a Carolina congregation desire my services for a meeting, please contact me quickly for booking. Also, churches who are not self-supporting and able to pay expenses for an evangelistic meeting should contact the elders here who wish to send me on "mission meeting" work. I continue to be grateful for the privilege of preaching the gospel — especially in the Carolinas! Worship with us when visiting Charleston's Harbor of History.

Editorial Book Views

DeHoff's Commentary, Volume IV, George W. DeHoff; DeHoff Publications, Murfreesboro, TN 37130; 502 large pages, cloth $12.95.

This is the book many of us have been eagerly waiting for. With it George DeHoff finishes his commentary on the Old Testament, a task few men have ever lived to complete. It covers all the prophets, from Isaiah to Malachi. We have reviewed here all the previous volumes with our highest possible recommendations. This one is no exception. In fact, if there is a difference, it is even better. The comments are brief but to the point — DeHoff can always give you the wheat without you having to operate a threshing machine! His introductions to each book prepare one for a study of the book itself. His comments then carry one along the central theme, giving delicious insights along the way. He often includes charts and extras which give added emphasis and more help. As we stated in our review of the first volume (which the author is kind enough to quote in this one): "The hand of a master is easily observable here: he has produced what is almost impossible to do, a scholarly and profound work in simple and understandable language. . . . You will not have to guess where the author stands on such subjects as creation, the flood, miracles, etc. And when you read it you will have a better understanding of the word of God. The comments lead one to a deeper appreciation of the sacred text and give him an abundance of background material that makes its meaning clearer." In the present volume the author pulls no punches on the virgin birth (the true meaning of Isaiah 7:14) or the miraculous nature of prophecy. You will want to add this one to your collection immediately.

The Parables in Profile, Wayne Jackson; privately published by the author, 3906 E. Main St., Stockton, CA 95205; 85 pages, paper $1.95.

This book's subtitle aptly describes its contents, "Exegetical Outlines of the Parables of Christ." It contains meaty outlines on 29 parables of our Lord and has, in addition, four introductory chapters, a chart classifying the parables, and a good bibliography of the numerous books quoted. Each outline ends with lessons to be learned, which are many and practical. Those who know the author will expect an exceptional work, and they will not be disappointed. He does his usual sound and superb job, and regardless of how many works you may already have on the parables, you will most assuredly want this one. Preachers will especially profit from it.

What the Bible Says About Marriage, Divorce and Remarriage, Olan Hicks; Christian Family Books, 644 Fogg St., Nashville, TN 37203; 88 pages, paper (no price given).

You have undoubtedly heard many things about the author of this book and what he believes about the remarried divorces, many of which are probably total misrepresentations. But if you want to know what he believes and why he believes it, get this book. It is the clearest statement of his views that we have seen. However, we must warn you that if you are satisfied with the traditional conclusion on this subject and do not want your views disturbed, it might be better not to read this one. Hicks argues in a very powerful way that the sin condemned by Jesus was divorce and remarriage (adultery is considered a figure of speech to describe the whole process), that is, promiscuously changing marriage partners. Thus as he considers it the adultery condemned by Jesus has absolutely nothing to do with the marriage state or relationship. Consequently, unscripturally remarried divorcees, while they sinned in putting away their former mates, do not have to separate in order to become a Christian or live the Christian life. Those who seriously read the book will see that the traditional view is not as cut and dried as most of us once thought it was.

All books reviewed here may be ordered from Carolina Christian Bookstore, P.O. Box 8324, Sta. A., Greenville, S.C. 29604.

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SAMPL

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negotiate with television stations in the Greensboro area and resume the program "God in the Morning."

The program, designed to present the gospel in practical, everyday applications to help people get through each day, presented the Bible as a guide to successful daily living, and attempts were made daily to enroll every listener in our Bible correspondence courses.

In the brief time the program was on the air over 800 television lessons were mailed out, and over 40 students have been enrolled in our Bible correspondence courses. Over 50 towns and cities in North Carolina have viewers who have requested lessons, plus nine in Virginia, one in Maine, one in Illinois, and one in Georgia. The television station estimates that at least 36,000 viewers watched the program each morning, or 180,000 viewers each week. What a tremendous opportunity to reach so many thousands with the gospel that could never be reached any other way! Pray that negotiations may be successful and that soon this program may continue on a Greensboro station that many may have the opportunity to hear the gospel message.

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